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——— POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between showy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

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1825.

VOLUME XX.

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Dr. Evans on Lord Byron's *Infidelity*.

Islington,
Sir, } *December* 20, 1824.

MANY years ago, I published "An Attempt to account for the Infidelity of Edward Gibbon, Esq." Looking over its pages, I am surprised to find that the causes there assigned are applicable to the infidelity of Lord Byron. The Historian and the Poet were in many respects similarly circumstanced. They lost either one or both their parents at an early period; they came in contact with fanaticism; and, passing much of their time on the Continent, witnessed the disgusting mummeries of Popery. Add also their thirst for fame, which was absolutely inextinguishable. It absorbed every other passion; and, by running counter to what they deemed the religious prejudices of civilized society, they adopted a never-failing means of wafting their names to the ends of the earth. But justice demands that I should mention, one trait in Lord Byron is not to be found in Edward Gibbon —a love of dissipation and profligacy. The Historian was a learned recluse, whilst the Poet was immersed in all the licentiousness of the fashionable world.*

"At this period of his life, (1809,)" says his friend Dallas, "his mind was full of bitter discontent. Already satiated with pleasure, and disgusted with those companions who have no other resource, he had resolved on mastering his appetites. He broke up his harams, and he reduced his palate to a diet the most simple and abstemious. But the passions of the heart were too mighty; nor did it ever enter his mind to overcome *them*. Resentment, anger and hatred held full sway over him, and his greatest gratification at that time was in overcharging his pen with gall, which flowed in every direction—against individuals, his country, the world, the universe, creation and the Creator! He might have become—he ought to have been—a different creature; and he but too well accounts for the unfortunate bias of his disposition in the following lines:

"'E'en I, least thinking of a thoughtless throng,
Just skill'd to know the right and choose the wrong,—
Freed at that age when Reason's shield is lost,
To fight my course through Passion's countless host,—
Whom every path of Pleasure's flowery way
Has lured in turn, and all have led astray.'"

What a deplorable picture of a man of the first-rate talents, moving in the highest ranks of society!*

Another similarity may be traced between Gibbon and Byron in the attempts made to recover them from their infidelity. The common benevolence of our natures must excite pity for their state, besides the workings of that compassion which is the peculiar offspring of our holy religion.

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* Lord Byron was born at Dover, his mother being on the way from France to England; and, losing his father soon after, she took her son with her to Aberdeen, in Scotland. Here he passed his boyish days—going thence to Harrow, whence he withdrew to Cambridge, where commenced his scepticism—and, coming of age, he plunged into every species of gratification, even to satiety.

* Lord Byron at this time having published his maiden piece, entitled *Hours of Idleness*, which was roughly handled by the Edinburgh Reviewers, amply resented it by his satire, *English Bards and Scotch Reviewers*. He, however, now went abroad—returned, and published his *Childe Harold*, with the success of which he was intoxicated. Soon after, he contracted his unfortunate marriage; left the country for Italy, whence he never meant to come back; and, finally, migrated to Greece, where he died last Easter, in the 37th year of his age. He was on the eve of achieving deeds of glory by assisting the noble-minded Greeks, engaged in throwing off the galling and degrading yoke of the Turks, who for centuries past have proved the disgrace of the Eastern world.

Dr. PRIESTLEY, when he published his great work, in two volumes, entitled *The Corruptions of Christianity*, sent the Historian a copy, begging his perusal of it, and inviting him to the examination of Revealed Religion. Enraged at the present, he indignantly refused to enter the lists, and took his revenge by consigning over the intrepid, but honest, Divine to the notice of the civil and ecclesiastical constitutions of his country; pointing to two passages in his works, at one of which he said, "the priest," and at the other, "the magistrate, may tremble." This was cowardly, and savoured of the blackest malignity. * But Dr. WATSON, the late Bishop of Llandaff, met with better treatment. He addressed an able series of letters to Mr. Gibbon, entitled *An Apology for Christianity*, most strangely considering the Historian as a *believer*, who had incautiously expressed himself on the subject. This was gratifying to his vanity, and accordingly a very complimentary letter was returned the Prelate on the presentation of a copy of his work.† But, alas! this courteous effort to reclaim the *pseudo-believer* met with no success. The obnoxious passages of his *History of the Decline and Fall of the Roman Empire* remained unrectified, and he sunk still deeper into the mire of infidelity.

Now mark the attempts to recover LORD BYRON. They indeed were of a more private nature, but equally unavailing, and both attended with a nearly similar treatment.

These statements are drawn from authentic sources, and shall be transcribed with scarcely any note or comment. They speak for themselves, and will, I trust, generate an useful impression upon the minds of the rising generation.* R. C. DALLAS, Esq., has just published *Recollections of the Life of Lord Byron from the Year* 1808 *to the End of* 1814, in which the following expostulatory letter occurs, addressed to his Lordship respecting his infidelity:

"I compare such philosophers as you and Hume and Gibbon (I have put you into company that you are not ashamed of) to mariners wrecked at sea, buffetting the waves for life, and at last carried by a current towards land, where, meeting with rugged and perpendicular rocks, they

* The first of these obnoxious passages simply predicted the fall of all antichristian establishments, and the other, awfully portentous to the infidel and worldly ecclesiastic, runs thus, concluding with a prayer for the arrival of the Millennium, in which the devout of every denomination might join throughout Christendom: "It is nothing but the alliance of the kingdom of Christ with the kingdoms of this world, (an alliance which our Lord expressly disclaimed,) that supports the grossest corruptions of Christianity; and perhaps we must wait for the fall of the civil powers before this most unnatural alliance be broken. Calamitous, no doubt, will that time be. But what convulsions in the political world ought to be a subject of lamentation if it be attended with so desirable an event? May *the kingdom of God* and of *Christ* (that which I conceive intended in the Lord's Prayer) truly and fully *come*, though all the kingdoms of the world be removed in order to make way for it!"

† Waving the discussion of the subject, he artfully remarks in the note, "Mr. Gibbon entirely coincides in opinion with Dr. Watson, that as their different sentiments on a very important point of history are now submitted to the public, they both may employ their time in a manner much more useful as well as agreeable, than they can possibly do by exhibiting a single combat in the amphitheatre of controversy." Bishop Hurd did not like the *Apology for Christianity*—not savouring of the scurrility of the Warburtonian school—saying of it, "It was well enough, if the author was in earnest." But there could be no doubt of Dr. Watson's sincerity. His treating his opponent as a *believer*, was the only exceptionable circumstance—every thing else did equal credit to his head and heart.

* The writer here begs leave to recommend to his young friends two excellent little manuals—*Lectures on Natural and Revealed Religion*, by the Rev. Lawrence Holden, of Tenterden; and *Illustrations of the Evidences of Christianity*, by Mrs. Maria Hack, of Chichester. There is also an anonymous pamphlet well worth perusal, entitled *An Address to Deists*, said to have been written by the Rev. Mr. Grosser, Particular Baptist Minister at Maidstone. See a late number of the *New Evangelical Magazine*, where its merits were duly appreciated; whilst by the *Old Baptist Magazine* it had the honour of being reprobated.

decide that it is impossible to land, and, though some of their companions point out a *firm beach*, exclaim, 'Deluded things! there can be no beach unless you can melt down these tremendous rocks. No! our *ship* is wrecked, and to the bottom we must go! All we have to do is to swim on till *fate* overwhelms us!' You do not deny the depravity of the human race. Well, that is one step gained: it is allowing we are *cast away*; it is, figuratively, our *shipwreck*. Behold us, then, all scattered upon the ocean, and all anxious to be saved—all, at least, willing to be on *terra firma*—the Humes, the Gibbons, the Voltaires, as well as the Newtons, the Lockes, the Johnsons, &c. The latter make for *the beach*; the former exhaust their strength about *the rocks*, and sink, declaring them insurmountable. The incarnation of a Deity—vicarious atonement—the innocent suffering for the guilty—the seeming inconsistencies of the Old Testament and the discrepancies of the New, &c. &c.—are *rocks* which I am free to own are not easily melted down; but I may be certain that they may be viewed from a point on *the beach* in less deterring forms,—lifting their heads into the clouds indeed, yet adding sublimity to the prospect of the shore on which we have landed, and by no means impeding our progress upon it. In less metaphorical language, my Lord, it appears to me that *Freethinkers* are generally more eager to strengthen their objections than solicitous for conviction, and prefer wandering into forced inferences to pursuing the evidence of *facts*—so contrary to the example given to us in all judicial investigations, where testimony precedes reasoning, and is the ground of it. The corruption of human nature being self-evident, it is very natural to inquire the cause of that corruption, and as natural to hope that there may be a remedy for it. The cause and the remedy have been stated. How are we to ascertain the truth of them? Not by arguing mathematically, but by first examining the proofs adduced, and if they are satisfactory, to use our reasoning powers, as far as they will go, to clear away the difficulties that attend them. This is the only mode of investigating with any hope of conviction. It is, to return to my metaphor, *the beach* on which we may find a footing, and be able to look around us; on which *beach* I trust I shall one day or other see you taking your stand. I have done—and pray observe that I have kept my word: I have not entered on metaphysics on the subject of Revelation. I have merely stated the erroneous proceeding of *Freethinking philosophy*, and, on the other hand, the natural and rational proceeding of the mind in the inquiry after truth. The conviction must, and I am confident will, be the operation of your own mind."

Mr. Dallas then adds, "LORD BYRON noticed, indeed, what I had written, but in a very discouraging manner. He would have nothing to do with the subject. *We should all go down together*, he said; 'so,' quoting St. Paul, 'Let us eat and drink, for to-morrow we die'! He felt satisfied with his creed, for it was better to sleep than to wake. Such were the opinions which occasionally manifested themselves in this unhappy young man, and which gave me a degree of pain proportioned to the affection I could not but feel for him; while my hopes of his ultimately breaking from the trammels of infidelity, which were never relinquished, received from time to time fresh excitement from some expressions that appeared to me to have an opposite tendency."

At a later period, LORD BYRON was addressed respecting his infidelity by another gentleman, who has furnished us with the correspondence, attached to a second edition, just published, of an interesting little volume entitled, *Thoughts chiefly designed as a Preparative or Persuasive to Private Devotion*, by John Sheppard. This communication is of a singular and impressive nature, and shall be transcribed. It exhibits his Lordship in a more favourable light, and reflects some degree of honour on his memory.

"*To the Right Hon. Lord Byron, Pisa.*

"*Frome, Somerset, Nov.* 21, 1821.

"MY LORD,

"More than two years since a lovely and beloved wife was taken from me by lingering disease, after a very short union. She possessed un-

ring gentleness and fortitude, and iiety so retiring, as rarely to dis- se itself in words, but so influential to produce uniform benevolence conduct. In the last hour of life, er a farewell look on a lately born l only infant, for whom she had nced inexpressible affection, her t whispers were—*God's happiness! d's happiness!* Since the second niversary of her decease, I have read me papers which no one had seen ring her life, and which contain her ost secret thoughts. I am induced communicate to your Lordship a ssage from these papers, which, ere is no doubt, refers to yourself, I have more than once heard the iter mention your agility on the ks at Hastings:—

"*Prayer.*

"'O my God! I take encourage- ent from the assurance of thy word pray to thee in behalf of one for iom I have lately been much inte- sted. May the person to whom I lude (and who is now, we fear, as uch distinguished for his neglect of ee as for the transcendant talents ou hast bestowed upon him) be vakened to a sense of his own dan- r, and led to seek that peace of ind in a proper sense of religion hich he has found this world's enjoy- ents unable to procure! Do thou ant that his *future example* may be oductive of far more extensive be- fit than his past conduct and wri- ngs have been of evil; and may the m of righteousness, which we trust ill at some future period arise on im, be bright in proportion to the rkness of those clouds which guilt as raised around him, and the balm hich it bestows healing and soothing proportion to the keenness of that gony which the punishment of his ces has inflicted upon him. May e hope that the sincerity of my own forts for the attainment of holiness, nd the approval of my own love to e great Author of religion, will ren- er this prayer, and every other for e welfare of mankind, more effica- ious, cheer me in the path of duty; ut let me not forget that while we re permitted to animate ourselves to xertion by every innocent motive, hese are but the lesser streams which ay serve to increase the current, but which, deprived of the grand fountain of good, (a deep conviction of inborn sin, and firm belief in the efficacy of Christ's death for the salvation of those who trust in him and really seek to serve him,) would soon dry up, and leave us as barren of every virtue as before.

"'*Hastings, July* 31, 1814.'

"There is nothing, my Lord, in this extract which in a literary sense can at all interest you; but it may perhaps appear to you worthy of reflection, how deep and expansive a concern for the happiness of others *the Christian faith* can awaken in the midst of youth and prosperity. Here is nothing poetical and splendid, as in the expostulatory homage of M. Delamartine; but here is the *sublime*, my Lord; for this intercession was offered on your account to the Supreme Source of happiness. It sprang from a faith more confirmed than that of the French poet, and from a charity which, in combination with faith, shewed its power unimpaired amidst the langours and pains of approaching dissolution! I will hope that a prayer, which I am sure was deeply sincere, may not be always unavailing. It would add nothing, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray that wisdom from above and peace and joy may enter such a mind!"

The Answer.

"*Pisa, December* 8, 1821.

"Sir,

"I have received your letter.—I need not say that the extract which it contains has affected me, because it would imply a want of all feeling to have read it with indifference. Though I am not quite sure that it was intended for me, yet the date, the place where it was written, with some other circumstances which you mention, render the allusion probable. But for whomsoever it was meant, I have read it with all the pleasure which can arise from so melancholy a topic. I say *pleasure*, because your brief and simple picture of the life and demeanor of the excellent person whom,

I trust, that you will again meet, cannot be contemplated without the admiration due to her virtues and her pure and unpretending piety. Her last moments were particularly striking; and I do not know that in the course of reading the story of mankind, and still less in my observations upon the existing portion, I ever met with any thing so unostentatiously beautiful! Indisputably, the firm believers in the gospel have a great advantage over all others, for this simple reason, that if true, they will have their reward hereafter, and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without disappointment, since (at the worst for them) 'out of nothing—nothing can arise,' not even sorrow! But a man's creed does not depend upon himself. Who can say, I *will* believe this, that, or the other, and least of all that which he least can comprehend? I have, however, observed, that those who have begun life with extreme faith, have in the end greatly narrowed it, as Chillingworth, Clarke, (who ended as an Arian,) Bayle and Gibbon, (once a Catholic,) and some others; while, on the other hand, nothing is more common than for the early sceptic to end in a firm belief like Maupertuis and Henry Kirke White. But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more than obliged by *the extract* from the papers of the beloved object whose qualities you have so well described in a few words. I can assure you that all the fame that ever cheated humanity into higher notions of its own importance, would never weigh in my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf for the united glory of Homer, Cæsar and Napoleon, could such be accumulated upon a living head. Do me at least the justice to suppose that—

Video meliora proboque,

however the *deteriora sequor* may have been applied to my conduct. I have the honour to be your obliged and obedient servant,

"BYRON.

"P. S. I do not know that I am addressing a *clergyman*, but I presume that you will not be offended by the mistake (if it is one) on the address of this letter. One who has so well explained and deeply felt the doctrines of religion, will excuse the error which led me to believe him its minister."

Upon this characteristically interesting epistle of LORD BYRON, Mr. *Sheppard* makes several appropriate reflections; for which I refer to his work; whilst the following paragraph is deserving transcription, being fraught with the divine spirit of charity: "Intercessions I cannot doubt had long been anxiously offered on his behalf, at least by relatives, and some of these in the blessed spirit of Christian forgiveness; others, as the preceding pages affectingly shew, by one *unknown* to him, from the pure promptings of a Christian solicitude for his welfare, enhanced by his fine gifts and high responsibility. Till the heavenly records of Christian charity shall be at last unrolled, we know not what more and similar petitions may have been poured from hearts that responded to his genius and deplored its aberrations! Nor can any pronounce till after 'the judgment is set and the books are opened,' that these were ultimately and altogether useless."*

It may not be unworthy of observation, that LORD BYRON had in the original manuscript of his *Childe Harold's* Pilgrimage this offensive stanza respecting a future state of being—

"Frown not upon me, churlish priest! that I
Look not for life where life may never be—
I am no sneerer at thy phantasy;
Thou pitiest me, alas! I envy thee.

* Mr. Sheppard is the author of two other volumes—"A Tour in 1816 through France and Switzerland, with incidental Reflections on Religion;" and also "An Enquiry on the Duty of Christians respecting War," with reference to the Peace Societies;—both marked by good sense and an unaffected piety.

"*Unto us a child is born,*" i. e. to our assistance, Immanuel, whose birth the prophet had foretold, ch. vii. 14, and whom he had called the Preserver of his country, when describing the incursions of the enemy. According to the prophetic manner, he represents the future as if present before his view.

"*Unto us a son is given,*" who shall work out our deliverance. This repetition of the same sentiment is [here] a mark of exultation.

"*And the government is upon his shoulder.*" He administers the affairs of the state. Pliny employs a similar expression, Pan. Traj. ch. x.: "Since your father has abundantly tried how well the sovereignty sits upon your shoulders." Cicero also, in his Oration for Flaccus, § 94, thus addresses the judges: "In this trial, (judicio,) I say, that you support the whole Republic on your shoulders." Others understand the Hebrew word of the *royal robe*, as in Jonah iii. 6; for here the word אדרת is used of the royal robe, worn by the king of Assyria, the insignia of royal authority worn about the shoulders. *Grotius* thinks, that by these words the birth of a monarch is signified, who should bear the royal purple from his cradle.

"*And his name shall be called,*" or "*he shall call his name.*" Καὶ καλέσεται τὸ ὄνομα αὐτοῦ, is the reading of the LXX.

"*Wonderful.*" Isaiah xxv. 1. The abstract for the concrete object of admiration. — Vulgate, Admirabilis; Aquila, Θαυμαστός, Symmachus, Ἱκανοδότωρ, derived either from ותא, beyond expectation, as Hesychius explains it, or from ותא, — I make illustrious, glorious, — in which sense the word is used by those Hebrews who lived among the Greeks, as is evident from 2 Macrab. iii. 30. The appellation *Wonderful* may be applied to this divine hero, both on account of his miraculous birth of the virgin, and on account of the many miraculous works done by him. N. B. The same name is given to the divine Messenger who appeared to Manoah, and did wonderfully, Judg. xiii. 18, 19.

"*Counsellor.*" Imparting salutary counsels to man out of the stores of his own wisdom. Some render, after Theodotion, with the preceding, thus, *Wonderful Counsellor, Θαυμαστῷ βουλευτῇ*; but in opposition to the genius of the language, which in that case requires that the order of the words should have been inverted.—Since by the epithet *Counsellor* the wisdom of Immanuel is denoted, so his *power* is described by the next words אל גבור [in the English Version] Mighty God, Deus, fortis heros—God, or mighty hero. אל properly denotes *a mighty one*, and is applied to Nebuchadnezzar, who is called the mighty one of the heathen. But in the verse before us *the Supreme Being* is to be understood, (Remark [1].) See ch. x. 21, where the same words are manifestly employed in this sense; and by comparing these two passages, it is known that these two words are not to be separated, as some interpreters have attempted, as if they were written, God, mighty; which is proved by the Masoretic point placed under אל, to denote that it should be joined to the next word. גבור denotes one who excels in valour, strength, power, and is the title of a hero, Gen. x. 8; 1 Sam. xvii. 51; and is applied to Jehovah, Deut. x. 17; Zeph. iii. 17; Ps. xxiv. 8. That God, clothed in human nature, may appear among men, was the persuasion of all antiquity. (1) See Huet. The Indian Brahmins to this day teach that the Deity has been concealed, in the forms of certain *great men*, and thus held intercourse with the human race: and that Vishnu, i. e. *conqueror*, MARTIN, who, they say, is the second person of the three-one God, has already assumed a body nine times, and sometimes even a human body; and that the same will yet be done by him once more. He maintains, that under the name of *Chrishna*, and the character of a teacher of morals, the same has descended to promote the reformation of men of wicked habits. See the Asiatic Researches.—The divine nature of the great hero and prince described by our prophet in this passage, is designated by the additional epithet עד אב. Father of eternity, i. e. eternal, for *possessor of eternity*, as in 2 Kings i. 8, possessor of hairs, i. e. hairy. Nothing is more frequent with the Arabs, than in similar forms of expression to employ *father* for *possessor*. Hence the balsam-tree is, at the present day, called by the Arabs

ther of odours, i. e. odorous. And ther of variegated colour, i. e. varie-ated, is the epithet of a bird of the eron species. It is evident from Job x. 4, that the name עד signifies not aly that eternity which the schools enominate *à posteriori*, but also that hich is denominated *à priori*. Tri-ng is the idea of Abarbanel, who kes the word in the sense of spoil, hich the word denotes, Gen. xlix. 7; so that Hezekiah would be called *ther of spoils*, because the spoils of e Assyrian army, miraculously slain, d of the Egyptians and Arabs whom had plundered, came into his pos-ssion. But this appellation of *plun-rer* would little comport with the her splendid epithets with which e prophet adorns his hero. *Lastly*, e appellation שר שלום *Prince of eace*, i. e. peace-maker, who will ign over a world to which he has stored peace; comp. ver. 7 with ch. . 6—8. Virgil, in similar language, scribes the reign of that illustrious ince of the golden age, in his cele-ated Eclogue iv. 15:

The son shall lead the life of gods, and be
gods and heroes seen, and gods and heroes see;
e jarring nations he in peace shall bind,
d with paternal virtues rule mankind."

The Persian kings of the Sassanian ce, subsequently to the time of our ophet, assumed to themselves simi-r lofty titles. A letter sent to the ng of Armenia speaks of one of em in the following language:— hosroes, *king of kings, sovereign of tentates, lord of the nations, guar-an of peace, saviour of men*, in the timation of gods, a man, *good, eter-l*; in the estimation of men, a *god st illustrious, most glorious; con-eror, rising with the sun*, and by ght *gratifying the eyes*.—Let us be utious how we believe that such ound appellations as the haughtiness the later kings of Asia claimed for self, were attributed to any king of ndah, Israel or Syria, in the simplicity that early age of the prophet. (4) he epithets used in this and the fol-wing verse do none of them agree ith a man who is not God. The ws, however, for the same reason hich has induced them to pervert the meaning of the oracle registered, ch. vii. 14, have disturbed the sense of the present prophecy. Some of them, as Jarchi and Kimchi, deny that *all* these splendid epithets are referable to the *child born*, and the *son given*. They refer, most of them, to God. The last epithet, *Prince of Peace*, they apply to the child who should be born. The Wonderful, Counsellor, The mighty God, The Eternal, shall call his name Prince of Peace; and by the latter they consider *Hezekiah* to be understood. How finely the appellation *pacificator* agrees with him, what is read in 2 Kings xviii. 8, &c., will inform us. But I regret having related such childish interpretations. They have been amply expressed and refuted by Saubert and Frischmuth.— But in applying to the child the single appellation of *Prince of Peace*, they follow the Chaldee interpreter, who, although he admits that the Messiah is announced in this passage, yet gives the following explanation. The prophet saith to the house of David, Since a little child hath been born to us, a son hath been given to us, and he hath taken the law upon him, to protect it, and his name shall be called, by the Wonderful Counsellor, the Mighty God, who endureth continually, *Messiah*, in whose time peace shall be multiplied upon us. He considers, therefore, that the name of *Messiah* would be given by the Supreme Being to the child that would be born. But it is contrary to the usual mode of Hebrew expression, that the words *his name*, in phrases of this sort, should precede the *namer*. (5) The word name occupies a middle place between the word expressing the *namer* and the *named*; so that the name which follows the word שמו is always attributed to the person named, not to the person who gives the appellation. See Gen. iii. 20, iv. 25, xvi. 15, xxi. 3; Ruth iv. 17; 1 Sam. i. 20, &c. Besides, the Chaldee interpretation is opposed to the punctuation which the Masorites have preserved, *doubtless received from their ancestors*. For if the words, Father of Eternity, belonged to God who gave the name, they would have separated them by the proper mark from the words which follow, viz. Prince of Peace. [-] Is it, in fine, probable that the prophet, by such an

arrangement of words cannot be [illegible] in which the latter word is to be [illegible] and with the [illegible] ... The LXX have thus rendered the words: "And he shewed me Jesus the high priest, standing before the face of the angel of the Lord, and the devil stood on his right hand to oppose him. And the Lord said to the devil, Let the Lord rebuke you, O devil; and let the Lord rebuke you, who have chosen Jerusalem: Is not this a brand plucked out of the fire?" I think that the LXX, confided in the import of the names, have not any of the most what are customary names of the Supreme Being. But for the six names here given what we have in the Hebrew—angel or messenger of the great council, &c. But they have taken Wonderful Counsellor for Wonderful Council, the words יועץ פלא, the component parts of the name Gabriel, they have understood of that illustrious angel, whence they have translated *angel*; the rest they have expressed as if they had read אמרו אל שלום, and what is added, *and health to him*, or, as Jerome reads it, *and his health*, is a gloss, from another interpretation of some one who for לאמר, which begins the next verse, read לשלום. See Cappellus and Vitringa.

Remarks.

(1) The force of this reasoning is not obvious. The two words איש גבור appear to follow each other only twice in the Bible—Isaiah ix. 6, and x. 21. We cannot reason, therefore, from the regimen of the words in one case, that the same must necessarily be the case in the other also. Dr. Smith's assertion, that "wherever the two words occur together, they are invariably connected as substantive and adjective in the same order,"—would naturally imply that there are many such instances. But, with the exception of one passage, in all the instances which he cites, either some other adjective is employed, or some other adjective intervenes.

(2) What can be more absurd than to attempt to explain passages of the Jewish Scriptures by the leading dogmas of Heathenism; to borrow, in short, from a system which denied the unchangeableness and unity of the Deity, illustrations of the perfections of the God of Israel, who in innumerable passages declares these to be his essential attributes! The agreement between the doctrines of the Jewish Masoretes and the religion of the Lycian nations, may prove, either that with more knowledge, they unduly accommodated the gospel to the prejudices of those whom they instructed, or that their own convictions were influenced by Heathenish conceptions. This is not the only example which the Christian Church presents of the combination of pure Christianity with the reveries of Pagan superstition.

(3) It would be difficult to prove that the metaphysical idea of duration absolutely without end, is included in this Hebrew word. In the following passage it clearly is not, Job. xx. iv. The fact is, that it expresses *indefinite future duration*, and in this respect is somewhat allied to the scriptural usage of αιων. Mr. Wallace's translation does not, I think, come up to the force of the original. Αιων requires αιωνιος in order to express *futurity*, whereas the above Hebrew word does not.

(4) One does not see any great propriety for the caution here expressed by our orthodox critic. It is necessary, indeed, to the system of interpretation, to which such an analogical explication would be fatal. There would be greater propriety in the caution if the appellation had been found in the *narrative* of the book of *Genesis*.

(5) This rule will generally hold good, because the nominative to יקרא is not *usually* expressed, or it consists of one noun only. The common usage of the Hebrew language, by which the verb precedes its nominative, occasions the only ambiguity of the passage.

(6) That no *implicit* reliance should be placed on the Masoretic punctuation, has been admitted by critics of profound learning and sound judgment. As an argument with Rosenmüller, it may be urged, that we may fairly presume that the Chaldee interpreter would be as well acquainted with the traditionary explanation of the passage, as the Masorites themselves, whom he preceded by several centuries. Or, if it be admitted that the Masoretic punctuation reflects the sense attributed to this passage from before the time when this paraphrase was made, it must also, one would suppose, be admitted that he, as well

as they, must have *known* of this ancient interpretation. Any argument, therefore, founded on the disagreement of the Chaldee interpreters, who were themselves Jews of ancient date, with the Masoretic punctuation, must be frail and unsatisfactory.

(7) Rosenmüller should have informed his readers that the different editions of the Septuagint vary greatly in the rendering of our passage. They are accurately and faithfully described by Dr. Pye Smith.

I shall presume, in the following observations, that all those to whom they will have any interest, have access to Dr. Pye Smith's "Scripture Testimony."

(8) In opposition to Grotius, Dr. S. remarks, that יועץ signifies a *giver* of counsel, and not a *solicitor* of it. The verb, however, from which this participial form is derived, may be taken in either sense. If, at least, we can depend upon *Cocceius*, (ed. 1777,) whom Dr. Smith frequently *consults*, this verb denotes "partim concilium dare, partim concilium capere," so as to correspond with both the English words to *counsel* and to *consult*. See also Pagninus: "Consiliarius, *consulta*." Ought not the erudition and accuracy of Grotius to have vouched for the *possibility* of his translation?

(9) Dr. Smith attributes to Rosenmüller the words, "אל hic est fortis, potens, heros, as Job xli. 17; 2 Kings xxiv. 15," which he proceeds to controvert. Dr. Smith perhaps employed the *first* edition of the *Scholia*, as the clause is not to be found in the *second* edition.

(10) Is Dr. Smith correct in affirming that the *Arabic* (if of the London Polyglott) supports the reading of the Hebrew? It appears to be a combination of the different readings of the LXX.

(11) Dr. Smith objects to the interpretation of Le Clerc, that the prefix ה might have been expected before אל. I can see no reason that this should be, and the probability surely is, that *Le Clerc* would have attended to this if he believed it to be a rule of the Hebrew grammar. If in the following instances,—Gen. i. 2, "spirit of God;" Exod. ix. 29, "voice of God;" Job. i. 16, "fire of God,"—the word for *God* requires no prefix, surely none is *required* in the case before us.

(12) Rosenmüller does not, (at least in the 2nd edit.,) as Dr. S. affirms, translate עולמים *immortal*, but *eternal*; nor does he employ any reasoning to shew that the phrase is inconsistent with *long*, *though indefinite*, duration, which is admitted by Pagninus, Cocceius and Parkhurst.

SIR, *Dec. 5, 1824.*

AS the "Creed" to which the following strictures, from the Philadelphia Universalist Magazine, relate, has been laid before your readers, (Vol. XIX. pp. 14, 380,) I transcribe a copy lately received from America for insertion, in the hope they may convey useful information to some of the brethren on this side the Atlantic, who may equally require it, and not be unacceptable to others of your readers.

F.

"A Novel Creed, intended for Quakers, but honourably rejected by them.

"One would have thought that the Christian world, of all sects and denominations, had become too well informed, for any few designing men to attempt to make and palm a Creed upon a whole body of Christians, almost without their knowledge or consent: but if our information be correct, (and we have it from one of the Society who was present at the General Meeting of Friends,) the way in which the Essay of a Creed (from which we have made the following extracts) was *got up*, and attempted to be carried in the General Meeting, falls but little short of the manner of making creeds in the third and fourth centuries. To the credit, however, of the Society, the attempt did not succeed.

"The Essay of a Creed from which the following extracts were taken, *was adopted and printed* by "the Meeting for Sufferings" of the Yearly Meeting of Pennsylvania, and *copied on their Minutes*, which are annually read in the Yearly Meeting for its approbation: but so much disapprobation was expressed with it, that the pamphlet was ordered "*not to be published.*" Hence the work was suppressed; but this cannot make it any less true or any more false; and as it was evi-

dently drawn up by some of the leading members of the Society, it is a proper subject for animadversion. A few copies were put into circulation, by some means or other, *before the Meeting*, and all attempts to buy them up since, for the purpose of suppressing them, (although we have understood that the sum of *five dollars* has been offered for a single copy,) have proved ineffectual. But we will keep the reader no longer in suspense in regard to this singular production, which contains some truth, but more error, and most of all, that which conveys *no definite idea whatever!*

"After the preamble, which contains nothing very objectionable, and an expression of a firm belief in the Scriptures, which so far is certainly very good, it adds, 'But they are not and cannot be subjected to the fallen, corrupt reason of man.' Now, what is meant by 'fallen, corrupt reason'? Is not the reason of man as good now as it ever was? And did not God address this reason when he said, 'Come now, let us *reason* together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool'? Isa. i. 18. Here God calls upon sinners, whose sins were of the deepest dye, to use their reason; and on what subject can they exercise it better than in gaining a correct understanding of the Scriptures? But only make mankind believe that their reason is so fallen, so depraved, that they are incapable of understanding the Scriptures *without supernatural aid*,—you have *the hook completely in their nose*, and they can be led obsequiously at your will. It is impossible to corrupt reason, or that reason should be corrupted; for although mankind may exercise a great degree of foolishness, and call it reason, yet reason, to be reason, must act rationally; and when actions are incorrect, it is not reason that acts, but something else. If, therefore, this Creed means that the Scriptures cannot be understood by the 'reason of man' in his present state, it either means that which is false, or else it charges God with folly, in giving man a guide, and calling upon him to exercise his reason in understanding it, when he knew that this guide was not 'subject to reason.' But the Creed says, 'We have always asserted our willingness that all our doctrines be tried by them, (that is, the Scriptures,) and admit it as a positive maxim, that whatever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and judged as a delusion of the Devil.'

"But how is a common man to know when doctrines are agreeable to the Scriptures or not? His reason is no guide to him: he must therefore sit in *silence* and hear what *spiritual men* say on the subject, and take it for granted that *what they say is true!* It will be readily perceived, however, that upon this principle the Scriptures are of no use to any except to those who are spiritual; and if these receive direct communications from God, it seems that the Scriptures might be dispensed with altogether.

"The Creed continues, 'We receive and believe in the testimony of the Scriptures simply as it stands in the text: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' It is presumed that the framers of this Creed were not aware that the above text, on which they have laid so much stress, and the only one they have quoted correctly, (and the only one, except one, which they have inserted as a quotation from scripture,) is a most spurious interpolation, which is not to be found in any Greek MS. of the New Testament written earlier than the 15th century. If they had known this circumstance, they would not have attached so much importance to this text; but this *is* a truth acknowledged by the most learned, even among the Trinitarians. It is also presumed that the makers of this Creed were ignorant of the meaning of the text itself, even admitting its authority; for it no more proves that the Father, the Word, and the Holy Ghost, are one being, than it is proved that Paul and Apollos are one being (1 Cor. iii. 8); and any person who has the least knowledge of Greek, must know this.

"'We believe in the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all things that he hath made, who is God over all, blessed for ever—who hath created

all things by his eternal Word and Son,' &c. 'Eternal Word and Son.' This is what is called believing 'in the testimony of the Scriptures simply as it stands in the text.' But where do we read in the Scriptures of an *eternal Son?* The idea is totally absurd. A son must be begotten and born (or else created as Adam was) before he can be a son, and to call such a being an eternal being, is an absurdity. But the Creed (after a statement to which we do not object) continues, 'Hence he (Christ) is the only Mediator between God and man; for having been with God from all eternity, being himself God,' &c.—'Having been with God from all eternity.' Here the words of John, 'from the beginning,' which may mean from the beginning of the gospel dispensation, but at most can mean no more than the beginning of creation, these Creed-makers have changed into their own words, 'from all eternity.' But any thing that was with God 'from all eternity,' must be as eternal as God; yet, nevertheless, it could not be that God with whom it (the Word) was; and therefore, if this be God as well as that, it makes out two Gods as clearly as two and two make four.

"Passing on in the Creed, we notice the following: 'God is willing to be reconciled to us, and ready to remit the sins that are past, if we repent.' Astonishing! How can God, who changeth *not*, be willing to be otherwise than what he is? And how can vain man suppose that any thing which he can do, may produce a reconciliation in God? If God be willing to be reconciled, is he not equally willing to effect that which will make him so? The Scriptures do not testify of any unreconciliation in the mind of God, but that 'God was in Christ, reconciling the world unto himself' (2 Cor. v. 19); not saying that he is willing to be reconciled to the world, because this would imply that he is changeable, as well as man. That God forgiveth sins on repentance, we readily admit; but if he forgiveth sin on repentance now as he always did, why should it be supposed that he doth this for the sake or on account of something else which he has received as a satisfaction, in the room and stead of that punishment which the sinner is supposed to have deserved? God always did and always will forgive the truly penitent, merely because 'he delighteth in mercy.'

"But the Creed continues: 'He (Christ) is both the word of faith and a quickening spirit *in us*, whereby he is the immediate cause, author, object and strength of our living faith in his name and power, and of the work of our salvation from sin and the bondage of corruption.' This, unless they mean to speak of Christ figuratively, meaning thereby the doctrine of Christ, is wholly unintelligible; but if this be their meaning, why did they not use language more definite and less liable to be misconstrued? One great object in having a creed is, in having something plain, explicit and easy to be understood, in and through which professing Christians may unite in a kind of spiritual and heavenly union. But as we have begun to dive into the hidden mystery of something we profess not to understand, so we must proceed. 'The Son of God cannot be divided from the least or lowest appearance of his divine light or life *in us*, any more than the sun from his own light,' &c. All this, to men of common sense, is unintelligible language—of which there was more of the like nature, which we did not think it expedient to quote. The above may suffice as a specimen.

"Is it meant to be understood that there is any thing of this 'divine light or life' of 'the Son of God' in every person? If *so*, it makes the salvation of all as secure as that of 'the Son of God,' because he 'cannot be divided' from it (and of course they cannot be divided from him) any more 'than the sun can be divided from his own light.' But if it be meant that 'the least or lowest appearance of his divine light and life in us,' is something supernatural, which none but the power of God can produce, and none but the goodness of God can give, and that it is given to some while it is withheld from others,—then here is clearly perceived all the horrid partiality of *Calvinism*, veiled, indeed, in the mystery of Quakerism. But the words are so couched, and it appears not without design, that they will admit not only either of the above constructions, but that of Arminianism! Wonderful Creed! to which men of such opposing sentiments might, perhaps, subscribe with-

out violating their consciences, because each could give a construction to suit himself!

"Speaking of believing unto justification, the Creed says, 'By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed. And *by the mighty power of Christ within us*, the power, nature and *habits of sin are destroyed*; that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, through Jesus Christ our Lord.' The meaning, if it have any, is above our comprehension. To our understanding, faith is produced by evidence, not by obedience, and obedience may be the fruit of faith. What is meant by the '*common sacrifice*'? And what was effected by it? What is meant by 'the propitiatory sacrifice of Christ *without us*'? And what connexion hath that with the mighty work of Christ *within us*? What is this mighty work? What sins have been imputed to us, more than what we have personally committed? What proportion of the mighty work here spoken of belongs to our 'truly repenting and believing'? What to the sacrifice of Christ without us? And what to the mercy of God? For it seems that, according to the above Creed, all have something to do in the case; and how is any one to know or understand what is to be performed by himself, what has been done for him by Christ, or for what must he depend wholly on the mercy of God?

"Is it at all to be wondered at that the younger part of the Society, whose minds are yet open and free to judge for themselves what is rational, were almost to an individual disposed to reject this creed? But it has taught them a good lesson, and we hope that old and young will profit by it. It will teach those whose minds are not fully established, not to place such implicit confidence in the supposed guidance of the Spirit in their spiritual leaders, as they have hitherto done: for if they have the Spirit of God to direct them, they certainly stood in the most need of it when they were framing a Creed which was designed to give a proper direction to the minds of all the Society, particularly to the young. But will any one believe that the above Creed was ever dictated by the Spirit of God? If so, the medium of communication was certainly an unfortunate one, for much of it either has no meaning at all, or else its meaning cannot be understood from the words used to express it. Let Friends (a dozen of them or so, to try the experiment) undertake to answer the questions we have proposed, and let them all agree to answer them according to their understanding of the Creed, and see how many or how few will answer them alike. And if they cannot agree among themselves what it means, how could it have been any guide to others? It is doubted whether the framers of this Creed themselves (for it is supposed there must have been more than one) would agree in all points relative to the questions we have proposed.

"We congratulate the young Friends on their success in checking in the bud an attempt (as we consider it to be) to lord it over their faith, so as not to let them judge for themselves in matters of religion, or at least not to be permitted to express their judgment, unless their opinion should coincide with that of their spiritual guides. It is manifest to all who are acquainted with the circumstances and facts, that this Creed was designed to have a particular bearing on an individual [Elias Hicks] whose boldness and independence of mind has occasioned of late some considerable excitement among the Friends. But the veil was too-thin, and the more liberal-minded discovered the fetters which were to bind down the mind and prevent free inquiry, before the rivets were wholly fastened upon them. We sincerely hope that this will be a good lesson to all Creed-makers in future.

"We can assure the Friends that we mean them no harm, nor even disrespect, but verily a kindness, by the liberty we have taken. We shall not name the person who lent us the copy, but presume that he was not aware that we should make extracts from it, much less publish them. If, therefore, we have committed an error in this respect, it is all our own, and no fault of his."

Jan. 6, 1825.

PYE SMITH, in his reply to
r. Bakewell, thus expresses
"Yet I solemnly remonstrate
B. for representing my state-
if they had referred *to per-*
iness, and the unchangeable
ıs of *universal virtue*, when
in the plainest manner re-
to the single point of the
ATION *of a sinner in the sight*
If he is so unacquainted with
ines of religion as not to be
this broad distinction, if none
oks of his excellent ancestors
cended to him, which might
n him the information, and
ose not to take the trouble
research, he must excuse
ding him that the paragraphs
ch he has garbled his ex-
fficiently declared it." [Mon.
IX. 738.]

road distinction in the doc-
Dr. Smith's religion is not
le to me as the learned gen-
expressions indicate it ought
d I would request the favour
reply to the following four
These I have so worded
him the least possible trou-
ed a simple affirmative or
nay suffice. The correspon-
Dr. Smith having been public,
is request from one who is
unknown to him is not a
established decorum:—

ıe justification of a sinner in
of God determined by the
ıble obligations of universal

those persons who most
attend to the obligations
al virtue, and who acquire
ınal holiness, be the justified
d?

any such persons be ex-
ım the justification before

those persons who have
ually attended to the obliga-
iversal virtue, and who have
ınal holiness, be preferred
y justified before God?

THOMAS GIBSON.

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s on Religious Education.

Y Christian parent must
that religion should furnish
n not merely with a rule of
conduct, but with pleasurable ideas. A devotional spirit, when joined to a sound mind and cultivated understanding, is the source of such pure enjoyment, that it may well be regarded as one of the first and best of blessings. Yet all religious fathers and mothers will allow that, in this department of education, the difficulties and the chances of failure are peculiarly great. What with enthusiasm on the one hand, and indifference on the other; and what between the opposite dangers of false refinement and revolting familiarity, and too much or too little regard to the respective offices of reason and of the feelings in matters of faith, a serious parent may well be anxious respecting the event of a religious education. Meantime, it is a blessing to be assured that an influence of this kind, if exerted with but a tolerable degree of rational earnestness, can hardly fail of having some good effect upon the character. If it does not make a religious, it may a moral, being; and reverence for the consistent example of a Christian parent may produce some portion of that effect on the heart and life which we could wish owed its origin to a yet higher motive. Few sincere Christians, however, will like the idea of resting here. The grace and beauty of early character, which genuine personal religion alone can give, is too valuable a thing to be readily conceded; nor can the most unsullied renown make up for the want of that inheritance within, which will support the spirit of a man when the voice of applause is no more to him than the least murmur of the passing wind. How earnestly then is it to be wished that parents had oftener the pleasure of seeing their children's minds not only strengthened by just views and principles, but beautified by the presence of devotion! Surely, if there be parents who think lightly of the latter, provided the former be secured, it should be enough to ask whether they are content with a kind of obedience from their own children which is purely the offspring of a sense of duty, and has in it nothing grateful, nothing affectionate, nothing cheerful? Do they not love to see the ardent mind and active hand evidently put in action by the eager heart? If they do, then with what consistency can

they be indifferent about the coldness or warmth of their children's affections towards the great object of our hopes and fears?

Though few can feel more sensible than myself that the subject of religious education is something infinitely more important than a knowledge of the differences between one sect and another, it is impossible to think on that subject at all, without comparing in our minds the general sentiments and conduct of those whose ideas differ in very important points.

Every one who is anxious for the increase of the spirit of religion in his own heart and the hearts of others, must be desirous of borrowing light wherever it is to be found, and of banishing all those baneful feelings which would prevent the acknowledgment of having learned an important lesson from individuals in other respects opposed perhaps to the principles of which he acknowledges the truth and value. Thus I shall not make any apology for freely owning, that whatever may be the inherent recommendations of our faith, I do not think our method of communicating religious instruction to the young is generally so calculated to interest the feelings, or give a favourable association with the subject of religion, as that pursued by Calvinists. Unitarians are too apt to conclude, that because the system of Calvin is dark, intricate and revolting, young people must necessarily be disgusted by it. They think too much of the shadows; they forget the lights. They dwell on the austerity of the opposite system, and, representing to themselves the mild and merciful character of their own, seem to expect that, if young people are not frightened away from it, they will adopt it as a matter of course. Though it is slander to allow, even in a passing sentence, that the theme of mercy is an unwelcome theme to the lips of Calvinists, I will not enter upon this point, but confine myself to the question of religious instruction.—The attractions to children under orthodox teaching are very many; to those under Unitarians but too few. However uninviting may have been the appearance of ancient Puritanism, modern Calvinism has completely recognized the policy of making religion as captivating as possible to the young and uninstructed. Even that ancient piece of divinity, the Church Catechism, has been rendered attractive by Mrs. Sherwood's series of stories, elucidative and explanatory of its different positions: and we might easily enumerate hundreds of tales, abounding in similar doctrine and sentiment, which diversify the sabbath hours of young people among our Calvinistic brethren. Doubtless these tales contain much that a Unitarian will disapprove; yet that person must bear about, not only a prejudiced, but a most unteachable mind, who does not perceive that it is a great matter thus to give religion an advantage in early years, by the instrumentality of pleasant associations. It cannot be subject of surprise, that some Unitarian parents, alive to the danger of making the Sabbath a weariness, and trusting to the readiness with which a child's mind passes from what is obscure and tedious to what is interesting, do avail themselves occasionally of the existence of some of these publications. They think, and rightly, that it is a prime point to make a favourable impression at first; to give religion a fair and reasonable chance in the affections, instead of attempting, (what we attempt in no other study or pursuit,) to place the mind of a child on a level with that of a man, by communicating only abstract and philosophically correct ideas. And of what value, after all, are these ideas, if they be merely the furniture of the head, and the heart has "neither part nor lot in this matter"? Where is the evidence, amidst a copious supply of accurate information such as a catechism, like that of Geneva, for instance, is calculated to convey, that *that* process is going on which can alone constitute a truly religious character?*

* Our American friends seem to hail with great pleasure the publication of a translation of the Geneva Catechism.—It is to be hoped that, however advisable it may be thought to impress upon the minds of *little* children a few plain and easy first truths, we shall not again resort to the oppressive and uninteresting system of catechetical instruction with our young people. To learn by rote whole chapters expository of our moral and religious duties, may easily disgust the mind, but can hardly advance it one step in any thing valuable. Such substitutes for mental exertion, such ready-

Is the *thought* exercised? We do not ask how correctly—a child must think as a child; but has it evidently thought at all on the subject? Is its conscience touched by little neglects of duty? Has it learned to make its own trials, its own blessings, the subject of prayer and praise? Has it learned to feel any thing like gratitude to God, the giver of good, and Jesus, the friend of man? And why should these thoughts and feelings be despised or neglected, because they are juvenile? A child's little fault is as serious a matter in its own eyes, and certainly it ought in a parent's, as *crime* in the eyes of a man. Its joys and sorrows are of magnitude enough to fill up the measure of its mind and heart; and why should not we labour to distribute religious support in equal measure? "Let me not be laughed at," says Mrs. Hamilton, in that beautiful part of her Letters on Education which treats of religion, "let me not be laughed at for the confession, and I shall freely acknowledge that I at this moment look back with infinite pleasure to the delightful period, when with the simplicity of infant innocence I poured out my little soul in grateful thanks to the Almighty for the happiness enjoyed at a dancing-school ball! Nor am I certain that all the catechisms and all the hymns with which my poor memory was loaded, produced half such benefit to my mind as that which flowed from this powerful association of felicity with the Divine source."

Let it not be thought that little importance is attached to correct notions of divine truth, by the writer of this article. Truth, in a pleasant, engaging dress—truth, applied to the heart and life—is all that is contended for. The error of talking *too much* to children on these subjects has often been condemned; yet surely the error is in the manner of talking; full as much as in the time bestowed upon it. If a young person *is* to be disgusted with the theme, a short, dry, heartless reading of one quarter of an hour a day, will do the business far more effectually than an hour or two of judicious religious instruction.—The excellent writer I have before quoted has given it as her decided opinion, that not only the narratives of the Bible may be read with great pleasure and advantage by children, under a clever and able instructor, at a very early period; but that an acquaintance with the greater part of the Bible, before the mind has learned to associate any impure or unpleasant ideas with its objectionable passages, will contribute essentially to the pleasure of its perusal in after years.—Whether our present translation of the Scriptures might not be superseded by one far better, is quite another question. I believe there are few critics who will not allow that some things at least are capable of amendment; but the point is this—while our Bibles remain what they are, is it politic, or is it not, to keep children from reading them at home, and at an early age? In deciding this, it should be remembered that children are liable to hear the Scriptures read by servants and at different places of worship, and will, surely, be far more struck by an objectionable phrase when they hear it for the first time in a well-known story, and perceive that it has been purposely omitted by a parent and teacher, than if it came in the common course of reading. Is it not also greatly to be feared, that the surprise and disgust which a young person might experience on finding the grounds on which parts of the Bible had been kept from him, would much impair the pleasurable and reverential associations with that book? Is it not to be dreaded that such a discovery, coming at a time when impressions are most strong, would have a powerful tendency to spoil the relish for the Scriptures, which better management might have preserved?—Deplorably, most deplorably, must the work of education have been carried on, and most deficient in every requisite for her office must be the religious instructor, if the reading of the Bible can ever be perverted in her hands to any bad purpose. Less would have been said on this point, but that it is feared Unitarian teachers are becoming so over-scrupulous with re-

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made applications of scripture precepts, may do very well for the members of a church which, though mild in its discipline, is far from friendly to liberty of thought, but it ill accords with the spirit of that land which is now claiming, in so noble a manner, a place for religion in the understanding and in the heart.

gard to the use of the Scriptures, that young people among them will gradually be less and less acquainted with their contents;—an evil deeply to be deprecated.

But the grand thing, after all, in religious instruction is, early and deeply, not with severity, but with *much* earnestness, to impress upon the mind the idea that religion is a personal concern; not so much a matter to be learned as practised. Here, if some teachers err from familiarity, others dwell too much *in generals* to bring the thing home to the hearts of children. Surely if PRAYER, for instance, be a blessing to the advanced Christian, it ought, in some degree, to wear that appearance to a child. Month after month, and year after year, to exact nightly and daily the repetition of the same short, general form,—regardless of all the circumstances which in that time may affect a child's heart, and dispose it, if rightly managed, to *real* prayer,—can this be right? Can it be calculated to give a just conception of the character of that Being—

Whose ears are open to the softest cry,
Whose grace descends to meet the lifted eye?

It behoves us to speak seriously on this subject, for it is indeed one of vast importance. Better, far better, were it to lay aside the exercise than harden the heart by accustoming it to what, it is but too plain, is a mere lip-labour. Before it is thought proper or decorous to permit a child to word its own petitions to the throne of grace, surely a parent might vary them frequently, according to circumstances; for in no other way can a proper idea be acquired of the nature of prayer. Let not the idea of early piety be too eagerly reprobated, because, most unfortunately, much that is highly objectionable has been written and said on the subject. Is it too much to say, that if ever hypocrisy appears in children, it must be from very bad management indeed? But let neither the dread of this, nor any mistakes, however absurd and even ludicrous, which may be made by children in the beginning of a religious career, discourage a parent. Yet we would not object to the use of all forms of prayer, but only to that abuse of them which leads parents to feel satisfied when they have taught their children one general form, with its daily, invariable repetition,—too frequently, also, it is feared, without a moment allowed for preparation. Here, as cannot be too often repeated, we do not consult our own experience. Can *we* at once turn our own minds from a worldly object to the proper frame for prayer? If not, why should we require it from a child? It is not to make prayer a grievous task; it is because it can be rendered interesting and efficacious in no other way, that some little preparation is necessary. *We* succeed or fail exactly in proportion as we can attain a lively conviction of the reality of things invisible, and their connexion with our present state. If this be necessary for us, surely it is equally so for a child.

Coinciding in many of the excellent observations on religious education in a late Number of the Monthly Repository, the writer of this yet thinks the subject of Unitarian religious instruction deserving of more discussion than has hitherto been bestowed upon it, and would be sincerely rejoiced if more able pens would continue what has here been imperfectly begun.

E.

SIR, *Dec.* 8, 1824.

IN Mr. Belsham's remarks on Dr. Channing's recent Discourse, inserted Vol. XIX. pp. 678—681, I find towards the conclusion the following assertion. Speaking of Anti-supernaturalism, "I never," says the worthy and learned divine, "knew more than two persons who professed it." I am happy in thinking that during Mr. Belsham's very extensive experience, he has found so little cause for Dr. Southey's observation; but as my own experience has led me to draw a different conclusion, and as I firmly believe the interests of religion can never suffer any real injury by the candid avowal of our sentiments, I must assert my conviction of the existence of Anti-supernaturalism in some of our Unitarian meetings.—That Unitarians are "generally," much less "universally," Anti-supernaturalists, is indeed totally false; as, in fact, to speak strictly, Unitarians cannot entertain such sentiments at all; yet, as the odium of infidelity is considerable, we find that unbelief

lurks in almost every sect. It is not confined to our own denomination. The power of custom, the influence of society and friends, and perhaps, in some cases, devotional feeling not founded on Christian principles, all unite to retain mankind, nominally, within the pale of some religious community, except unbelief has taken a very decided character. I would be far from asserting, with Mr. Belsham, that Anti-supernaturalists, when they assume the name of Christians, are guilty of "base hypocrisy" or "downright falsehood." In many instances, this is far from being the case; for, however inconsistent and absurd their theory may be, we know too well that a large portion of the world likewise profess, conscientiously, a system of theology we also consider absurd and inconsistent, to permit us to condemn, in a moral point of view, the mere profession of any opinions whatever. But if we believe our fellow-creatures are in error—an error likely to prove injurious to the progress of religious truth—let us meet the evil in the spirit of meekness and the power of truth.

Anti-supernaturalists profess not to give up the authority of the New Testament as a rule of life, at the same time that they deny the divine inspiration of the Scriptures and the truth of prophecy and miracle. Those who profess Anti-supernaturalism must entertain one of the two following opinions—either they must consider Jesus and his disciples as enthusiasts, as men who imagined themselves divinely inspired, and found means to persuade the world of the reality of their imaginations; or they must believe Christ and his apostles to have been intentional deceivers. No one can suppose for an instant that Christianity is altogether a fable; and if Jesus and his apostles really existed, then we must give our assent to one of the above statements, or become believers in a Divine Revelation.

If we consider Jesus as an enthusiast, I know not how we can continue to look upon him as an enlightened teacher, as our guide to virtue and happiness. His character for wisdom, or even for sanity, must at once be conceded. If we say that Jesus did not pretend to divine gifts—he was benevolent—a philanthropist, who formed a noble design for the improvement of the human race, and his historians have misrepresented his words and actions—then the charge of enthusiasm falls upon the evangelists and apostles. We assert that a number of men (not one, not two or three, but *all)* were led away by their enthusiasm to imagine they beheld deeds that Christ never pretended to perform, and to hear words that were never uttered. Supposing this possible, can we place confidence in the writings of such men, or believe them worthy to regulate our lives?

If we consider Jesus as an impostor, (and I feel it almost an irreverence to him who was all truth, to imagine this even for the sake of argument,) how can we call ourselves by the name of an impostor, or listen to his instructions and adopt his precepts? The most enlightened and sublime morality that ever flowed from the lips of man, is cancelled by a course of falsehood and deceit entirely inconsistent with that morality, with every word that Jesus spoke, with every deed that he performed. Shall we, then, conclude that our Saviour's followers designedly imposed upon the world? On this supposition, Jesus chose for his disciples men who were *all* devoid of integrity, and who formed collectively a conspiracy against truth, and obtained a success in the promulgation of their falsehoods, unexampled in the records of history. They evinced the most heroic virtue, and devoted their lives to a cause, which, if it were an imaginary one, renders them, in fact, the authors of their own sufferings and death. If we can believe that such men ever existed, yet can we take their writings as our guide—men whose love of falsehood was so great, beyond all precedent, that it overcame the common laws of our nature, and was pursued amidst persecutions, chains and death?

If I am told that the Anti-supernaturalist reads the Bible as he reads Seneca or any other work on morals, no one can object to his doing so; but on these grounds only he surely cannot call himself a Christian, any more than reading the Koran would make him a Mahometan.* No; Chris-

* "We must not allow this pretend (as is now too much the prevailing mode) to

tianity is either a religion bearing the indelible stamp of eternal truth, or it is a tissue of falsehood and deceit. Whatever may be thought or concluded by biblical critics as to the genuineness of particular texts or parts of the Scriptures, the question whether the New Testament is or is not the revealed will of God, must be argued on general grounds, and cannot be affected by particular difficulties. The Christian religion has been, and is now, liable to corruption. This the firmest and most enlightened defenders of our faith are ever the readiest to allow. So the best gifts of heaven are capable of abuse from the weakness and wickedness of mankind, and God's "unspeakable gift" has been injured and misrepresented through the evil passions and ignorance of men. But if we do not doubt the existence of the sun because a passing cloud obscures his beams, neither let us doubt that the "sun of righteousness" will shine forth on the nations, through the clouds of error, infidelity and superstition, till the time shall at length arrive when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

M. A. R.

On the Propriety of adopting some more distinctive Appellation among those who are usually styled Unitarians.

Sir, *December* 10, 1824.

It is a frequent complaint with Unitarians, that they are charged by their opponents with holding opinions which a numerous portion of them do not in truth entertain; and I have heard it affirmed that the only point in which they are strictly unanimous is the *personal* unity of the Deity. This complaint, I cannot help thinking, is by no means justified in the extent to which it is carried; and, indeed, it sometimes has the appearance of shrinking from an accusation, though I do not mean to assert that such is the fact. In the first place, the doctrine on which they are said to agree is too indefinite as a mark of distinction, embracing in its application not only those who were usually considered as the disciples of Socinus, but also that denomination of Dissenters who profess the Arian tenets respecting the person of Christ. Since the term *Socinian* has been discarded, the class of Christians who believe solely in the human character of our Saviour, have, I believe, adopted no distinctive appellation; and though that of *Humanitarian* is occasionally employed, it does not appear to have been fixed upon as one by which they are desirous of being uniformly designated. Hence it has arisen that many assertions made generally respecting Unitarians, may, strictly speaking, be applicable only to the Arian part of that denomination. If this representation be correct, it shews the necessity of selecting some characteristic appellation by which both Arians and Trinitarians may address those whose principal tenet is the *simple humanity* of our Lord. It would be the means of preventing much erroneous accusation on the one side, and much useless recrimination on the other.

But still it may be said—and, if I mistake not, has been said—that many opinions are alleged to form part of the creed of the Humanitarians, for which the preachers and writers among that body are alone responsible. In reply to this, I would beg leave to ask,—if we are not to look to the ministers of any religious sect, and to their public advocates, for a knowledge of their tenets and sentiments, to whom are we to have recourse for this information? If I am desirous of becoming acquainted with the principal doctrines now held by *Particular Baptists*, (for example,) I should conceive that I could not materially err

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select just what we happen to like in the gospel, and lay aside all the rest; to admit, for instance, the moral and preceptive part, and reject all those sublime doctrines which are peculiar to the gospel, and which form the wall of partition between Christianity and what is called Natural Religion. This is assuming a liberty and creating a distinction which no believer in the divine authority of our Lord can on any ground justify. Christ delivered all his doctrines in the name of God. He required that all, without exception, should be received. He has given no man a license to adopt just as much or as little of them as he thinks fit. He has authorized no one human being to add thereto or diminish therefrom."—*Porteus's Sermons*, II. 314.

by consulting the publications of Mr. Ivimey; or if I wish to ascertain the leading dogmas of the Gallican church during the reign of Louis XIV., I am surely justified in placing confidence in the theological works of the eloquent Bossuet. To this the Unitarian party will probably answer, that they have no subscriptions and no authoritative creeds to restrict the exercise of their faith; and that not only do they feel themselves perfectly at liberty to differ from their pastors, but that this difference in numerous cases actually exists. Still I contend that, in refuting what I conceive to be the erroneous sentiments of any sect, I have a right to assume that their chosen preachers and principal writers usually speak the sentiments of their followers. But, allowing the difference insisted upon to exist in its fullest latitude,—of what value, let me ask, can be the private opinions of the majority of the members of any religious, and I might add, of any political body? Comparatively but few can have investigated controversial topics with sufficient accuracy to be able to form a competent judgment on their respective merits, or at least such a judgment as will not be shaken by the arguments of some powerful opponent. Admitting that a variance subsists between the minister and his congregation in some material points of their theological creed, whose opinion must we consider as entitled to superior deference—that of the man who has perhaps devoted his whole life to the examination of these speculative doctrines, and who must, generally speaking, be presumed to possess a greater share of learning than his hearers; or the opinion of those whose education and commercial or professional employments preclude them from pursuing, with any effect, the requisite inquiries? This must obviously be the case with the mass of every society. Let their intelligence be what it will, the want of leisure, and, still more, the want of learning, must render them wholly unfit for so arduous an undertaking. It is only to the leading literary men of any religious society, and particularly to their writers of eminence, that we can resort with confidence for an exposition of their peculiar doctrines. If it be affirmed that the writings of Mr. Lindsey, Dr. Priestley, Dr. Jebb and Mr. Belsham, contain nothing more than their own individual sentiments, still I should say, that they afford the only means of obtaining a knowledge of what their followers admit into their creed; and to works of this character ought the replies of the opposite party to be chiefly directed. I do not deny that some particular points of doctrine may be strictly peculiar to each of the writers I have alluded to; all I affirm is, that men of their eminence and acquirements may reasonably be regarded as the *exponents* of their party.

In the next place, I may be permitted to ask,—why, if this plea be considered as defensible in the case of Unitarians, it is not applicable to the writings of the learned in the Established Church? Numerous doctrines have been pronounced by Unitarians to be essential parts of the national creed, though, in point of fact, many members of our ecclesiastical Establishment, even among the clergy, openly profess to disbelieve them. I am quite aware that the Articles and Creeds of the Church will be adduced as sufficient indications of what its members either do, or, it may be said, ought in conscience to believe: but let it be recollected how various are the sentiments of orthodox divines respecting the nature of the *subscription* which is required from the clerical body. Some have viewed our Articles in no other light than as articles of peace, and among these we may name Archbishop Bramhall and Bishop Fowler. Others, like Archdeacon Paley, have thought it sufficient that the subscriber should fulfil the intention of the legislature by whom the subscription was enacted, without any obligation to believe every speculative doctrine which they may contain. A third class of writers require that these Articles and formularies of the Church should be assented to in their *literal* sense; while a fourth class may be instanced in those who coincide in sentiment with Archdeacon Powell, the learned Master of St. John's College, Cambridge, who was not merely a theologian of great erudition, but a rational and sound philosopher. In the second of his admirable Discourses published by Dr. Balguy, his language on this subject

is at once clear and decisive: "Whenever an Article," he observes, "is expressed in such general terms as will fairly contain several particular opinions, there, certainly, it is sufficient for him who subscribes to be convinced that some one of these opinions is true." In another page he remarks, "And therefore when an Article has been understood by good and learned interpreters in a sense neither the most obvious nor the most usual, he who assents to it is at liberty to follow their guidance, or to join himself to the multitude." This able writer then goes on to shew that "not only the propositions to which we assent, but the *assent itself*, may be differently understood." Towards the conclusion of the Discourse, he makes this observation: "Upon the whole it appears, that in the approbation we give of the established doctrines, there is much reasonable liberty; that we may understand them in any of those senses which the general words comprehend, or to which the received interpretation of these doctrines, or the judgment of able interpreters, have extended them; that we are not confined strictly even to this compass, but may allow ourselves, if it seems necessary, to differ as much from former interpreters as they have done from each other; and, lastly, that there is room for various degrees of assent, according to the various ages and abilities of the subscribers." To the objection that such a degree of liberty must be liable to abuse, Dr. Powell justly replies, "And so are many moral rules, which are nevertheless both reasonable and useful: so are all the rules of civil liberty, which are yet of the greatest importance to the happiness of mankind." I must not omit to notice that this Discourse was delivered before the whole University, on the most public occasion in the academical year, when it not unfrequently happens that men high in office, and even cabinet ministers, form part of the learned audience.

I might likewise adduce, were it necessary, the authority of Dr. Hey, the late Norrisian professor at Cambridge, who is a decided advocate for considerable latitude in the assent which is required to our Articles. But even among those who contend for the *literal* interpretation of them; we must not forget that *opposite* parties have strenuously maintained that their own explanation is the only one entitled to this character.

If it should be alleged that the heads of the Church are alone competent to determine any diversity of sentiment on this point, I should reply in the forcible language of Dr. Paley, with whom I fully concur, that "the bishop who receives the subscription is not the imposer, any more than the crier of a court, who administers the oath to the jury and witnesses, is the person who imposes it; nor, consequently, is the private opinion or interpretation of the bishop of any signification to the subscriber, one way or other."

The consequence is, that on numerous theological questions—such as the nature of inspiration, original sin, the fall of man, and the atonement, to say nothing of the Trinitarian doctrine—there is almost as great a variety of opinion among members of the Church as among those who dissent from its communion, unaccompanied, however, by the evils which unavoidably arise from a multitude of independent and discordant sects. In charging the Unitarians, therefore, with holding the opinions which are advocated by the preachers of their deliberate choice, and by their principal writers, we are only pursuing the same conduct which is sanctioned by the Dissenters themselves in their own practice respecting the Church. If numerous individuals among the former differ from their ministers and the ablest vindicators of their cause, the same may be said of the adherents to our ecclesiastical Establishment, who, in cases of this nature, do nothing more than exercise the liberty to which they are unquestionably entitled in the interpretation of their Articles of Religion—a liberty which was probably in the contemplation of the original framers of these Articles, and which was, at all events, requisite for the progressive improvement of succeeding ages.

I cannot conclude these remarks without again expressing a wish that those among the Unitarians who profess their belief in the *simple humanity* of Christ, would adopt some more specific appellation, which, while it

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have been indebted for some of their religious accommodations and advantages.

Unitarians to whom this description applies, will never be reluctant either to acknowledge their obligations to their Presbyterian ancestors, or to bear their testimony to the serious religious spirit with which a large proportion of them were deeply imbued. To which of the various principles existing in their minds in a certain state of combination, and forming the whole of their religious creed, the genuine piety and eminent Christian virtues which many of them possessed, are in justness to be ascribed as their cause, is a question not to be so hastily disposed of as a warm partisan might be apt to fancy; but is one which it is evident, to be satisfactorily determined, must be reserved for the decision of the exact and discriminating inquirer, the cool and accurate reasoner. An intelligent Unitarian would anticipate, from a proper examination of this point, a result any thing but derogatory to the character of those views of Christian doctrine to which he ascribes so much importance and efficacy, and which he accounts it his own highest happiness to entertain.

With regard to Unitarianism, I beg leave to observe, that it is a system

ing—it is not easy to find language strong enough for adequate description. The serious Unitarian feels that there is in this glorious system of "grace and truth," every consideration and motive to kindle in the heart the most lively interest, to call forth the most ardent and persevering zeal in the great cause of the religious and moral improvement of mankind. And very efficient exertions of Unitarian piety are not seldom carried on in a manner the most unobtrusive possible, without any of the parade of exhibition to catch the applause of men, but under a deep, habitual sense of the inspection of the All-seeing. May I here have leave to observe, that your own recent pages, Sir, record acts of munificence, [Vol. XIX. p. 631,] having for their ultimate object the spiritual welfare of mankind by means of Unitarian agency, most cheering to the lover of his species, most grateful in the sight of God and man; of the source of which we are permitted to know nothing but what we learn from obvious inference, that they proceed from one who seeks his reward, not in the praises of men, but in the benefits he confers on them, and in the approbation of Him "who seeth in secret and will reward openly"?

The letter to which I alluded in the beginning of my own, contains a list, in alphabetical order, of Unitarian Chapels in the county of Chester, with a short statement of particulars relative to each of them. In reading the statement concerning the Chapel at Allostock, which is in certain respects inaccurate, I was reminded that a debt of gratitude from those who are in occupation of the Chapel, still remained undischarged to some of our Unitarian friends for the assistance they afforded us in a subscription instituted for putting that place into a state of complete repair. I most gladly and gratefully make public acknowledgment of their liberality on that occasion, through the medium of your Repository. Perhaps an account of some particulars in the history of the Chapel at Allostock, (of which I am minister, in conjunction with the Unitarian Chapel at Knutsford,) and of very humble, but well-intended, exertions made in connexion with that place, (hitherto, from the character of the neighbourhood, with little success,) may be due to the readers of Unitarian intelligence in your pages. It is possible, therefore, that, under this impression, I may send a statement relative to the Chapel at Allostock for insertion in some future number of the Monthly Repository.

J. ASHTON.

Brief Notes on the Bible.

No. XXV.

"In the beginning, God created the heaven and the earth."—Gen. i. 1.

THIS is a sublime compendium of the subject about to be very briefly immortalized in detail. It embraces, thus concisely, our whole visible creation, with other wonderful works, invisible to mortals—in fewer words, the solar system. It also seems to import that the entire system was willed into existence simultaneously.

Ver. 14. And God said, Let there be lights in the firmament of the heaven, *to divide the day from the night;* and let them be for signs and for seasons and for days and years.

15. And let them be for lights in the firmament of the heaven, *to give light upon the earth;* and it was so.

16. And God made two great lights; *the greater light to rule the day,* and the *lesser light to rule the night:* he made the stars also.

17. And God set them in the firmament of the heaven, *to give light upon the earth;*

18. And *to rule over the day and over the night,* and to divide the light from the darkness.

Very probable, indeed, that God should have produced such immense and multitudinous bodies for the sole purpose of being tributary to the convenience and illustration of this comparatively insignificant planet!

This has been very frequently and flippantly said and reiterated.

But is it a fair construction of the language assumed to have such a tendency?

Moses appears to have known nothing of a solar system; and if any indistinct idea of it had entered his mind, the brevity with which he wrote precluded his adverting to any *effects* of it, except such as had relation to the globe he inhabited.

He says not that the heavenly bodies were created *for no other purpose* than to accommodate the earth.

less, they are designed *for that*, numberless other grand and t purposes: and this planet n like manner, make a return d to those spheres, all being nicating parts of one stupen- hole, and created each to im- ght, or prove in some way ial, to the others. So that an an, such as Moses, in either of spheres, might, with strict pro- record that our earth was made mmodate, in the way ordained vidence, the world *he* inhabited, t authorizing an inference that st exclusively for that purpose. n, what is there in the passages inconsistent with the soundest phy? It would be the excess er-criticism to impute to Moses ning beyond the questionable (none in the view I have taken) ission. There is no pretence ge him with misrepresentation, from design or from ignorance. pitiful, therefore, the attempt ten upon his words a literal g, which there is scarcely a *facie* reason to suppose was in iter's contemplation! As well we conclude him to have inti- that God made nothing else e system, parts only of which posed to our cognizance; though man of common reflection, ad- to the *infinity* (a word seldom into the account, though indis- le in the true consideration of God himself, of his power, and ce, must be convinced that the ounds with systems inaccessible man observation, and commen- with that portion of his infinite which the Divine will and wis- ave hitherto brought into acti-

BREVIS.

. Moses beheld the sun and felt luence; the moon, and experi- hers. Of these he speaks in appropriate to his limited ob- ion of their effects. "God made ars also," is the simple (and re not say uncommented?) men- that he trusts himself with in d to them; for it may well be ed whether the two succeeding , after such a slight and, as it parenthetical glance at the stars, plicable to any but the great ling lights which he had dis- shed. Unconscious of, and not daring to record a conjecture as to *their* office and bearings in illimitable space, he might very wisely and modestly forbear to do more than intimate their having been coeval with the phenomena whose *perceptible* uses he had noticed.

B.

SIR, *November* 17, 1824.

WITH the decline of priestly usurpation and ghostly pretensions among that sect of Protestant Dissenters which has in some measure been deservedly entitled Rational, the ceremony of *ordination* fell by degrees into deserved disrepute and general disuse.

It appears from an article in your *Intelligence* department of last month, (XIX. 631,) that some Unitarian ministers are attempting to revive this exploded custom; it being stated that "the subject of the revival of ordination services among Protestant Dissenters was discussed in several speeches." These, I conclude, were only on one side of the question, as the writer adds, that "there appeared to be but one feeling as to the agreeable and salutary impression produced by the services of that day."

I presume to think that the ceremony of the ordination of ministers did not fall into disuse without good and weighty reasons, because men are always reluctant to discontinue any custom until they are convinced of its impropriety; and from the little I have read on the subject, I am of opinion that those reasons cannot easily be reconciled with the revival of the ceremony. It should seem, however, from the report in question, that the only objection against it, considered in the full discussion at Bolton, is, *its liability to be abused to superstitious purposes*, which, the writer adds, *in its present form is guarded against*.

It were to be wished, for the information of Rational Christians, that the substance of the *full discussion* which took place at Bolton, had been given in the Repository. From the report, however, I conclude that it was not so full as could have been wished: for if it be supposed that the superstitiousness of the practice in question is its weakest side, the circumstance that occasioned its discontinuance, I fear the supposition would not be borne out by facts. Was it not

reprinting of scarce and valuable tracts by former writers, and to the publication of original works by living authors. The Country Societies, having smaller funds and more limited means of distribution, purchased their books of the Parent Society; and though some change has taken place by the Country Societies printing some works for themselves, yet the former practice has to a great extent continued to the present time.

The multiplication of books on the Unitarian doctrines by writers of ability and reputation, has tempted the managers of the London Society to give novelty and variety to their Catalogue by the occasional insertion of some of these. The same plan was adopted by the Provincial Societies; and the London Society had in consequence to supply the latter not only with its own books, but also with such copies of the other publications as they required for their subscribers. The consequence has been, that its funds have been in a very great measure diverted from their original purpose of *printing*, to that of buying the books of others for the accommodation of the Country Institutions, which could not otherwise so readily obtain them. The Committee has, on this account, been able for some years to print but few new works, and has been obliged to suffer some valuable tracts which were once in their Catalogue to remain out of print.

The London Society, when first established, being the only association of the kind then in existence, derived support from subscribers from every part of the kingdom. It possesses still a considerable proportion of country members: but the rise of the Provincial Societies has prevented its acquiring a progressive increase to its funds from contributors of this class, and they have operated in many instances to lessen them by withdrawing some to whom it was more convenient to pay their money to, and receive their books from, the local associations.

It is also to be remarked, and the fact may be received as some impeachment of the zeal of Unitarians, that the efficient support the Society has derived from the metropolis, considering the great number of Unitarians which it contains, has been very inconsiderable, and that of late years, instead of extending, it has been gradually on the decrease.

The Society, taking these circumstances into consideration, has, at its late Quarterly Meetings for business, been deliberating upon the necessity of taking some steps to give, if possible, new life and vigour and efficacy to its proceedings, and to endeavour to interest the Unitarian public, especially in London, on its behalf. At a meeting held on the 11th of November, a Special Committee was appointed to inquire into the present state of the Society, and consider the best means of promoting its renovation and more extensive usefulness. The Committee made its Report to a Special Quarterly Meeting held on the 9th of December, which was then unanimously adopted; and it was again resumed and confirmed at a regular Quarterly Meeting held on the 13th of January instant.

In conformity with the suggestions and recommendations of the Committee in this Report, the Society has resolved, that in its future circulation of books, particular regard shall be paid to the distribution of its own works. With a view to the disposal of the present stock, and the wider dissemination of its publications, it has been determined to form two sets of Unitarian tracts from the books which are its own property—the one in octavo, which will extend to about ten volumes, and the other in duodecimo, which will comprise about thirteen volumes, and these are to be extensively advertised. It has also been resolved, that in future the capital of the Society shall be applied to the reprinting of scarce and valuable Unitarian books and tracts, and especially of such as may be approved of those which have already been admitted into the Society's Catalogue, and to the publication and the purchase of such useful and approved books and tracts as could not otherwise be printed, or so extensively circulated.

As an increased capital will, in the first instance, be necessary, in consequence of the exhausted state of its funds, for carrying this plan into execution, the Society has determined to make an appeal to the Unitarian public, to solicit that pecuniary as-

hich is requisite, if not for
mance of its existence, ren-
rendering its utility com-
with the importance of its
nd the extent of the field
now open for its labours.
men by whom the preceding
s were unanimously passed
y trust, that to those who
value upon their principles,
roperly alive to the impor-
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ll will not be made in vain,
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th by donations and by an
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The Society fixes no sum
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yment rule of the Society,
ittee is composed of such
s as intimate to the Secre-
wish to be summoned to its

It has been thought that
night now be advantageously
by deputing the manage-
s affairs to a committee of
ntlemen, chosen annually at
ng in March. A resolution
ct has been passed, and the
has been directed to sum-
eting to be held on Thurs-
0th of March next, of all
cribers resident within the
f the threepenny post, to
r rescind this resolution, and
t other business.

nications relative to the So-
be addressed either to the
, Thomas Gibson, Esq., No.
treet, Cheapside, or to me,
Kennington Green.

THOMAS REES,
Secretary.

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h great pleasure that I read
mmunication of M. S. [XIX.
Sunday Schools. The just-
s remarks I can fully cor-
having observed the good
the plans he has laid down,

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ayment of ten guineas at one
es a Life Subscriber, and a
cription of one guinea, an An-
er.

t. F

excepting that which furnishes scholars with tracts for perusal, but which, I conceive, cannot fail to produce beneficial effects.

I have not very sanguine expectations of much good resulting from the common routine of a mere catechetical system of education, which, without bringing the reasoning powers of the pupil into action, simply exercises the memory. Information, learned by rote, and too often considered a task, is generally soon forgotten, or at least does not store the mind with useful knowledge in the degree which might be anticipated.

Convinced of the efficacy of systems which, providing for the examination of scholars, require the expression of their ideas as much as possible in their own language, I feel gratified in being able to inform your readers and M. S. that a well-wisher to the cause of education amongst the poor, and an admirer of Sunday Schools, has been lately engaged in the arrangement of a small work compiled upon this principle, and intended for the use of Sunday Schools, particularly Unitarian ones; and that, provided he was indemnified from the expense of publishing, he would immediately send it to the press. Its plan agrees with the suggestion of your Correspondent, in furnishing a series of "copies containing moral and religious truths." Only the best writers in the school to be allowed to copy these selections: thus, by instituting an honorary privilege, inciting emulation. The work would be divided into two parts; the first, a selection of scriptural passages, forming a regular system of religious truth; the second, a series of moral precepts, calculated to imbue the mind with a fund of useful and practical knowledge. To each copy would be annexed questions, the answer to which must be furnished by the pupil from the copy he has written. These questions, it is hoped, would not only assist the teacher in his examination of the scholars, but would also be of use, by exercising the abilities of the pupil, from the necessity he would be under of perfectly understanding what he transcribed before he could frame corresponding answers.

Conceiving such a work would be of no little service in the cause of education, and of great use in Sunday Schools, and as it would be likewise

cheap, (not exceeding one shilling in price,) I consider it deserving of support by the Unitarian body. S.

SIR,

THE remarks on the use of the Greek language by Unitarians which appeared in the Repository some time ago, under the signature of Hellenistes, (Vol. XVIII. pp. 205—207,) may perhaps be remembered by some of your readers, or at any rate appear to me worthy of being so. The idea of cementing our union by using, more or less, among ourselves, a language in some sense our own, has something in it ingenious and pleasing, and, in the scheme proposed by Hellenistes, seems not only free from all objection on the score of ill consequences, but really calculated to yield no inconsiderable benefits to our body. An engaging token of united brotherhood would be provided, while the general scholarship of Unitarians in an important and appropriate branch of learning would be much promoted. But if I judge rightly, the cardinal point of the plan is not the use of Greek in the common way, but the adopting a peculiar, that is, the original, mode of pronunciation in speaking that tongue, so that even a few Greek words spoken or read, *ἐν τοῖς τελείοις*, would afford at once a characteristic pledge of the sentiments of the speaker. Hence it appears that, to give effect to the plan, there is not required any profound or unusual acquaintance with the language, but that a very moderate one would answer the end very fairly. This I say to obviate an apprehension which may be felt, that a laborious course of study is required by the proposal, such as few would be able or willing to bestow. No pains, in my judgment, will be ill-employed which are spent in acquiring a deep and critical acquaintance with Hellenic lore; but as far as regards the present purpose, it would be sufficient to become well acquainted with the Greek of the New Testament, an acquirement in itself of so great value, that this or any other plan which shall furnish an additional stimulus to the pursuit of it, might on that ground only be deemed of very laudable tendency. Let us then consider it as recommended to all Unitarians whatever, who have it in their power, nor less to the sisters than to the brethren, to gain an acquaintance with the Christian Scriptures in their original tongue. That is a labour they will never repent of: and, moreover, to study that tongue agreeably to the ancient and genuine pronunciation, which, with very little additional trouble, and several important advantages, will give birth to that characteristic feature of Unitarianism which it seems desirable that it should possess. Sincerely hoping that this plan may be adopted by many, I shall proceed to make a few remarks on the mode of pronouncing Greek to which we have alluded.

In various learned works, the true pronunciation of the Greek letters is elaborately detailed and evinced by suitable proofs; and this is a subject which does not present much difference of opinion. I may refer the reader to Matthiæ's Greek Grammar, the Port-Royal Greek Grammar, and a tract appended to Scapula's Lexicon. One mode of pronouncing the vowels has prevailed in almost all languages, ancient and modern, except the English; and the ancient Greek utterance was analogous to this. In a word, the Greek vowels *α*, *η*, *ι*, are to be sounded like *a*, *e*, *i*, in French or Italian, or as they are in the English words *papa*, *fête*, *profile*. Υ is to be sounded as the French *u*, a sound which our language does not present. The dipthongs *ου*, *ει*, are to be sounded as *ou*, *ei*, in our words *soup*, *receive*; the dipthong *αυ*, as our *ou* in *round*.

Among the consonants, we need only remark, that ζ is to be sounded like *ds*, and that χ, *ch*, has a peculiar guttural sound, such as is heard in Welsh and German, but not in French or English.

These are the principal points to be attended to in the pronunciation of the letters. To the syllables belong time and tone—in other words, quantity and accent; both requiring considerable attention in the ancient languages, but not to be discussed in this place. It is a part, however, of the proposed plan to pronounce the Greek agreeably to the ancient written accent, which we all know has been entirely abandoned in modern schools, and the Latin accent substituted in its place; so that a schoolboy who shall read Greek with the accent which was given it by Demosthenes and Plato, is severely castigated. For *ακτῆ*, *βασι-*

λεύς, ἄνθρωπος, our masters teach us to say, ἐκεῖ, βάσιλευς, ἀνθρώπος, cum multis aliis. In this attention to the true accent consists one of the principal peculiarities of the proposed method, and one of its essential features. Some difficulty occurs, in certain cases, in maintaining a due observance of the quantity or time of the syllables: for instance, an Englishman laying the accent of the first syllable of ἄνθωπος, is apt to shorten the second, and pronounce the word as if it were written ἀνθρωπος; but this is not necessary, and may be avoided by a little time and pains. The word ἀνθρωπος should be sounded pretty much like the English word *schoolmistress*. A fuller explanation of this matter has been already given in the Repository for August 1823, pp. 442—450.

The proposal of Hellenistes will, after all, by many of your readers be deemed whimsical and useless. Let them not, however, condemn it without consideration; for perhaps its general adoption among us might impart a new charm and interest to our society, and be the parent of very happy consequences. T. F. B.

Letter from John Adams, Ex-President of the United States, to Dr. Bancroft, of Worcester (Mass.).

[The first number of a religious newspaper at New York, entitled "The Christian Inquirer," published so lately as Jan. 1, 1825, has been sent to us by the kindness of a friend. We perceive with pleasure that use is made in it of The Monthly Repository, and in return we take from it the following letter, which is a pleasing example of the way in which the statesmen of America employ their retirement.]

Quincy,

DEAR SIR, *January* 1, 1823.

I THANK you for your kind letter of the 30th December, and, above all, for the gift of a precious volume. It is a chain of diamonds set in a link of gold. I have never read or heard a volume of Sermons better calculated or adapted to the age and country in which it was written. How different from the sermons I heard and read in the town of Worcester, from the year 1755 to 1758! As my destiny in life has been somewhat uncommon, I must beg pardon for indulging in a little egotism. I may say I was born and bred in the centre of theological and ecclesiastical controversy. A faction of Mr. Bryant, minister of the parish, who lived on the spot now a part of the farm on which I live, commenced the controversy between him and Mr. Miles, Mr. Foster, Mr. Bass, and many others: it broke out like the eruption of a volcano, and blazed with portentous aspect for many years. The death of Dr. Miller, the Episcopal minister of this town, produced the controversy between Dr. Mayhew and Mr. Apthorp, who were both so connected with the town, that they might almost be considered inhabitants of it. I may say that my eyes opened upon books of controversy between the parties of Mr. Buckminster and Mr. Miller. I became acquainted with Dyer, Doolittle and Baldwin, three notable disputants. Mr. M'Carty, though a Calvinist, was not a bigot; but the town of Worcester was a scene of disputes all the time I was there. When I left, I entered into a series of other disputations at the bar; and not long afterwards, disputations of another kind, in politics. In later times, I have lived with Atheists, Deists, Sceptics; with cardinals, archbishops, monks, friars of the Roman Catholic persuasion; with archbishops, bishops, deans and priests, of the Church of England; with Farmer, Price, Priestley, Kippis, Rees, Dering (?) and Jebb; with the English and Scottish clergy in Holland, and especially with Dr. Maclean, at the Hague. I have conversed freely with most of the sects in America, and have not been wholly inattentive to the writings and reasonings of all these denominations of Christians and philosophers. You may well suppose, then, that I have had controversy enough: but, after all, I declare to you, that your twenty-nine Sermons have expressed the result of all my reading, experience and reflection, in a manner more satisfactory to me than I could have done in the best days of my strength.

The most afflictive circumstances that I have witnessed in the lot of humanity, are the narrow views, the unsocial humours, the fastidious scorn and repulsive temper, of all denominations, excepting one.

I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for the contribu-

tions to the funds of Missionary Societies, called on a gentleman in Haverhill and requested his charity. The gentleman declined subscribing, but added, that "there are in and about the town of ———, nine clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other, will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now, if you will raise a fund to *convert* these nine clergymen to *Christianity*, I will contribute as much as any other man."

I am, with great esteem, your friend,
JOHN ADAMS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXIII.

The Chinese.

In a sensible "Memoir concerning the Chinese," by John Francis Davis, Esq., F.R.S., M.R.A.S., inserted in the "Transactions of the Royal Asiatic Society," Vol. I, the author states it as his opinion, that a careful examination of the authentic annals of China, undertaken with a proper degree of scepticism towards the misrepresentations of national vanity, will establish the following facts: "that the antiquity of China as an *Empire*, has been greatly exaggerated, and that it cannot be dated earlier than the reign of *Chi-hoang-ti*, about B. C. 200; that it was then confined almost entirely to that half of modern China, which lies between the great river Keang, and the confines of Tartary; that it was subsequently split into several independent nations, which, after various contests and revolutions, were formed into *two* Empires, the Northern and Southern, and became finally united under *one* head, about A. D. 585; that China has been the theatre of as bloody and continued wars, as have ravaged most of the other countries of the globe; that it has twice, and at no very distant periods of time, been completely conquered by foreign barbarians; and that its last conquerors exercise over it, at this day, an imperious, and by no means impartial sway, but one in which the precedence and the trust are, in most cases, conferred on the Tartar."

No. CCCCXIV.

Conduct of Christians a Stu block to Pagans.

We sometimes wonder tha world does not become Christ getting that Heathen nations religion for the first time in co with the character of Chris profession, who exhibit all t and crimes incident to huma The truth is thus hindered by righteousness, and the name is spoken ill of, or at least his will is disparaged, by the Gen

This reflection is forced up a passage in the Quarterly compiled from two works North-American Indians, on celebrated Mr. John Hunter, brought up amongst them, other by Mr. Buchanan, a re Canada, who in an accoun Indians has inserted a descr their religion from the pen Heckewelder, a Moravian mi long conversant with this peo doubts of our "red brethren artless expressions of strong a minds, and their want of f excite pity, but not resent despair of their eternal condi

"The Indians, says Heckewe lieve that the Great Spirit, knc wickedness of the white men, necessary to give them a great l taught them how to read it, that t know and observe what he wis to do and to abstain from. But Indians, have no need of any s to let them know the will of the they find it engraved on their ow they have had sufficient discernm them to distinguish good from by following that guide they ar to err."—"The white men t great many things which they written in the good book, and v to believe it all. We would have done so, if we had seen th tise what they pretended to bel act according to the good words us. But no! while they held book in one hand, in the other murderous weapons, guns and kill us poor Indians! Ah! and so too; they killed those who b their book as well as those wh They made no distinction!"—"' Indians converse on these subj serves Hunter, "they say, The w tell Indian be honest: Indian hav son; Indian have no gaol for un debtors; Indian have no lock on

wretched partisans, teachers ill-informed and perverse, writers who betray a shallowness as to theological criticism, and whose works are a nauseating *crambe recocta.*" These are some of the lighter skirmishings of Archdeacon Wrangham! To the same class may perhaps be referred his censure of Unitarians for claiming the association of great names, those of Newton, Locke, Watts, Paley, Bishop Watson, &c., upon the slightest pretexts. Pp. 6—12.

These several topics Mr. Wellbeloved discusses in the compass of the first of his Three Letters: and he discusses them with admirable intelligence, judgment, temper and effect. While he points out the variance of his antagonist's language with good sense, good taste, good manners and the genuine Christian spirit, he exposes the weakness of the ground on which his assertions rest, and the injustice and self-contradiction of his charges and insinuations. We particularly invite the attention of our readers to what the author of the "Three Letters" has written concerning the theological sentiments of the very distinguished men whose names we have copied.

Newton and Locke "both placed themselves in circumstances, as theological writers, in which, had they believed in the doctrine of the Trinity, they could scarcely have refrained from avowing that belief." But for withdrawing those truly great men from the ranks of orthodoxy we have more substantial reasons than their silence. No Trinitarian, we are confident, could say of the baptismal formula what Sir I. Newton has said,—"That it was the place from which they at first *tried to derive the Trinity.*" We have, moreover, the direct testimony of Mr. Hopton Haynes, Deputy Assay Master of the Mint, under Sir I. Newton, with whom he was intimately acquainted. He unequivocally declared that Sir I. Newton did not believe in the pre-existence of Christ; that he disapproved of Dr. Clarke's Arianism, and expressed his firm conviction, that the time will come, when the doctrine of the incarnation, as commonly received, shall be exploded as an absurdity equal to transubstantiation. The testimony of Mr. H. Haynes cannot justly be suspected, and it can be disproved only by Sir I. Newton's papers, in possession of a noble family,* who might, no doubt, be persuaded to lend their aid in supporting the orthodoxy of this illustrious person, if it were in their power. When to these considerations we add the fact, that Sir I. Newton addressed letters to Le Clerc on the spuriousness of 1 John v. 7, and on the true reading of 1 Tim. iii. 16, who can with justice question his Antitrinitarianism? Pp. 12—14.

As to Mr. Locke, can it be thought possible, that if he had been a believer in the doctrine of the Trinity, no intimation of it would appear in his commentary upon so large a portion of Paul's epistles, or in his work on the "Reasonableness of Christianity"?—The attempt of Archdeacon Wrangham to prove the orthodoxy of this celebrated person, is ably refuted by the author of the "Three Letters;" of the weight of whose arguments our readers will judge from the following passages.

In reply to the venerable dignitary's reasoning from the phraseology employed by Mr. Locke, his antagonist says, (p. 15,) "Here is your syllogism: Mr. Locke speaks of the mysteries of salvation; the moral precepts are not mysteries of salvation; ergo, Mr. Locke speaks of the doctrine of the Trinity, Atonement, &c., and was a Trinitarian.—Had a Unitarian argued in this inconsequential manner, he would have met with little mercy at your hands; and, in truth, he would have deserved little."

The Archdeacon of Cleveland has not referred to the place where Mr. Locke expressly speaks of "the mysteries of salvation." On the other hand, the Rev. Gentleman's opponent points to texts in Paul's epistles, which fully shew the scriptural import of the word *mystery;* texts† which Locke has well explained, and the learned dignitary misapprehended.

Mr. Locke, in one of his letters to Limborch, (dated Oates, January 6, 1700,) informs his correspondent of the high estimation in which some persons held Allix's "Judgment of

* Lord Portsmouth's. Nichol's Lit. Anec. &c. IV. 677.

† Rom. xvi. 25, 26; Ephes. i. 9, iii. 3—9; Col. i. 25—27.

charge has long been alleged, that they deny the plenary inspiration of the Scriptures. Those who originally framed, and those who, like the Archdeacon of Cleveland adopt, the accusation, do themselves little honour, either as logicians or theologians. What do they mean by the plenary inspiration of the Sacred Volume? By whom is it possible for such an inspiration to be credited or proved, in the strict and absolute sense of the words? Is not the inspiration of a *writer* one thing, and the inspiration of a *legislator*, a *prophet*, an *apostle* of Jesus Christ, another? Are we to confound together cases which must ever be mutually and totally distinct? In point of fact, too, are they Unitarian Christians, who exclusively call in question the hypothesis of this plenary inspiration? He must be grossly ignorant of the history and the state of theological literature, who knows not that

"In our views on the subject of plenary inspiration, we differ little, if at all, from many illustrious writers, whom" even Archdeacon Wrangham "would hardly venture to brand as *Schismatics and Sciolists;* such as Erasmus, Grotius, Castalio, Le Clerc, and even, among divines of the Church of England, Paley, Powell and Burnet."—Pp. 34—43.

Equally unsuccessful is the venerable dignitary in his next article of accusation. He objects to Unitarian Christians, that they have the convenient resources of conjectural criticism at command: he more than insinuates that of these resources they avail themselves wantonly and lightly. His shaft does not reach the objects of his attack, but recoils on the body of men among whom he ranks. What the Archdeacon of Cleveland and many authors of the same class, have said respecting conjectural criticism, involves two questions: the one, of principle, the second, of fact. Is such criticism universally inadmissible in the arrangement of the sacred text? *That* is the principle to be previously settled. Now here Unitarian Christians give no different answer from what has uniformly been given by the most judicious and intelligent Theologians, of all denominations. They reply, that conjectural criticism, if it be ever used, is to be used only in extreme cases. The next inquiry is, have Unitarian Christians shewn themselves more partial than the members of other religious communions to the employment of conjectural criticism? An inquiry which we scruple not to answer in the negative; while, for the correctness of the reply, we appeal to every man who has any acquaintance with the Theological works of the last and the present century. In this place we shall extract a few sentences from the pen of Mr. Wellbeloved:

"It is indeed very true, that, in common with other critics, we 'have the resources of conjectural criticism at command,' and you will not deny, that in certain circumstances, and under proper regulations, these resources may be legitimately employed. If it were not so, would your own Secker, Newcome and Lowth have applied to them, as they have done in the Old, or Markland and Michaelis in the New Testament?—It must also be granted, not only that we can, but that we do punctuate; and you surely cannot mean to insinuate that this is an illegitimate aid in the interpretation of ancient writings. Who has more freely, or with greater or better effect, changed the common punctuation of the text of the New Testament, than your own Markland? Even Horsley, who has censured the conjectures of Newcome, has not disapproved of punctuating, or abstained from it. Are the points also to be deemed inspired? Call in question our judgment, if you please; but do not deny us the right that all other critics and interpreters of Scripture enjoy.—'They can transpose.' In this there is no violation of any canon of criticism; nor any thing contrary to the practice of the best and most cautious critics. Newcome and Lowth, and Blayney and Stock and Michaelis and Griesbach, with many others of the greatest name, have all transposed; and, by so doing, have removed many difficulties, and illustrated several obscure passages of Scripture. Do not make that criminal in us, which in others is at least innocent, if not praiseworthy."—Pp. 43—45.

Such is the dignified reproof which the writer of the "Three Letters" administers to the Archdeacon of Cleveland; such the nature of the reasonings which he opposes to that "work of crimination" of which his antagonist is so fond. Facts and arguments more convincing Mr. Wellbeloved could not have produced. In proportion to the notoriety of those facts, to the clearness and the weight

plies not less pertinent and satis-
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Christians: one of these, though
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eaders will agree with the author
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s accusation Mr. Wellbeloved
dly repels: his denial of it is
se, and his language strong; yet
ronger than facts will justify:

appeal to every impartial and
ed judge, as to the truth of what
above, and we take it not our own, and
no power on earth shall wrest it from us.
They are not the doctrines of scripture
that we reject on the ground of their
being unreasonable, but the doctrines
which are contained in antiscriptural
articles, creeds and confessions."—Pp.
51, 52.

We proceed to another accusation
preferred by Archdeacon Wrangham
against the same body of men, and to
the refutation of it by Mr. Wellbe-
loved:

"'*Even inconclusive argumentation*,'
you observe, 'as well as inaccurate
language, is by some of their apostles
charged upon what they yet however
vouchsafe to denominate *the word of
God*.' The boldest of our apostles, I am
confident, will be found to charge no
such imperfections on what they really
consider to be the word of God; but
limiting, as I have before remarked, the
extent of inspiration, and that for reasons
which will not be easily disproved, they
hold themselves at liberty to judge of the
argumentation and the language of the
sacred writers, when not under the
immediate influence of inspiration, with
the same freedom that they would use
in the case of any other authors."—Pp.
52, 53.

By the examples of Bishop Burnet,
Dr. Powell, formerly Master of St.
John's College, Cambridge, and Dr.
Paley, our author shews that the prin-

not, for ourselves, allow that in the epistolary writings of the New Testament really inconclusive reasoning has been discovered.

It is of vast importance, that controversial authors, and those especially against whom almost every man's hand is armed, do not overstate their positions, but enunciate them in as clear, precise and correct terms as possible. Mr. Wellbeloved owns and laments that some of our most distinguished writers have occasionally given to their opinions, which yet will bear the most rigid examination, a form that unnecessarily renders them obnoxious and repulsive: and he has a right to make the complaint, because he cannot incur the censure; because his own practice is exactly the reverse, because he is at once honest in avowal and judicious and deliberate in statement. A willing adversary fastens without a pause on unweighed language; and the phrase outlives any explanation of the innocence, any proof of the accuracy, of the ideas, which it was employed to convey.

Archdeacon Wrangham having specifically assailed the Improved Version of the New Testament, the writer of the "Three Letters" undertakes the vindication of it, and wins fresh laurels in the conflict.—Pp. 56—74.

The dignitary condescends, after Magee, and the late Mr. Rennell, and many others, to quarrel with the title: he speaks of what has been fantastically styled by its editors the IMPROVED Version of the New Testament. No objection can well be more puerile and trifling. What pretensions could this or any other version of the Christian Scriptures offer to public regard, if, upon the whole, it were not an *improved* version? The work in question even claims to be an improvement of Archbishop Newcome's "attempt toward revising our English translation of the Greek Scriptures:" and the sole inquiry, among men of learning, sense and unaffected candour, should be, are these claims established? Is not the text, and, taken altogether, is not the translation, in a superior degree, correct and faithful? We do not appeal, on such subjects, to men who pronounce judgment without examination, but to those who will read and reflect for themselves. The merits of the Improved Version have been rigorously we by friends, as the pages of the *M Repository* can attest: that Ve without assuming to be faultless, not *sound* criticism from fo requires only "a clear stage, a favour,"* and deprecates nothin to be condemned without being and to be rendered the object of tive, and not of argument.

"Permit me," says Mr. Wellb "to ask, in what respect the *fantastical?* Is the authorized] version so perfect that whatever pr to be an improvement of it, m pronounced fantastical? Why th the late Professor Symonds collec so much pains, the numerous p in that version which require to be ed? Why did the Venerable Pri Ireland devote his great biblical le his talents, and industry, to the plishment of a New Translatio instead of An Attempt towards &c., he had entitled his excellen An Improved Version, I cannot thi would have condemned that title tastical. Much less, then, should t demnation fall on the work of the rian Editors, which is, in many r an improvement of the Primat think I may assert, without justly sing myself to the charge of presu that I am better acquainted wi Improved Version than yourself; far as I can judge, know little or of it, but what you have collecte the pages of Laurence, Nares, and Rennell; and I hesitate not nounce it a real and manifest i ment upon the Authorized Versio

The writer of the "Three L proceeds to defend the Improve sion, which, however, he acknow to be capable of emendation, certain other accusations reiter the Archdeacon of Cleveland, in reference to one of those c he thus rebukes:

"That the Improved Version de almost every page from the Archb will be allowed; but that it wide ates from it, is an assertion wh are not authorized to make: an inclined to hope that you would n made it, had you, instead of tru representations of others, compa yourself the two versions, or ev that Review by a Unitarian write testimony of which you refer. D penter, whom you rightly name

* Spectator, No. 436.

of that Review, has indeed fur-
Dr. Nares with the fact, which
ight not otherwise have known,
the first edition of the Improved
, there were many deviations
ewcome's translation; but he has
r from warranting you to assert,
ese deviations were generally of
portance. When censuring the
of the Improved Version, for
the name of the Archbishop, in
o mislead the unwary, you ought
e been particularly careful not to
yourself to a similar censure, by
genuous use of the name of a
ian reviewer. The note upon the
page 57, is certainly calculated,
er may have been its design, to
your readers, by making them
that the whole of your assertion
ported by the authority of Dr.
ter. I will endeavour to disabuse
by citing his words on this sub-

Wellbeloved, accordingly, makes
ract from the Monthly Reposi-
V. p. 216, and another from Dr.
nter's Reply to Magee, p. 306;
which quotations completely dis-
the statement of Archdeacon
gham.

dignitary further censures the
ved Version for its professing to
a Society for promoting Chris-
nowledge, and thus attempting
ose upon the unwary the autho-
f the Venerable Society, &c.
bjection is borrowed from Ma-
but, come from whom it may,
g of the sort can well be more
or more uncandid:

the definite article," asks Mr.
loved, "of such mighty efficacy
Greek language, as by its presence
absence in given circumstances, to
the Deity of Christ; and is it of
nsignificance in English, as not to
tinguishable from the indefinite?
e terms *a society* and *the society*
lent? If they be, as your accusa-
the Improved Version seems to
e, on what ground have Archbishop
, Dr. Moysey and others so severely
ed the Editors of the Improved
n, as amongst their numerous arti-
making free with the *article*, sub-
g a Son for *the* Son of God,
ver they find it convenient to do

se are searching questions: nor
ey be answered by the Arch-
of Cleveland, and by his
ques in "the work of crimina-

tion," in a way that shall leave them guiltless of the charge of inconsistency, or of something worse.

"As a specimen of no moderate garbling," this gentleman refers to the expulsion of nearly the first two chapters both of Matthew and Luke from the canon of the New Testament. And he goes on to state, what the Editors of the Improved Version have themselves candidly told their readers, that these passages are found in all MSS. and in all ancient versions. "But," adds Mr. Wellbeloved, "these passages, though their authenticity is disputed, are not expelled. They are found in the Improved Version, nearly word for word as they appear in the Version of the Primate. They are indeed printed in Italics, as an intimation, say the Editors, that they are of doubtful authority."

Archdeacon Wrangham had either seen or not seen, the Improved Version. If he had seen it, how could he permit himself to speak thus of the expulsion of these chapters? Or if he had not seen it, why did he venture to affirm what he had not and could not have verified?

Mr. Wellbeloved proceeds to remind his opponent that Dr. Durell and the late Bishop Stock would have expunged from the canon of the Jewish Scriptures, the one a whole book, the other a long passage, solely on internal evidence.—P. 64.

Dr., now Archbishop, Laurence had accused the Editors, &c. of having altered the text by critical conjecture, in two very important passages, John i. 1, and Rom. ix. 5. How stands the fact? *The Editors have not in a single instance admitted conjectural criticism into the text.* Yet Archdeacon Wrangham, without and against evidence, insinuates the same charge!

By another of his oracles, Dr. Nares, our dignitary is woefully misled. His words are:

"So again as to the decisive compellation of Thomas to his Saviour, (John xx. 28,) we are to conceive it only an irreverent expression of surprise! Beza more truly says, 'Verba sunt non tantum admirantis Thomæ,' &c. And yet the Editors of the Improved Version refer to Beza!"

Our readers will mark Mr. Wellbeloved's answer:

"It is Archbishop Newcome who refers

to Beza; and the head and front of the offending of the Editors, is their having too implicitly followed their guide. The remark is not their own. It is wholly and literally copied from the Archbishop's Version; and his name is affixed to it. Not referring either to the Improved Version, or to that of the Primate, but relying on Dr. Nares, no wonder that you were deceived; for he has most disingenuously represented the matter. Is it fair and honourable thus to repeat serious charges against authors, without being at the pains to examine their works, and to ascertain whether they are well founded?

"But Unitarians seem to be considered as out of the protection of the usual laws of controversy; and given over to be silenced and destroyed by any means however foul."*

The Archdeacon of Cleveland quarrels with the following example of punctuation in the Improved Version: in Tit. ii. 13, 14, it inserts a comma after Θεου, and repeats the particle *of* before σωτηρος; though, like the translation which underwent Dr. [Mr.] Twells' reprobating criticism, in Pet. ii. 20, (where only Κυριος, not Θεος, is concerned,) they omit both. But the single various reading of Griesbach omits the και, and thus makes the identity of person, if possible, still stronger. With Mr. Wellbeloved's most satisfactory answer to this head of accusation, we shall take our leave, for the present, of his first "Three Letters."

"In placing the comma after Θεου, it [the I. V.] follows the common English Version, (see especially the Oxford ed. of 1739,) and for repeating the particle *of* before σωτηρος, it has the authority of that high Dignitary of the Established Church, whose excellent translation it takes for its basis. And in omitting both in 2 Pet. ii. 20, it agrees again with the Authorized Version, and with that of the Archbishop; only with the latter instead of THE Lord, reading OUR Lord. While aiming a blow therefore at the Improved Version, you have smitten both that which is held in reverence by your own church, and that which proceeded from one of its most eminent members.

"——Perunt Hypanisque Dymasque
Confixi a sociis."

"As to the various reading of Griesbach, which has called forth from you the echo of Nares' remark, 'Griesbach's only various reading is the omission of και, which would make the case stronger,' it is supported by no authority; for the testimony of Facundus carries little weight, and every biblical scholar knows, that the Æthiopic translator, the only other witness, omits the conjunction, whenever he regards it as exegetical. I grant that he so understood this passage."

[To be continued.]

* Archdeacon Wrangham, if he be acquainted with the *Calm Enquiry*, &c. (p. 219, 1st Ed.,) might have known that Mr. Belsham has expressly cited Beza, for the *orthodox* interpretation of John xx. 28.—See that work.

ART. II.—*Memoir of the late Mrs. Henrietta Fordyce, Relict of James Fordyce, D. D.; containing Original Letters, Anecdotes, and Pieces of Poetry. To which is added, a Sketch of the Life of James Fordyce, D.D.* 12mo. pp. 139. Hurst, Robinson and Co. 1823.

THERE are some persons yet living that speak from recollection of the eloquence of Dr. James Fordyce, the pastor of the now extinct congregation in Monkwell Street. The mere reader of his Sermons wonders at his great popularity. As a sermon-writer, ingenuity is the highest praise that can now be awarded to him. There is little depth in his thoughts, and his style is finical and altogether artificial.

A preacher's popularity in the Metropolis depends mainly upon voice, figure and manner. These distinctions cannot be expressed in print. Hence, some popular divines have been prudently cautious of publishing their discourses. The late Mr. Worthington would probably have lost his attractions had he frequently appealed to the public through the press; and Mr. Irving, the bright pulpit-star of the present day, would, in our judgment, have stood a better chance of being always gazed at by the crowd, if he had not made up his Orations into a dull and unintelligible book.

Every preacher would be popular if he could. His usefulness, not to advert to less honourable calculations, is measured by the degree in which he can captivate the public ear. The majority of preachers must yet be contented with being merely acceptable; and the history of popular divines, the arts and accidents by which they rise, and the manner in which

they sink and are forgotten, may be used by their less gifted brethren as reasons for being satisfied with useful mediocrity.

The heroine of the work before us was distinguished only beyond the circle of her friends as "the *Relict* of James Fordyce, D.D." It must still be allowed that she had a *character*, and the "Memoir" contains incidents and descriptions which will interest even the general reader.

Mrs. Henrietta Fordyce was descended of the ancient and honourable Scottish family of Cummyng. She lost her father during her infancy; her mother was left with scanty means, and, while she lived, took charge of her daughter's education, to which she was fully competent.

"Mrs. Fordyce has often been heard to say, that she never was *taught*, only allowed *to learn*: with tasks she was unacquainted; and information was given to her as a reward. In her mother's system of education there was no theory, all was practice. She was never praised; any attainment or acquirement was so managed as to be made its own reward. From infancy to age she never *said* prayers; she *prayed*, and then she was with God, and God with her." P. 5.

By the death of her excellent mother when she was ten years of age, Mrs. Fordyce was left an orphan. The maternal duties were now discharged by an accomplished relative, Mrs. Baron Muir, "whose connexions were all in the first circle." She, too, was soon called away from this world, and her protegée now became, by invitation, a resident in the family of the Countess of Balcarras. An accident made the young lady known at court. She worked an embroidered dress, as a birth-day present for Lady Buchan, which, being worn at St. James's, attracted the notice and admiration of the Queen. Her Majesty learned the history of the fair artisan, and received the highest commendations of her from General Græm, who was allied to the families of Balcarras and Buchan. This incident was reported in Scotland, and the young lady expressed her gratitude for the royal condescension by the present of two embroidered groups of flowers on white satin, for fire-screens.

"The offering had been sent to London; and on Lady Buchan's return to Scotland, her first visit was to Balcarras.

"The two Countesses had been closeted for a considerable time, and on their re-appearance, Miss Cummyng thought she could perceive a something momentous, in which she was concerned, impending.

"On this important occasion, the conclave sat in the drawing-room of Balcarras: Lord and Lady Balcarras, Lady Dalrymple the Countess's mother, Lady Buchan, the two young ladies, with one or two members more of their respective families, with Miss Cummyng herself, were all assembled. It was then formally, and with much gravity, announced to 'Miss,' that her Majesty had most graciously vouchsafed to command her attendance at Court, when the appointment of governess to the Royal children would be conferred upon her. Bewildered in her own ideas and feelings, and struck as with sudden dumbness, she could only look from one to another till she had gone through the whole circle: she also stole a peep at herself in a large mirror which happened to be opposite.

"A governess! She doubted the evidence of her own senses, and again, mute as ever, gazed around her. Those assembled betrayed no emotion: no sign of jesting appeared; all was composed and sober-seeming truth. The silence was somewhat appalling; yet it appalled not the damsel so highly honoured, who in a minute after, to the consternation of the whole assembly, burst forth into a most uncontroulable fit of laughing; and when she could laugh no longer, drawing one long breath, cried, 'A governess! me a governess! dear me, I cannot govern myself.' 'You speak truly, Miss Cummyng,' said Lady Balcarras gravely; 'and if you continue to treat your friends with ridicule who wish to promote your interests, you never will *properly* govern yourself.'

"The severe rebuke from one whose every look had been approbation, and whose indulgence had rendered her the *petted pet* of the family, deeply affected her. Tears of swelling emotion gushed from her eyes, and she cried, 'If you make me leave you, I will go; but never, never will I part with my self-dependence. I can work, but I will never serve.'

"This was pride, it must be confessed; but it was the pride of principle; and it pleased God so to order her destiny, that the envied possession, *independence*, was her own to the latest hour of her existence. She was often to experience how much more blessed it is to give than to receive, and never knew the pang which

the decent pride of better days has to abide, when obliged to let the spirit drop submissive at the foot of upstart wealth.

"Independence! fair heritage of the happier of their kind, mayst thou ever be possessed as deservedly as by the sainted being whose memory many will delight to honour!

"A most dutiful and humble answer was made to the Queen, and many causes assigned for the offered distinction being declined; when, in fact, there existed no cause, except what originated in her own imagination. Still a very unexpected honour awaited her from Royalty. The Queen had most graciously accepted the two pieces of embroidery, and as a mark of her royal approbation, sent her a brilliant diamond ring of considerable value, accompanied with a letter written by her own hand, in which her Majesty condescended to express a regret that any circumstances should have deprived the Princesses of the advantages such an instructress would have conferred."—Pp. 20—23.

Dr. Fordyce and his two brothers, Sir William (a physician) and Alexander, were intimate with the Earl and Countess of Balcarras. Alexander, a London banker, of great reputed opulence, married one of their daughters, Lady Margaret Lindsay; and the Doctor solicited and obtained the hand of their young friend, Miss Cummyng. The introduction of the lady of the former to a city life, and the marriage of the latter, are described with no mean effect. We suspect a little romance in the tales. The author thus relates the explosion which brought ruin on the Fordyce family:

"They (the Doctor and Mrs. Fordyce) were on a visit to Roehampton. Alexander Fordyce, as usual, came home in the evening; but he appeared to be in a hurried agitation of spirits, and uttered his commands with impatience and rapidity, very unlike his usual calm, dictatorial manner. His cheeks were flushed, and his eyes had an expression which left you in doubt whether what was passing within indicated weal or woe. At supper he ate with avidity, and tossed off repeated bumpers of Madeira. Lady Margaret gazed on him, and, almost affrighted, at last said, 'Mr. Fordyce, you are very gay, or very queer. Something ails you—what is it? What are you?' 'What am I?' he cried, bursting into laughter, and violently ringing the bell, 'I am a man. I always told the wary ones, and the wise ones, with hearts of a chicken and claws of a corbie, that I would be a man or a mouse; and this night, this very night, the die is cast, and I am—am—'

"'What, what!' cried Lady Margaret in alarm, and grasping his arm.

"'A man! Bring champaign; and, Butler, Burgundy below! Let to-night live for ever! Champaign above, Burgundy below! The gods shall celebrate this night, for Alexander is a man!'

"Never did the wild hero of his name appear struck with greater frenzy. Dr. Fordyce, who was present, viewed his brother with compassion: some apprehension passed over his thoughts; but the mind without suspicion 'thinketh no evil': he, with his Henrietta, saluted poor Lady Margaret and retired.

"Early next morning, and before Lady Margaret or Mr. Fordyce had appeared, Dr. and Mrs. Fordyce left the splendid mansion of their brother, and returned to their own peaceful home: there they found Sir William waiting their arrival. In as gentle terms as the intelligence could be communicated, he disclosed the painful tidings. The blow was struck, the bubble burst; the speculation so replete with ruin had failed, altogether failed: Alexander Fordyce was a bankrupt and a beggar; and the honourably acquired fortunes of his brothers irrecoverably sunk in the vortex, and lost for ever!"—Pp. 53—55.

A brief Memoir of Dr. Fordyce is extracted (pp. 11—15) from the Funeral Sermon by the late Dr. Lindsay, and a very pathetic letter from Mrs. Fordyce to the same gentleman, contains a narrative of the circumstances of her husband's death (pp. 67—72).

Dr. Fordyce was a successful author, having received from ten to eleven thousand pounds for the copyright of his works.—P. 61.

The creed of Dr. Fordyce was what is called moderate orthodoxy. From the following passage, it would appear that he approached to Sabellianism:

"In reading the sacred writings, the Doctor drew a wide line between the inspired commandments, and the mere human opinions of the apostles; and, speaking of the primitive Christians, he said, they did not worship the *man* Jesus, they worshiped the God *who dwelt in the man*.—'There is no sentence in holy writ,' he used to say, 'but what will bear an argument; yet the unwise should avoid controversy, and read the Scriptures as intended rather to reveal what God is

to his creatures, than what he *elf*. The human faculties can iprehend the Deity: 'the cor- ust put on the incorruptible;' urviving soul inhabit one of ıy mansions; then, and only a beam, emanating from the disclose what the Godhead is.'"

the time of Dr. Fordyce's ıich took place at Bath, Oct. in the 76th year of his age, continued to reside in that il her own decease, in the of the year 1823. Her bio- would have consulted her re- by suppressing the latter ıe volume; for who cares to squabbles with domestics, els and reconciliations with her notes of *bavardage*, her *x* compliments, her *vers de* nglicè bad verses, and her t Roman Catholics? But, ıdded, that, with all her self- ce and irritability, she was ıevolent, and was loved by circle of friends.

llowing anecdote is charac-

was particularly intimate with Dr. Parry and his family; and late, with conscious and visible n anecdote of the present en- navigator, Capt. Parry (whom reserve!). When a child, he ıpanied some of the females of y in a morning visit; and to n, she ordered a servant to take king-horse which she happened The boy continued very quiet, g he might be at some mischief, a peep at him; when, instead cking-horse, he was mounted rrestrial globe which stood in and turning it round and round ıis little might. 'You rogue,' Fordyce, 'what are you doing? ıt a horse.' 'No,' replied he; ı says it is a world; and here nd I will go round and round : to the end of it.' 'But you ound and round, and still go ıd never come to the end of it, has no end.' The boy was mute tant, then hollaing *(hallooing)* off again, then; and if it has no go as far as I can.' 'If that said Mrs. Fordyce, in the true ıer knowledge in physiognomy, would seem in prophecy, 'he ailor and a navigator, and come ıonour; for the spirit of inves- tigation shines in him already.'"—Pp. 79, 80.

We suppose we are indebted for this little volume to a female pen; and therefore we must deal gently with a curious anachronism, pp. 3, 4: "I may here be allowed to agree with the Roman satirist, Juvenal, who says, 'Pride of ancestry has only the boast of a *potato*, the best part of which is under ground.'"

ART. III.—*A History of the Protestant "Reformation" in England and Ireland; showing how that Event has impoverished and degraded the main Body of the People in those Countries. In a Series of Letters addressed to all sensible and just Englishmen.* By William Cobbett. 12mo. Nos. 1 and 2. 3*d*. each. Clement, Fleet Street.

MR. COBBETT has changed once more, and is now, in appearance, the hearty advocate of the Roman Catholic Church, at which, as well as most other churches, he has been laughing the greater part of his life. We are not informed that he has openly, and as a religious act, renounced Protestantism, and been admitted into the bosom of the Catholic Church. Let the Catholics plume themselves upon him as much as they may, nothing is farther from his thoughts than submitting to be a convert. He is too wise to hamper himself with rules and obligations, and too unmanageable to be bound by the discipline of any religious profession. He is a political sportsman. He must be in pursuit of game, and if one species cannot be put up, he starts aside after another. With his acknowledged mental power, he is a man of but one idea and one passion: the idea, the passion of the moment swallows up every other. He cannot live without popularity, and he always strikes at the favour of great masses of people. He knows how to gain, but not how to keep, the favour of large bodies. Hence he turns from one set of folks to another, and with a rapidity which makes common observers dizzy. Now, he is the friend and champion of the Irish Catholics —they consist of millions, they are discontented, and not without reason,

and they are ready to hail any English voice which can make itself heard in their favour. How long Mr. Cobbett will retain his present character, and what will be his next metamorphosis, will depend upon the course of events; but we would advise the Catholics not to set their hearts too much upon him, lest before the echo of his praises dies away in their chapels, they find him in another and a hostile shape.

These Letters, which are only the commencement of a projected work, are in the writer's usual style; English, forcible, vulgar, droll, violent and abusive. He means, he says, to shew "that the 'Reformation,' as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and that as to its more remote consequences, they are, some of them, now before us in that misery, that beggary, that nakedness, that hunger, that everlasting wrangle and spite, which now stare us in the face and stun our ears at every turn, and which the 'Reformation' has given us in exchange for the ease and happiness and harmony and Christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers." This is the calm statement of the historian's object, and from this we may judge how far faith may be given to his narrative. He says afterwards, with great naïveté, in the midst of one of his most stormy passages, *We must keep ourselves cool.*

It is amusing to see Cobbett explaining very minutely, and withal very gravely, the meaning of the words *monk*, *friar*, *nun*, *hermit* and *pope*. The "plough-boys" and "weaver-boys" for whom he wrote his Grammar, may thank him for carrying on their education a little farther by this essay at a Dictionary.

Few Protestants will care to rescue the character of Henry the Eighth from this writer's wrath; but few Catholics, we hope, will derive pleasure from the brutal manner in which he treats the name of Anne Boleyn. —Cranmer's inconsistencies are too broad a mark for scorn and insult.

We have no design, and, to speak honestly, no wish, to answer the author's arguments in behalf of the Catholic Church; they being arguments to those only whom no answers, much less ours, will reach. The reader may still wish for a specimen, and we will give him one from Letter I. ¶ 23 (Mr. Cobbett numbers by paragraphs, not by pages):

"But, there is still a dilemma for these revilers of the Catholic religion. We *swear*" (the italics and capitals are the author's) "on the *four Evangelists*." And these, mind, we get from the Pope and a Council of the Catholic Church. So that, if the Pope be 'Antichrist,' that is to say, if those who have taught us to abuse and abhor the Catholics; if those be not the falsest and most malignant wretches that ever breathed, here are we *swearing* upon a book handed down to us by 'Antichrist'! And, as if the inconsistencies and absurdities springing out of this Protestant calumny were to have no end, that '*Christianity*,' which the judges say, '*is part and parcel of the law of the land*;' that Christianity is no other than what is taught in this same NEW TESTAMENT. Take the New Testament away, and there is not a particle of this 'part and parcel' left. What is our situation; what a figure does this *part and parcel of the law of the land* make, with a dozen of persons in gaol for offending against it; what a figure does it make, if we adopt the abuse and falsehood of the revilers of the Catholic Church! What a figure does that 'part and parcel' make, if we follow our teachers; if we follow JOSHUA WATSON'S Society; if we follow every brawler from every tub in the country, and say that the POPE (from whom we got the 'part and parcel') is 'Antichrist' and the 'scarlet whore'!"

"Enough! Aye, and much more than enough," the writer goes on to say, and so say we. Contemptible as is this play upon words, the author will not, we fear, fail of his end. He writes for the thousands of Irishmen that are sore from ill-usage, and he will inflame their bigotry and exasperate their resentments. "Oppression makes wise men mad," or the Catholic Association, both English and Irish, would never have adopted such an advocate. Could they have kept themselves cool, they would have regarded Christianity as of more value than any one form in which it is professed, and have consequently shunned the fellowship of a scorner, who, we

verily believe, contemplates by crying up the Roman Catholic Church, the crying down of the Christian religion, which his favourite Paine has no doubt taught him to consider assailable chiefly through the corruptions of Popery.

ART. IV.—*The General Baptists. A Sermon, preached before the Annual Assembly of General Baptists, at the Chapel in Worship Street, London, June 8th*, 1824. By Richard Wright. 12mo. pp. 24. Eaton, and Fox and Co. 1824. 8*d*.

THIS is an affectionate address by the preacher to his own denomination, from Psalm xiv. 16. He shews, 1, What the fathers of the General Baptist interest were: 2, What the children must be and do to be instead of the fathers: and, 3, What must be done to prepare the children to be instead of the fathers. He claims as Baptists some of the first Reformers:

"The first Unitarians who appeared in England after the commencement of the Reformation were Baptists; and they were the first Protestants who suffered martyrdom in this country under a Protestant government, and through the influence of Protestant ecclesiastics:—they were also the last who were appointed to death for their religion. The last person burnt alive, under the charge of heresy, was an Unitarian Baptist, Edward Wightman, who was burnt at Litchfield on the 11th of April, 1611; and the last person actually tried for heresy, Edward Elwall, was also a Unitarian Baptist."—P. 11.

The preacher exults in the liberality of the ancient General Baptists, among whom Emlyn and Whiston received the right hand of fellowship when driven out of all other churches.

Should the General Baptists attend to Mr. Wright's excellent advice, they would probably recover from their present depressed condition.

The perpetuity of baptism is, it would appear, a question amongst the Baptists of the present day. Mr. Wright lays down the following grounds on which he is satisfied of the perpetual obligation of the rite:

"1. Baptism, as spoken of in the New Testament, was practised by divine authority; it was appointed by Jesus Christ, and administered by the apostles as a gospel ordinance. This can hardly be disputed.

"2. Paul baptized, though baptism was not mentioned in his divine mission. This proves, that, under the gospel dispensation, a divine mission is not necessary to authorize a person to baptize.

"3. As, in the apostolic age, baptism was administered by the authority and command of Jesus Christ, and no intimation can be found in the New Testament that it was to be discontinued after that age, there can be no scriptural authority for its discontinuance.

"4. It is undeniable that the primitive churches continued to baptize after the death of all the apostles; and whatever changes baptism might undergo, it certainly was continued, in some form or other, by the whole body of professed Christians, for many ages after the apostles.

"5. I know of no clear proof that the perpetuity of baptism was questioned during the first three centuries after the Christian era, nor indeed until quite modern times.

"6. Christianity is as much a personal religion now as it was in the days of the apostles. Men are no more born Christians at the present time, than they were while their parents remained Jews or Heathens; for no one can be a Christian without understanding Christianity, and no one is born with the knowledge of it.

"7. I know of no moral or religious purpose which baptism was calculated to answer in the times of the apostles, which it is not equally well calculated to answer in the present day."—Pp. 21, 22.

These arguments appear to us to be less conclusive than those which we have been accustomed to in the writings of the worthy preacher.—What is *baptism* but *washing?* This determines to what dispensation of religion it belongs. See Heb. ix. 10. It *is disputed* that washing was ever a "gospel ordinance." The ceremony being dropped in the explanation of the mission of Paul, (the only apostle to the Gentiles,) is deemed good proof of this. The general apostolic commission on which the Baptists rely, limits itself to the age of the apostles, the age of miracles.—That baptism was not universal in the church, is probable from some passages of scripture, and from the history of Constantine and others. A Baptist should be cautious of the argument from antiquity and immemorial usage: here is Mr. Belsham's

strong, and, it may be said, sole argument for infant baptism.

But we mean not to enter into controversy, though we have been tempted to drop a hint or two upon a question that is little understood, and for the plain reason that it has been little studied.

ART. V.—*Christianity and Slavery incompatible. A Sermon, preached before the United Congregation of Protestant Dissenters at Moreton-Hampstead, Dec.* 21, 1823. By J. Smethurst. 8vo. pp. 25. Exeter, printed and sold by T. Besley, Jun.: sold also by D. Eaton, London. 1*s.*

MR. SMETHURST'S proposition is, with some modification, incontrovertible. No one feeling the sentiments and acting upon the principles of the gospel, can approve slavery, or forbear taking every measure that to him appears prudent for its final abolition. West-India and American slavery is an evil *sui generis*: it began in robbery, it has been continued by cruelty, and it is secure only in the ignorance and vice of its wretched subjects.

We rejoice to see our young ministers ardent in their opposition to such a system of iniquity, which merits all their indignant eloquence.

Mr. Smethurst argues from the golden rule of our Saviour, Matt. vii. 12, *All things whatsoever*, &c., that as God is the common Father, all mankind are brethren and equal, and that therefore justice is the same with regard to blacks and whites, and that benevolence is due to all.

We cordially recommend this Sermon to the reader: the argument is sound, and there are several fine passages, bursts of noble Christian feeling.

The preacher dedicates his Sermon to his friend and predecessor at Moreton, Mr. Cooper, who is so honourably distinguished in the contest relating to Negro-slavery.

ART. VI.—*Christ Crucified. A Sermon, delivered at the Opening of the Unitarian Meeting-House, Todmorden, in the Afternoon of Whit-Sunday, June* 6, 1824. By Wm. Stevens. 12mo. pp. 28. Fox and Co. 8*d.*

ON a very common topic, Mr. Stevens presents us with a Sermon which exhibits many features of originality. It was delivered at the opening of one of those Chapels in Lancashire which have been reared by the united labours of persons in humble life for the worship of God in simplicity and purity, and is therefore properly controversial. The preacher shews that the "Christ crucified" of Paul was different from the "Christ crucified" of Trinitarians, or the doctrine would not have been a "stumbling-block to the Jews" or "foolishness to the Greeks." He contends that Unitarians alone preach "Christ crucified;" it being the boast of their opponents that, in their system, only one of two natures in Christ was put to death. He points out difficulty upon difficulty, contradiction upon contradiction, in what is styled the "Orthodox" scheme, and proves that the direct evidence of scripture, and all the just conclusions of human reason, are in favour of Unitarianism. But whilst he asserts the supreme glory of the Father, he maintains the due honour of Jesus as the Messiah.

We wish to see the discourse widely circulated. There is a familiarity in some of the phrases and illustrations, occasioned probably by the character of the audience. These can scarcely lessen the value of the discourse in the estimation of any reader, and may recommend it to the majority of the readers of controversial divinity, for whose instruction and edification it is well adapted.

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a manufacturing tradesman.
years were spent in habits of
nd diligence, so as to secure
n and confidence of those with
was connected; at the same
lously improving every favour-
tunity for the cultivation of his
lth these suitable qualifications
l in business for himself, and
of an excellent wife, peculiarly
his taste and circumstances,
igable exertions were crowned
l success. For many successive
un of prosperity smiled on his
forts, and he had the happiness
merous family training up with
talents and amiable disposi-
ring this period, though deeply
commercial pursuits, he by no
axed in his endeavours after
l literary attainments; so that
possessed of considerable natu-
, acquired a rich fund of various
sive knowledge, which mani-
f not only in his general inter-
ersation, but also in his written
ence on a variety of occasions.
ng proof of the high estimation
is talents and knowledge were
Government stood in need of
n on some particular branch
nd manufacture, his opinion
ed and duly appreciated by a
of the Commons' House of
. A considerable portion of
us passed on in honourable
d enviable prosperity, beloved
rest connexions, and highly
y his neighbours and the pub-

that he was frequently capable of amusing himself by reading and writing, and derived much consolation from the sympathy of his friends, and more particularly of an affectionate and beloved daughter, who most cheerfully devoted all the hours she could spare from the necessary attention to a numerous family, to soothe his pains and to beguile the tedious hours of his long confinement. He acknowledged himself also greatly refreshed and comforted, by the frequent visits and interesting conversation of his beloved friend and pastor the Rev. T. Howe, who by his rational scriptural views of religion, and by his peculiarly amiable and endearing manner, was admirably qualified to administer support and consolation in seasons of affliction. But his principal anchor, amidst the billows of adversity, was a firm and powerful conviction of the unerring wisdom and perfect benevolence of the Divine government, united with a well-grounded and unshaken confidence in the declarations and promises of the gospel, to the evidences and truths of which he had paid particular and habitual attention. Though the writer of this feeble but sincere tribute of respect to the memory of his esteemed friend, was by change of residence deprived of frequent personal intercourse with him for several of the concluding years of his life, yet the following communication from Mr. Howe's successor in the pastoral office, which he is permitted to transcribe, enables him to state some interesting particulars of the latter days of Mr. Fowler's life.—"During the three

years afflicted with a painful disorder, he lived to see the fruit of his labours. He has left a congregation increasing in zeal and in numbers. It was thought worth the trouble to inquire concerning the religious opinions of so worthy a man, and it was found that he could give a reason for the faith that was in him.—About two years since he felt it his duty to attend in the vestry on Wednesday evenings to deliver lectures, and to converse with any who might be sufficiently interested to hear what he had to advance in favour of his views of the gospel doctrine. For some time, very few came to be instructed; but with peculiar steadiness he held on in what he thought the path of duty; and his hearers increased. His last lecture, delivered a few days before his death, was thought to be particularly interesting, and his auditors had then increased fourfold."]

Dec. 22, at Tedfold House, *Billingshurst, Sussex*, aged 70, Mr. WILLIAM EVERSHED, a truly worthy and useful man, and a support and ornament of the General Baptist Church at Billingshurst. His residence for many years previous, had connected him with the congregation of the same denomination at Mead Row, near Godalming.

1825. Jan. 6, at *Taunton*, aged 38, after a severe and protracted illness, ELIZABELLA, wife of Mr. MEADE, Solicitor of that place. Her death is generally and sincerely regretted. An intimate acquaintance with the human mind and its principles of action, perfect candour, active benevolence, enlightened and ardent piety, and uniform moral rectitude, strongly marked her character, and commanded the esteem and love of the circle of friends in which she moved. In the domestic relations of life, her cheerfulness, her evenness and sweetness of temper, though she was almost constantly labouring under bodily indisposition; her unremitting and anxious endeavours to discharge her various and important duties as a wife, a parent, a daughter, and a sister,—deeply endeared her to her now disconsolate husband, to her bereaved children, to an aged mother, and to an affectionate brother, whom she has left to mourn the irreparable loss which they suffer by her apparently untimely removal from the present scene. That she should have been thus prematurely withdrawn from so much usefulness, affords another instance of the inscrutable nature of the Divine dispensations. To employ her own words, but a few days before her dissolution, "The ways of Providence are indeed mysterious, but what we now know only in part, we shall fully know hereafter." The religious sentiments, which she embraced after a diligent and impartial perusal of the sacred writings, were strictly Unitarian. But while it was her aim to entertain correct views of the leading doctrines of Christianity, she did not neglect to cultivate its spirit and to practise its precepts. Revering truth of every kind, but more especially religious truth, what she conscientiously believed, she never felt ashamed to avow. In the course of the painful and severe illness which closed her days on earth, she afforded the clearest proof, that scriptural views of the paternal character of God have power to compose the mind to resignation, and to give it peace and hope in the nearest views of death.

R. K. H.

Mrs. JONES, of St. Mary Axe, the lady who was taken from this life in a manner so awfully sudden in the Chapel in Jewin Street, on Sunday January 9th, during the solemnity of prayer, was consigned to the family vault in Goodman's Fields on the Monday se'nnight following. The Rev. S. W. Browne, Minister of York Street Chapel, St. James's Square, attended on the melancholy occasion with her mourning friends: and performed the funeral obsequies; this lady having been a constant attendant on divine worship, for several years, at the Chapel in Monkwell Street. The Rev. gentleman pronounced over the lifeless body the discourse here given, closing the solemn duty with selections so made from the beautifully impressive service of the Common Prayer-Book for the burial of the dead, as to make them harmonize with that pure form of Christianity, which prevailed in the first age of the church, when "one Lord, one faith, one baptism, one God and Father of all, above all, through all, and in all," formed the divinely simple religion of the followers of the Saviour of the world from sin and death. A part of the 90th Psalm was first read.

"All things on earth dissolve and perish: all the external objects of human complacency come to an end; grandeur fades; distinctions cease; riches vanish; pleasures pall; we are bereft of our dearest and long-loved friends: thus is the fashion of this world passing away, and we are continually changing. Soon, in the common course of nature, do we descend to the grave, even when not hastened thither by those causes which terminate in an early death: but it may be said to any of us, 'This night thy

'e shall be required of thee;' what then
an stand more fully unveiled to our view
an the vanity of the world? We see
in the gorgeous palace; we see it in
ie lonely cottage. These considerations
me more fully home to our feelings
the present hour of mourning. We
re consign to earth the honoured re-
lains of one who was snatched from
fe, in an instant of time, ere her sur-
ounding friends could say 'She is dying!'
er last thought was probably an aspi-
ation to heaven; for the minister of
eligion was at that time engaged with
ie congregation in the solemn duty of
rayer: a momentary confusion came
ver her mind, she sat down, her last
espiration was heard, and she fell life-
ss into the arms of the eldest of her
eloved daughters. Ought not such an
vent to rouse us from our supineness;
nd dispose us to finish the work of him
hat sent us, while it is day? for the
vening of death may close in on us ere
'e are aware. Blessed are those servants
whom the Lord when he cometh shall
ind watching: if he shall come in the
econd watch, or come in the third
vatch, and find them so, blessed are
hose servants—'Be ye therefore ready
lso,' adds the holy Jesus, 'for the Son of
nan cometh at an hour when ye think
ot.' This consolation we have amid our
eaviness of heart. She whom we mourn
vas impressed with a strong sense of the
ruth and importance of religion, which
he evinced by a regular discharge of the
luties of piety. In her intercourse with
he world she had a warm, sympathizing
ieart, totally free from the exclusive
pirit of bigotry. In the daily duties
f her station her activity was kept up
o the last hour of life: and she was
listinguished by an amiable anxiety for
he welfare of her family and friends:
nd we trust that, through the Divine
nercy, she will be everlastingly happy in
he enjoyment of that reward to which
our faith leads us to aspire; for the com-
aratively 'light afflictions of the world,
work for us a far more exceeding, even
n eternal weight of glory.'—From this
wfully sudden close of an earthly exis-
ence, we must be impressed with the
onviction that 'In the midst of life, we
re in death. Of whom may we seek
or succour, but of thee, O Lord, who
knowest the secrets of our hearts? Shut
not thy merciful ears to our prayers: but
spare us, O holy and merciful Father!
thou supreme Judge of all, and suffer us
not at our last hour to be without hope,
or to fall from thee.'"

† January 16, at *Hackney*, Mrs. Anna Davies, aged 69, eldest daughter of the late Rev. Philip Davies, (Mon. Repos. V. 88, 89,) long the head of a respectable establishment for female education. (See also Mon. Repos. XVII. 649.). Her independence of mind and Christian consistency of conduct will ever be remembered with respect by her friends, and especially by such as were placed under her care.

Addition.

† John Hollis, Esq., who died May 26, at *High Wycomb, Bucks*, aged 84. (Mon. Repos. XIX. p. 754.) "He was the [illegible] descendant in the male line of an ancient Dissenting family, well known in what counties, as well as in Buckinghamshire, for their zealous attachment to the cause of civil and religious liberty, and for their liberal support of it. The Hollis family left Yorkshire about the middle of the 17th century, and established in the Metropolis, London, a trade in what is called hard-ware, by which they acquired very considerable property. Of this family was the celebrated republican Thomas Hollis, who left his fortune to his friend Thos. Brand, on whose decease, in 1804, the gentleman whose death we now record felt sorry at not being remembered by a legacy, and communicated some anecdotes of his family to this (the Gentleman's) Magazine (see Vol. lxxiv. p. 1098; Vol. lxxv. p. 117). These anecdotes were censured by another correspondent in pp. 8, 519. The late Mr. Hollis was himself distinguished by his ingenuous love of truth and eager and anxious search after it, by his zeal in the cause of freedom, and by his kindness and beneficence. Those who knew him well, the poor in his neighbourhood and many persons in various situations, who received his benefactions without knowing their benefactor, will long expect in vain, if they should expect, that his place in society will be supplied to them."—*Gent. Mag.*

[Mr. Hollis was always spoken of by those that knew him as a truly good man. It needs not be concealed, however, that he professed to doubt of some of the great truths that are received by the whole of the Christian world, and that he entertained dark views of the magnitude and prevalence of Evil. He printed, some years ago, a little volume, entitled (we write from recollection) "Thoughts on Scepticism." It occurs to us that we have seen also a pamphlet from his pen.]

INTELLIGENCE.

"Evangelical" Declaration of War against Unitarians.

THE "Evangelical Magazine" ushers in the new year with sounding the war-whoop of bigotry and persecution. For a long time this work represented the "Socinians" as dwindled to nothing; with but few chapels, (places of *worship*, they would hardly be called,) and those nearly empty. This artifice failing, and in despair of answering Unitarian arguments, it is now seriously proposed to the *Evangelical* world to try to rob Unitarians of their meeting-houses!

The notable project has been started in Lancashire, in the course of a newspaper controversy growing out of the report of proceedings at the dinner given to Mr. Grundy at Manchester. (See Mon. Repos. XIX. p. 574.) It is taken up deliberately in the "Evangelical" for this month, in an article of Intelligence headed (not *Socinian*, but) "Unitarian Chapels," from which we shall now extract a passage (pp. 23, 24,) to which we beg the reader's attention.

"In the management of the controversy, the Orthodox party have wisely abstained from theological discussion, as unsuited to a newspaper. They have confined their attacks principally to two distinct points, shewing by reference to historic facts, first, That Unitarians are not entitled to that claim of candour, of liberality, and of steadfast adherence to the principles of civil and religous liberty, of which they boast;—and, secondly, That however respectable they may be in their private commercial concerns, they do, as a body, most flagrantly violate the principles of moral integrity, by the mal-administration of trusts, appropriating to the support of their own system numerous chapels, with endowments and funds to a vast amount, originally intended for orthodox purposes. In confirmation of this charge, the list of chapels occupied by Unitarians in Cheshire, Lancashire, Derbyshire, Nottinghamshire, and the West Riding of Yorkshire, is reported to be *eighty:* of these *sixty-nine* were originally orthodox; *three* are doubtful; and *eight* only of Unitarian origin.

"Should this controversy hereafter appear in the form of a pamphlet, it will deserve a careful review. It has already, we are informed, produced a very wide and powerful impression; and, we apprehend, it will ultimately lead to the rescue of property to a considerable amount, from the trust of Unitarians, by legal process; except they adopt the more honourable alternative of voluntarily surrendering it to the purposes for which it was originally intended."

Having recorded this specimen of intolerance and persecution, as far as the mind of the conductors of the Evangelical Magazine is concerned, we are contented. It would be ridiculous to argue against the principle assumed in the menace; it would be worse than ridiculous to say a word upon the result of the meditated "legal process." Let the Calvinists begin their holy war, and they will then understand "the signs of the times." But the only thing of consequence, at present, is to set down in print the memorable design. Here, in the 19th century, in the metropolis of Great Britain, in a Magazine supported chiefly by Protestant Dissenters, a Magazine too which professes to be by way of distinction "Evangelical" and to be devoted peculiarly to vital Christianity; in this work, at this time of day, it is proposed to drive a multitude of Protestant Dissenting congregations (not less than 70 in one district) out of their places of worship inherited from their fathers, because, it is alleged, they do not believe all that their fathers believed! It is intended of course that the emptied chapels shall be occupied and their endowments be enjoyed (here is the temptation) by the true believers; for dominion is founded upon grace. The iniquity of the scheme may pass; but the cool-blooded assurance with which it is announced is instructive.—This is the "*Evangelical* Magazine;" this is the spirit of *some* Calvinists; and this we are entitled to consider as the effect of *Calvinism*, unless the Dissenting Ministers, whose names are published as the contributors to the work and the distributors of its gains, come forward and disavow the Editor's project of contending with Unitarians by "legal process," and of upholding and enriching Calvinism by a sweeping ejectment and spoliation!

Opening of the Unitarian Chapel at Bramfield, Suffolk.

THE circumstances which led to the opening of this place of worship, are briefly these.—Mr. Thomas Latham, who had been for several years settled as the pastor of a Baptist Church at Laxfield, near Halesworth, in Suffolk, having seen reason, from reading the Scriptures, to relinquish the orthodox system, avowed

e which had taken place in his opinions, and from the pulpit press avowed his conviction of of the Unitarian doctrine. The ace was, as might be expected, ion of a part of his flock, and denunciation of him and his from the orthodox ministers in abourhood. Of the ignorance rance of these men it would be o convey an adequate descrip- lvinism, in its most revolting ss form, is the prevailing faith of the county, and, as far as his professors act up to their rtunately for Mr. Latham, he advice and assistance of Mr. That worthy man opened his him, and cheered him by his ce and counsel. After some seceders from the church at returned, and violently expelled m from the pulpit. The majo- Trustees, if they did not coun- his disgraceful conduct, took to prevent the continuance of s in the church; and, thinking sident to retire from a scene so , he quitted the pulpit at Lax- gh he continued to reside in .

Mr. Latham's residence at Lax- had been accustomed to preach an opportunity offered in the ing villages, and, among other Bramfield, where, through the of Mr. Page, public worship was n in a barn. Several of his in consequence of his preaching rsation, assisted by reading va- s with which they were fur- the Committee of the Eastern Society, gave up the Calvinistic d expressed their wish to form s into a Church under the pas- of Mr. Latham. One of them, lls, a carpenter in the village, erect a place of worship, on the receiving a very small rental he courage and zeal which it or so humble an individual in ation to undertake so decided ular a step, can hardly be suffi- imated, except by those who the opposition and discourage- use no stronger terms) which contend with. However, he , and the Meeting was built. ship was celebrated in it for me on Friday, November 5th. vice was opened by an appro- er from Mr. Clack, of Fram- One of the members of the en stated the reasons which had em to withdraw from the Tri- orship, and to form themselves nitarian Society. The invita- tion to Mr. Latham to become their pastor was then given, and, after a short address from him, accepted. Mr. Madge then delivered an admirable defence of the Unitarian doctrine, which was heard with attention, and we hope with profit, by all present. An economical dinner was provided at the inn, of which about thirty partook. Mr. Edward Taylor, of Norwich, was in the chair. In the course of the afternoon, the Chairman remarked, that the Unitarian doctrine could not be considered as new to this neighbourhood, since it had been preached within a few miles of the place where they were then assembled, by Mr. Emlyn, Mr. Whiston and Mr. Manning [Mon. Repos. XI. 725, and XII. 377, 387 and 478]; and he expressed a hope that the seeds which those learned and pious champions of Christian truth had planted, would spring up and bring forth much fruit.—After dinner, about 12*l.* were collected for the furtherance of the infant cause at Bramfield. Several friends from Diss, Woodbridge and Framlingham, were present.—In the evening, Mr. Toms gave a suitable exhortation from our Saviour's words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

It would be improper to conclude this account of a very interesting day without noticing the prudence and discretion with which the building of this chapel was conducted. Here was no laying out a large sum of money on a doubtful experiment; no debt incurred, though the people are few and poor. It is also right to say, that Mr. Latham continues to labour in the adjoining villages, and hopes before long to obtain a footing in the neighbouring market-town of Halesworth.

Opening of Salford Unitarian Chapel.

On the 25th December last was opened the Unitarian Meeting-house, Greengate, Salford, and dedicated to the worship of the One God the Father. The service in the morning was introduced by the Rev. William Duffield, and a sermon was preached upon the occasion by the Rev. Robert Wallace, of Chesterfield, from John iv. 19—24. The preacher gave an account of the rise and progress of the difference of opinion between the Jews and Samaritans. He then explained the memorable words of Jesus Christ to the woman of Samaria, and shewed that the true worship of God, who is a Spirit, is confined to no particular place, and who and what the true worshipers are. In the course of his address, he made a solemn dedication of the building to the worship of the One God, the Father of our Lord Jesus Christ. In the evening of the same day, the Rev. Noah Jones, of Todmorden, preached an extempora-

neous discourse from John iv. 8, *God is love*, in which he shewed the inconsistency of many of the popular opinions of the day with this attribute of the Deity. After the morning service, the Members of the Society assembling in the new Meeting-house, together with their friends, dined in a large room in the Salford Cloth Hall. About 160 persons sat down to a plain, substantial dinner, provided for the occasion, at which Thomas Potter, Esq. presided, and Mr. Andrew Hall acted as vice-president.—On Sunday, the 26th, there were also two services—one in the forenoon, and the other in the evening. At the former, the Rev. Noah Jones prayed, and the Rev. R. Wallace preached from Gal. i. 23. The preacher defended the public life and teaching of the apostle Paul, and shewed it to be in perfect consistency with that of his Master, and took occasion to refer to and refute some of the statements of Gamaliel Smith. At the latter, Mr. W. prayed, and the Rev. J. G. Robberds, of Manchester, preached from James ii. 14; reconciling what is often urged as a contradiction between the writer of that epistle and the apostle Paul, on the subjects of faith and works; and taking occasion to urge the necessity of the union of both. Collections were made after the services, and amounted in the whole to the sum of 104*l.* 8*s.*, which is the largest collection that has been made on a similar occasion in this county.—It was stated from the pulpit, that the expense of the building, including the walls round the burial-ground, the stone and iron work, gas apparatus, and legal expenses, would amount to about 1280*l.*; towards which there had been then subscribed about 800*l.*, which, with the collection, will make 900*l.*; so that there now remains a debt of near 400*l.* upon the building. In order to liquidate this, it is the intention of the Society to apply to the friends of Unitarian Christianity for their support, and in that application it is hoped that they will be successful; for their having done so much at home entitles them to encouragement. The Society has now to pay a yearly rent of 28*l.* for the land forming the site of the building and the burial-ground; they have also to support a regular minister, and to defray other incidental expenses; and this will be as much as they will be able to do in the infancy of their establishment. The writer believes that the case of the Salford Unitarian Meeting-house will not be found less deserving of support from the friends of Unitarianism than any that has been heretofore submitted to their liberality.

F. B.

Proposal for New Unitarian Chapel, at Islington.

We have received a letter from Mr. *David Eaton* of some importance, but too late to come in entire. He says, "I am authorized by a gentleman to state, that if any persons will join him, he is ready to advance, as a shareholder, ONE THOUSAND POUNDS, for the immediate erection of an Unitarian Chapel at ISLINGTON. The great increase of population in that district, and the growth of knowledge and inquiry amongst all ranks of men, afford, it is presumed, good ground to hope that, under an able ministry, a respectable society would be speedily raised."—He adds, that communications will be thankfully received, addressed to A. B., 187, High Holborn.

The *Quarterly Meeting of Ministers* took place in the Unitarian Chapel, Mosley Street, Manchester, on Friday, the 31st of December. The service was impressively introduced by Mr. R. B. Aspland, a son of the Rev. R. Aspland, of Hackney, and now a student in Manchester College, York.—The Rev. F. Baker, of Bolton, preached from Acts xvii. 22, and inquired, at some length, into the strict meaning of the word translated in this passage and in Acts xxv. 19, *superstitions* and *superstition*.—After the service, the business of the Lancashire and Cheshire Unitarian Book and Tract Society was transacted; and in the afternoon the Ministers and a few lay friends dined together, and concluded the day in a cheerful and agreeable manner.

Manchester, Dec. 31, 1824.

The Annual Sermon for the relief of the Necessitous Widows and Children of Protestant Dissenting Ministers will be preached on Wednesday, the 6th of April next, at the Old Jewry Chapel, removed to Jewin Street in Aldersgate Street, by the Rev. JOSEPH FLETCHER, of Stepney. Service to begin at 12 o'clock at noon precisely.

The Rev. C. P. VALENTINE has announced his intention of resigning, at Midsummer next, the pastoral charge of the congregation at Diss, in Norfolk.

The Rev. JOHN LEIFCHILD, pastor of the Congregational Church at Kensington for 16 years, has accepted the call of the church in Bridge Street, Bristol, formerly under the pastoral care of the Rev. *Samuel Lowell*.

tians to observe the Lord's Supper every Lord's Day. By J. Cramp. 2*s*.

A Synopsis of the Evidences of Religion, Natural and Revealed. By the Rev. J. Topham, M. A., F. R. S. L., &c. 12mo. 1*s*. 6*d*.

A History of the Protestant Reformation in England and Ireland: addressed to all sensible and just Englishmen. In a Series of Letters. By William Cobbett. 12mo. Nos., 3*d*. each.

Considerations on the Subject of Calvinism, and a Short Treatise on Regeneration, &c. By William Bruce Knight, A. M., Chancellor of Landaff Cathedral, &c. 8vo. 4*s*.

The Star in the East: showing the Analogy between Freemasonry and the Christian Religion. By the Rev. George Oliver, Author of "The Antiquities of Freemasonry." Foolscap 8vo. 3*s*. 6*d*.

Ireland.

The Speak-Out of the Roman Catholic Priesthood of Ireland—a Report of Proceedings at the Anniversary of Carlow Bible Society, Nov. 18, 19, 1824. 12mo. 1*s*.

A Full Account of the Proceedings at a Meeting held Nov. 9, 1824, at Carrick-on-Shannon, between the Protestants and Catholics. 6*d*.

Letters from the Irish Highlands. 8vo. 10*s*. 6*d*.

Sermons.

A Course of Sermons for the Year; containing Two for each Sunday, and One for each Holiday; abridged from Eminent Divines, &c. By the Rev. J. R. Pitman. 2 vols. 8vo. 18*s*.

Sermons and Charges, by T. F. Middleton, D. D., late Lord Bishop of Calcutta; with Memoirs of his Life. By H. K. Bonney, D. D., Archdeacon of Bedford. 8vo. 14*s*.

The Discourses delivered at the Settlement of the Rev. W. Orme, at Camberwell, Oct. 7, by the Revds. Jos. Fletcher, Greville Ewing and Dr. Winter. 2*s*.

Two, at St. John's, Clerkenwell, Nov. 28, on the lamented Death of Mrs. Fi ner, Widow of the Rev. W. E. Fuul By T. C. Abdy, A. M., and J. C. Serg LL.D. 2*s*.

Sermons of Bishop Latimer, arra in the Order of Time, with Notes Memoirs. By John Watkins, LL.D. 2 vols. 8vo. Portrait. 1*l*. 4*s*.

Single.

Jesus Christ the only Founda preached to a Society of Unitarian C tians at Sunderland, March 16, 1824 William Turner. 12mo. 3*d*.

On the Power of Christianity to d from the Fear of Death. By the S 12mo. 3*d*.

The Hand of God in Public Calam preached at Edinburgh, Nov. 21, o casion of the Great Fire in that City James Peddie, D. D.

Suffering the sure Consequence of an Assize Sermon at Bedford, Jul 1824. By William Dealtry, B. D., F. Rector of Clapham, Surrey, &c. 8v

Preached in the Parish Church Peter's, Cornhill, Nov. 7, 1824, on inducted into the Rectory. By J. Wood, LL.B., Chaplain to H. R. H Duke of Sussex. 1*s*.

The Obligation and Essentials of C tian Worship: preached at the Con tion of All-Souls' Church, St. Ma bonne, Nov. 25, 1824. By J. H. D. D., Minister. 8vo. 1*s*. 6*d*.

The Good Shepherd: preached a Cathedral of St. John, Calcutta, Ma 1824, at the Primary Visitation o Right Rev. Dr. Heber, Second Lor shop, when he conferred Ordinatio a Native Christian. By H. Parish, L 2*s*.

Preached in the Church of St. Hammersmith, Nov. 24, 1824, on Death of the late G. Pring, Esq. T. Atwood, B. A., Curate. 8vo. 1*s*

A Charge to the Clergy of the Di of Litchfield and Coventry, at the mary Visitation. By H. Ryder, D Lord Bishop. 8vo. 1*s*. 6*d*.

CORRESPONDENCE.

Communications have been received from Dr. Evans; Sylvanus; Cantabrigien and S. D.

Also, "The Mosaic Mission, translated from Schiller."

We have no means of seeing Mr. Orton's letter, referred to by J. J. Perhap may be able to furnish us with a copy.

The Publishers have a *Set* of the Monthly Repository complete in Nine Volumes. Such of the former Volumes and Numbers as are not out of print, also be obtained, on application to them, personally, or through the Bookselle town or country.

ERRATA.

Vol. XIX. p. 732, 2nd col. l. 10 from the bottom, for 'iud.' read *in das*.

P. 734, 2nd col. l. 12 from the bottom, for 'as a question,' read *a ques*

tains a valuable paper, writ-
ıe celebrated Sismondi, on
of our vast possessions in
he article is a review of two
ublications on the same sub-
h are full of the most en-
views and important infor-
The following extract from
v, will, I trust, be deemed
f a place in the *Monthly*
y; the readers of which will
little interested in learning
hought by foreigners of ta-
isinterestedness on a subject
deeply involves our national
as the friends of humanity
zation. The extract closes
ibute of admiration to the
virtuous Rammohun Roy.

Y.

mportant is it that the East
ould attract the public at-

This immense empire com-
the most populous and the
rt of Asia: with its subjects
ssals, it contains nearly eighty
of inhabitants; and as the
ave all the advantages to be
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extend over the rest of Asia.
less, a law which would in-
interests of Bristol or Man-
vould much sooner inflame
sh nation, than if it over-

[illegible] is necessary in order to have an idea of the organization of a country so completely different from any with which we are acquainted; and this study is rendered still more difficult from the number of words and names, drawn from the unknown languages of India, which we cannot succeed in pronouncing, and which we cannot easily remember.

Many English, undoubtedly, go to India, but scarce one in ten escapes the pernicious influence of the climate; scarce one in ten returns to his native country with a fortune bought at the expense of health and activity, which have given place to languor and weakness. These veterans of India form, however, almost the only individuals who understand sufficiently the affairs of India to take a lively interest in them. Lastly, the India Company—which is placed between the nation and its subjects, which forbids all colonization to the English, and has long prohibited all commerce, so that England has hardly any advantages from its immense Asiatic possessions—has succeeded in making the English almost completely uninterested in the affairs of India.

Nevertheless, in spite of all these disadvantages, the public opinion of England has still a good effect upon India. It is a lighthouse, whose rays

but they will be enlightened, they will be strengthened, and they will finally obtain what they have once required.

India, thanks to the management of the Company, does not enrich the English. This fact is the result of observation, established by M. Say and by all who have studied the affairs of the Company. This will sooner or later cause the dissolution of the Company, and the complete reunion of the country it governs to the British empire. But this consideration is quite secondary, when compared with the duty of governors. The government of a state is not a commercial undertaking, of which the profits can be calculated by pounds, shillings and pence: it is an august task, a sacred duty to be fulfilled. In whatever manner this power may have fallen into a person's hands, his duties are still the same: he ought to employ his power solely for the good of the people he governs; for its good, not only physically, but morally; for its improvement, as well as its tranquillity or opulence. The Company is accountable to England, and England to the rest of mankind, for from seventy to eighty millions of human beings, of which they can, and therefore ought, to make men. The duties of England towards India will not be accomplished till these men are as virtuous, as happy, as free, as those whom she glories in having made so at home. To raise subjects thus high from a state of profound degradation, must undoubtedly require from the English nation time, and a great length of time. She will not be reproached on this ground, if she employs the time well; but it is necessary for her to advance, and to wish to advance, whilst the Company wishes to remain stationary. And most commonly the Government wishes it too, though there have been glorious exceptions, particularly during the late administration of the Marquis of Hastings. It belongs to the English nation to wish more fervently than either, for the welfare and advancement of humanity.

The subjects of Britain in India are of two religions: the great mass of the ancient inhabitants worship Brama; the descendants of the Mogul conquerors are Mahometans. Other religions are professed only by foreigners. Experience has sufficiently shown that both the religions professed by the natives are hostile to the development of moral sentiments, to the progress of intellect, to the love of country, and to that of liberty.

But for experience, better hopes might have been entertained of Islamism; a religion founded upon the worship of one God, a pure Spirit, all-powerful, all-good; which makes charity the first duty of the faithful. But despotism and priestcraft have dreadfully changed the religion of Mahomet. Wherever it is professed, a savage fanaticism is found; a hatred of all intellectual and moral improvement; and external observances put in the place of moral duties. The religion of Brama is still more fatal to the human species. It has so constantly substituted ritual observances for virtues, that its professors do not think of seeking any tie between religion and morality. A great number of its customs are atrocious; others are obscene; and its most constant effect is to efface humane feelings from the heart. But, especially, it is founded upon the division of the people into castes; upon the invincible aversion that it establishes between them; upon the repugnance which it inspires between one man and another of a different caste; upon that idea of offending the Divinity which it attaches to the progress of each individual towards a superior state. The religion of Brama enchains human nature; it rivets the irons which fix each to his place, and which must for ever impede civilization.

The English really bear to their Indian subjects the relation which the absolute governments of Europe pretend to bear to theirs, when they arrogate to themselves the right of judging what is fit for man and what is not; when they speak of the people as if they themselves, instead of being a part of the people, were angels. The English are a superior race to the Indians; they know better than the inferior race what is proper for them; they may properly aspire to be the tutors, the instructors of their subjects; whilst our governors, chosen from among ourselves, ought to consider themselves only as our representatives. However, the English have thought that the sovereign power with

hey are invested, does not ex-
nd ought not to extend, to the
nd of the religious opinions of
ıbjects. They have respected,
ve protected, the national reli-
This was their duty as govern-
l they have performed it. But
ty was not contrary to their
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ently to a purer religion, and
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:tions contrary to all morality,
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has always a right to repress.
English are now animated by
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ompany has in preventing the
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t of the minds of its subjects.
Mr. Wilberforce proposed, in
o Parliament to endeavour to
ce Christianity into India, as
e of other ameliorations, Mr.
who undertook to refute him,
shew the danger of the intro-
of Christianity, insisted parti-
"upon the advantage of the
ion of castes to repress the
ness of ambition and the impa-
at obedience." Mr. Charles
who, in concert with his bro-
Ir. Robert Grant, has shewn
one of the most skilful and
it apologists for the India Com-
s not less explicit in his desire
erve the religion of the Hin-
to preserve also, by its means,
rt of the system which prevents
fficaciously all progress of civi-
, all enlargement of the mind.
institution of castes," says he,
itutes a source of security for the
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dies which cannot be equalled
history of the world; and as it
probable that mankind will ever
h another phenomenon, it would
reat pity were we to take mea-
which might destroy it prema-

Here the maxim which all politicians maintain, *divide et impera*, has been established in practice and consecrated by the hand of time." Such is the theory of men in power, and their practice is conformed to it. They continue to permit, if not to favour, the sacrifice of widows upon the funeral pile, with the dreadful accompaniments which have very lately occupied the public attention. Five or six hundred women are the victims every year in British India, of an odious rite, which the civil government may and ought to prosecute as a murder. A glorious reform has, however, begun to spread among the Hindoos. A Brahmin, whom those who knew India agree in representing as one of the most virtuous and enlightened of men, RAMMOHUN ROY, is exerting himself to restore his countrymen to the worship of the true God, and to the union of morality and religion. His flock is small, but increases continually. He communicates to the Hindoos all the progress that thought has made amongst the Europeans. He is among them, by a much juster title than the Missionaries, the true Apostle of Christianity. He had undertaken a periodical publication in his native tongue, not with any views of interest, to which his large fortune makes him a stranger, but to extend the doctrines of civilization. He was encouraged in this noble undertaking by the last Governor of India, the Marquis of Hastings; but in the month of April 1823, Mr. Adam, the new *(pro tempore)* Governor-General, in concert with the Judge of Calcutta, Macnaghten, suppressed all liberty of the press, and obliged the illustrious RAMMOHUN ROY to renounce his journal.

SIR,

IN this day of scientific discovery, invention and improvement, changes are insensibly taking place of which we are scarcely aware. I have sometimes amused myself with thinking how many of the common-places of eloquence are thus, one after another, taken away. Many a simile and many a trope which once figured in the pages of the learned, are now abandoned to the humblest class of writers, and will soon be found (thanks to Mechanics' Institutes and similar esta-

[illegible] together with the [illegible] [illegible] [illegible]

:t which we are desirous of

Why form a regular sys-
ing, and shape our course
ıblished rule, but because
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l being, in whom the men-
are in activity, that is not
what he does by a faith of
: but it must not be sup-
faith or belief is an unique
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f or faith, strictly defined,
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nd intelligible proposition.
ısent may be given to error
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ı only to examine the diffe-
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ious, and assume as many
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:s are indefinitely various in
nt walks of life, and in the
limates of our earth, so man
pon very different grounds,
an infinite variety of creeds
ns of acting. Leaving all
:ties of faith for the present,
onsider that there are two
nts of difference in the faith
for there is a faith which
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of which the heart cordially
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rm a creed, and to make a
stubborn believer; but it is
eart that *man believeth unto*
ıess. Now, the object of
it will surely be admitted,
ı the soul to righteousness;
it becomes a matter of ab-
:essity, that, in forming that
:h is to be the foundation of
ıs life, we believe not with
standing alone, but also with the heart, with the consent of all the powers and sympathies of the man, with the full approbation of his intellectual faculties, and of those tender and amiable feelings which have their seat in the heart.

"By the faith of the heart is to be understood, in the first place, a faith which does not terminate in speculation."

We are quite sure there are many professors of religion whose faith terminates where it begins, in a simple assent to certain principles which have been offered under the sanction of some powerful authority. Mankind at large, as well in Pagan and Mahometan countries as in those that are Christian, receive their faith in this way. It is with them a mere matter of social feeling, a habit which begins to be formed in early life, grows up with their growth and strengthens with their strength. The intellect is little called on to judge whether their system be right or wrong; they have never called in question the correctness of their fathers' faith: the very thought of a different profession wounds them: they wonder, they know not why, that any of their neighbours can avow another faith. Ask them whence this wonder arises, they can give no other answer but that they are going with the stream of public opinion, and not a doubt can be entertained that public opinion is correct. Little has occurred in their lives to induce a thought of the comparative excellence of systems; and they are capable of no other sentiment except that of astonishment, accompanied by a painful apprehension as to the situation in which a dissenter from their system is placed. These men can assign no legitimate reason of the faith that is in them: I say no legitimate reason, because men of contrary faiths, in kingdoms that patronize contrary opinions, are all in the same condition; but contrary things cannot be true.

"But the religion of the heart is a vital religion; a religion which lives and breathes and moves and acts, which prompts the virtues and regulates the conduct: a religion which tells the heart to beat whenever the blessed names and offices of integrity, purity and justice, are recited: which commands the affections to fly wher-

ever there is a tear flowing which they can wipe away, or a bosom bleeding which they can bind, or a care which they can render lighter by their support, or a sorrow which they can alleviate by their sympathy: a religion which bids its votaries lift a reverend and grateful eye to the Creator for his ceaseless and unspeakable bounties, and then look down again on the world, and endeavour to deserve them.

"To believe with the heart is not to give a cold assent of the head to any truths, but to feel their influence and bow to their authority. Good principles may be received and then forgotten; but he who believes with the heart will not only receive, but retain them, keep them in his heart, and oppose them, whenever there is occasion, to the temptations of the world. Some there are who think it sufficient that they have turned their attention to religion on certain occasions, and honestly subscribed a form of faith, as far as they comprehended it, once in their lives: farther examination or reflection they conceive to be unnecessary; thus making way for pernicious principles and low-bred interests to gain ground until it is too late to correct them. But they who believe with the heart, acquire a habit of recalling at will those principles which they have once acknowledged to be true, and of renewing those impressions which they have ever found to be beneficial; and thus they prevent the admission or continuance of other principles and opposite impressions. Their faith is always by them. In the world it will defend, comfort, cheer, support—and in heaven it will crown them.

"Again, to believe with the heart is to make our opinions invariably respect the good affections of our nature, and to admit no principles which are opposite to them; not, indeed, to be guided by the heart, but never to offer any violence to its dictates. There is no heresy so dangerous as that which rebels against the innocent and regulated feelings of humanity. There is no schism so dreadful as that which breaks away from the communion and companionship of the heart. There is no belief so widely unchristian and unsound as that which would in the least degree contribute to weaken or to sever the bonds of society and the ties of neighbourhood, friendship and affection. That counsel is of Moloch, and not of God, which proclaims war against charity and love. Faith is never glad when Feeling weeps: Religion never speaks of duty to a shuddering bosom: and Christianity disclaims the power which Nature would recoil to exercise."

What, then, shall we say of whole societies of Christians who profess to believe that all but themselves will suffer the everlasting wrath of God, in consequence of sin which they could not prevent, and disobedience over which they had no controul? The language of the Calvinist creed is this: "We believe that this vice, original sin, is a sin which makes all and every man, not even excepting infants in the womb, liable, in the sight of God, to eternal death" *(Gallic)*: which in other creeds is worded thus: "Liable to the pains of hell for ever." Such is indeed the tenor of all Calvinistic creeds, which admit of no other relief than this, that some are elected from everlasting, and redeemed by the blood of Christ, and thus made secure of eternal life and happiness; but who they are, and how many, no one can tell. Now, can any one with the heart believe so horrid a doctrine? Can he reconcile it to his feelings, and call his tender affections to approve of what must be the result of such a system, namely, that by far the greater part of the human race—and among them he is compelled, perhaps, to number his nearest and dearest friends, the partners of his love, with whom his sympathetic affections have ever been in unison—shall go away into everlasting punishment? The head of man is often weak; it is much imposed upon by crafty, designing men, and by men whose heads are as weak as his own; and with his head he may believe this doctrine, or any other that appertains to a Moloch or a Juggernaut; but with his heart he cannot believe it. His heart revolts against the belief; and he must effectually close every passage from which the tender affections flow out, before his tongue can dare to confess that such is the serious and approved article of his faith.

"Again, to believe with the heart is to believe ardently, warmly, deeply."

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n: it is as barren too; as bar-
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The language of many a poor
Calvinist has been, *Oh! that*
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heart approve the dictates of his religion as they respect the great body of his fellow-creatures; of those, especially, who profess a different faith, and who, on that account alone, he must think will be eternally damned? Does his heart approve of such an opinion? Can he really bless the name of his God, who, with a justice so severe, has singled him out of a large family, and condemned all the others—as good as himself, perhaps a great deal better, and more useful in the stations he has directed them to fill; or, if he has not fiercely condemned them, has passed them by, and suffered them to remain where mercy cannot reach them? Such a man is in general careful not to consult his heart upon such knotty points, and is, above all things, determined to subdue the dictates of nature, and check those risings of compassion which are sometimes too powerful even for his strongest convictions. And then he rebels against his creed, and has recourse to some kind of subterfuge, which will either soften the severity of his doctrine or smother the tender thoughts which spring up. Indeed, of the man that is led away by the delusions of falsehood in his religious profession, it may, according to our views of truth, be said, that either with his heart he does not be-

who have adopted an erroneous view of Christian doctrine.

We know that pure Calvinism, carried to its legitimate consequences—or, if any of your readers object to this declaration, I will say Antinomianism—does encourage acts of unrighteousness in many men, while it cherishes acts of virtue in none. I say we know that it does; for we have seen, often and often, that the doctrines of election and of reprobation, when admitted in their full extent, do not fail to produce this effect in a corrupt and wicked mind—and who shall exclude them from such a mind?—for with such, joined to an active imagination, they are most acceptable. But they do not *generally* produce this effect; and why do they not? There are many who hold these doctrines, in our view destructive of all moral distinctions, and yet are patterns of general virtue; and, while their religion teaches that all the actions of their lives are equally corrupt, and I might say vicious; and that none of them, be they what they may, have any merit in the sight of God; they give a decided preference to those which are pious and virtuous, admire them in others, and practise them themselves. There is an incongruity in such a line of conduct too palpable to escape notice. If a man believe from his heart that every thing which he does is alike corrupt, that in the final issue of things it will make no difference in what manner his present life is passed, for that he must owe his salvation to the redemption of the blood of Christ, or cannot obtain it at all, therefore, that his future welfare can be neither promoted nor prevented by any thing or by every thing he can do,—why should he not walk in the ways of his heart and in the sight of his eyes, in the assurance that for these things God will not call him into judgment?

It appears to me that the subject we are now upon explains to us why he does not. I think that while his theological system dictates to him one thing, his heart dictates another. It seems to me there is an open war declared between his creed and his feelings; and that while in his judgment he bows submissively to what he regards the written word of God, he yields, and he cannot avoid yielding, a quiet submission to those dictates which are written by the finger of God upon his heart.

Happy is it for frail humanity that a weak head cannot always overcome the suggestions of a tender heart, and that the error which so easily obtains a seat in the mind, is not in general powerful enough to counteract those delightful feelings which are made the basis of human excellence, and which alone can make the society of mankind happy upon earth. One cannot help believing that, in order to convince man of his weakness, he is allowed to wander in the deepest mazes of error, and follow all the leadings of a wayward mind, but that a check is provided by his beneficent Creator to the evil that must assuredly arise from his weakness, in those kind affections which are implanted within him, and which no accumulation of falsehood and of bigotry can altogether destroy.

I have seen, Sir, the remarks of "A Calvinist" in your last number (Vol. XIX. p. 536). He writes much about *a consistent Calvinist*. This is a very equivocal term. The shades of what is called Calvinism are varied as the colours of the rainbow; and in whatever line a man may place himself, from the tender violet to the flaming red, I apprehend he thinks himself *consistent*. With his own principles he perhaps is so; but he must allow us to judge, not from his thoughts, which are not open to us, but from the creeds of Calvinistic churches, and catechisms, and those books which were written by the great men who have been held to be oracles of the party. There is *high Calvinism*, which is *proper Calvinism*, and there are modifications of it, which, in truth, are no Calvinism at all. These modified systems have been prevalent for more than two centuries among the Dissenters of England and in the Established Churches, in spite of all their Articles and Confessions of Faith; and they have been held by those respectable characters of the family in which I was born, whose Nonconformity I value, but whose theology, I must think, needed a purging not less efficient than that by which the forms of the Church

were purified by their virtuous energies.

With respect to "the doctrine of Divine influence in the conversion and sanctification of souls," is your correspondent *a stranger in our Jerusalem*, and does he not know that this doctrine has also its various shades; that our most respected friend and champion at Bristol has carried it somewhat farther than many of us can follow him (Mon. Repos. XIV. 545—550); and that there is a sense in which we may all be disposed to admit it? But suppose I do not admit it in any sense—shall I speak less respectfully of my ancestors because, being men, they held some errors? Surely not. I respect them for the virtues on account of which I have spoken in their praise; nor do I doubt that, if I knew your correspondent, "A Calvinist," better, I should find in him much to esteem. Already I believe that *his heart is good*; and if the admissions of his creed are false—we know he is fallible—I am not sure that mine are not so too. I esteem and love many Calvinists; if I did not, I should be a most unworthy brother. I only desire, if I am in the right, that they were even as I am; and, while I think myself so, I shall offer up this prayer.

I. W.

P.S. In a letter just received from a friend, I read,—"The 'Calvinist' of the Repository seems open to an assault on the ground of his bearing this questionable title, under the surmise that Le vieux Monsieur Chauvin, Législateur et Pasteur de Genève, fut absolument infaillible. To Christ, as an accredited plenipotentiary, we attribute infallibility, and therefore profess to follow him implicitly in faith, hope and love. But is this follower of a blind guide prepared to admit that he is, to all intents and purposes, a soldier of Calvin's train bands? Is he devoted to his theory of tactics in his Institute, and resigned to his orders and generalship, as under the banner of another Messiah? Is not this Popery at Geneva, the Rome of the Reformation, as it has been called?"

SIR,

YOUR Reviewer repeats, (p. 39,) after Mr. Wellbeloved, that the Unitarians have not claimed Dr. Paley as one of their body. Generally they have not; but I confess for one, that when I have read his Sermon on the Use of Scripture Language, and indeed his works *passim*, I have been inclined to suspect that he was no distinct believer in the peculiar doctrines of his Church. He subscribed the Articles, I apprehend, in his own sense, and as articles of peace. His posthumous Sermons savour more of "orthodoxy" than any thing which he published in his lifetime; but is not the orthodoxy here in words merely? Could not an Unitarian, of a *large* conscience and of a conciliatory temper, have said all that Paley preached to his parishioners?

That Paley has been claimed by some Unitarians, would appear from a passage in the Memoir of the Rev. Philip Chase, son of Bishop Chase, of Ohio, who was lately in this country, inserted in the Missionary Register for December. This young man, who died March 1, 1824, aged 25 years, was educated at Harvard University. Alluding to this heterodox Transatlantic seat of learning, the biographer says of Mr. Chase, "He abhorred the attempt, so often made, to share in the Saviour's work; and made it a subject of incessant thanksgiving to God, that he had been so mercifully preserved from what he considered the melancholy error in the creed of the respectable University wherein he received his education."

To this passage is subjoined the following note:

"Mr. Chase always expressed the highest respect for many in the government of the College, (and particularly for President Kirkland,) both as scholars and governors. He thought very highly also of his 'Alma Mater,' in regard to literary advantages; but he always spoke with great warmth of the danger to which young men of talents were exposed from Unitarian sentiments. A classmate (who was not, however, in his division) says, 'It was related one day after recitation, that, on one of the Tutors or Professors mentioning to the class that Dr. Paley was a Unitarian, Mr. Chase modestly contradicted the assertion, and firmly stated some reasons for his denial of the fact.'"

Whatever credit be due to this an-

ecdote, it is clear that by somebody or other Paley has been suspected of Unitarianizing (as the old divines would say); and indeed it is impossible that the out-and-out believer of the Thirty-nine Articles and the Three Creeds should be satisfied with (what Bishop Marsh calls) his *generalized Christianity*. You have told us from the *Quarterly*, that Mr. Biddulph, the leader of the "Evangelical" Church party, disowns him (p. 60); and I verily believe he would be disowned by all sticklers for things as they are, if it were not necessary to keep him, as Lardner is kept, in spite of his heresy, for his services as the advocate of *external* religion. Paley committed two sins for which he will never be forgiven; he denounced bigotry and he dared to reason.

CANTABRIGIENSIS.

Islington,

SIR, *January* 12, 1825.

I RECOMMENDED the case of the General Baptist Church at Dover to the liberality of the readers of your Miscellany (Vol. XIX. p. 343), I must now beg leave to state some circumstances which have transpired respecting it, and which call for immediate attention.

The Church has a debt upon it by the erection of its new Chapel, so admired for its neatness and convenience. An old gentleman had promised to leave £250 for its liquidation, provided the remaining portion of the debt could be raised by the subscription of 100 persons, a guinea each, for three succeeding years. Several subscribers have been obtained, and the remainder will, no doubt, be procured in so good a work. But this should be directly accomplished, for the £250 will be advanced without delay, the donor finding that he cannot, by the Mortmain Act, leave it for such a purpose. This is so generously proffered, that any person disposed to come forward with his subscription will be so kind as to do it immediately. *He gives twice who gives quickly*, was a sage maxim of antiquity.

J. EVANS.

P.S. I thank Mr. Rutt for his communication respecting Dr. John Gale (Vol. XIX. p. 712). With him I was aware that his Antitrinitarianism could not be inferred from his works. But perusing, many years ago, a very old church book belonging to the General Baptist Church at Barbican, one of its memorandums was to this purpose: "Received Dr. John Gale from the General Baptist Church at Deptford, where he had preached, but could preach no longer on account of his unsound notions on the Trinity, Original Sin, &c." These are not the exact words, but it is the substance; and ever since I have ranked Dr. Gale as no Trinitarian, though no precise ideas can be given of his views on the subject. The writer of the short *Memoir* prefixed to his Sermons, says, that he intended writing on Original Sin; but he died soon after; when this and other projected works remained unaccomplished.

Such is the ground on which I proceeded, and it satisfies my own mind, though it may not be so decisive as I could wish on so important a subject. The Rev. William Foot, of Bristol, I have also stated to be an Antitrinitarian, though some of my friends doubted it; but his worthy daughter, Mrs. Foot, has assured me of the fact. It may not be generally known that this divine kept an academy for many years at Bristol; and, heterodox as he was on the article of the Trinity, he had the honour of having for his pupil the present Poet-laureat, Robert Southey, Esq., LL.D., so distinguished for his loyalty and orthodoxy! This gentleman, therefore, ought to have some respect for Unitarians; and, notwithstanding his zeal for the extirpation of *heretics*, feel kindly towards this intelligent and deserving portion of the religious community. *Verbum sat sapienti.*

With respect to the Rev. Robert Adam asserting that these General Baptist Ministers were sound Trinitarians, it by no means follows that their successors and descendants should be so too, who have seen the error of their forefathers, and wisely corrected it. Their revolution of sentiment they deem an approximation to truth. This should be recorded, not to their disgrace, but to their honour. We have apostolical authority urging us on to *perfection*. And the great and good Dr. Isaac Watts has this declaration, which should be engraven in lasting

characters upon the mind of every professor, of every denomination, throughout the wide extent of Christendom:

"It becomes the All-wise God, and not *mortal man*, to be unchangeable. It doth not belong to such poor, imperfect beings as we are, to remain for ever immoveable in all the same opinions that we have once indulged, nor to stamp every sentiment with immortality."

Dr. Fordyce's stumbling at the Marriage Service.

SIR,

AMPLE, in relation to your limits, as is the review of the "Memoir of the late Mrs. Fordyce," (pp. 44—47,) you have omitted one short extract which appears to me to be peculiarly worthy of a place in your Repository. It refers to the Doctor's marriage, which was celebrated by dispensation at his brother Alexander's seat at Roehampton, and is as follows: "The Dean of * * * *, who had been engaged to perform the ceremony, began and continued to pronounce the words with impressive solemnity till the Doctor had to say, 'With my body I thee worship,' when he substituted the words, 'With my body I thee *honour*.' The Dean repeated 'worship;' the Doctor repeated '*honour*.' Three times the Dean reiterated '*worship*;' and as often the Doctor, in a voice which inspired awe, repeated '*honour*.' The dignitary paused; a momentary red suffused his cheek: but he proceeded; and the ceremony was concluded."—(P. 47.)

Here we see and must admire the struggling of a Presbyterian conscience; but let us admire also the candour of a Church-of-England dignitary, whose name ought to be known.

A DISSENTER.

SIR,

WHEN I have said the little which I have to say upon a subject, I cannot easily, amidst the pressure of my occupations, turn my attention to it a second time; but as silence in some cases is liable to be misinterpreted, I think it proper to say a word or two in reply to the observations of your correspondent Ω, pp. 29, 30.

In the Second Epistle of Peter, i. 1, some manuscripts, instead of Θεου, read Κυριου; so that this passage, allowing the genuineness of the Epistle, cannot be confidently appealed to on the question. Your correspondent is right in considering the Common Version as incorrect. I should, without hesitation, render the passage as it is rendered in the Improved Version, and should extend to the word Σωτηρ the remark which I made in relation to the word Κυριος, nor do I see any sufficient reason why it should not be thus extended. Indeed, when I made the remark, I conceived that if there were good reason to believe that the canon did not hold good with respect to ὁ Θεος ἡμων και Κυριος Ιησους Χριστος, it could not hold good with respect to ὁ Θεος ἡμων και σωτηρ Ιησους Χριστος. But your correspondent asks, "If ὁ Κυριος ἡμων και σωτηρ Ιησους Χριστος is correctly rendered 'our Lord and Saviour Jesus Christ,' why should not ὁ Θεος ἡμων και σωτηρ Ιησους Χριστος be rendered 'our God and Saviour Jesus Christ'?" To this question my former communication will give what, I think, may be considered as an answer; and if your correspondent will do me the favour to read it again, if I mistake not, he will perceive that, though the grammatical construction of the two passages is the same, yet when the general language of the apostolic writers is considered, there is *a circumstance of difference* between them which justifies an adherence to the canon in the former instance, and the neglect of it in the latter. It may moreover be observed, that when a writer can suspect no danger of being misunderstood, he may unconsciously fall into a construction which he would otherwise have avoided. I have reasoned, as your correspondent will perceive, upon the supposition that Peter was the author of the Epistle, and that he wrote Θεου, not Κυριου.

Since I wrote my former paper, I have read Appendix, No. III., to Dr. Carpenter's third edition of Unitarianism the Doctrine of the Gospel; to which I would refer those of your readers who wish to see a full and judicious discussion of the subject.

E. COGAN.

Norwich,

SIR, *February* 3, 1825.

THE intention of some of the Calvinistic party to attempt to plunder the Unitarians, had reached me before I saw the Repository for January (p. 56). You have spoken of that intention in very appropriate terms. That there are individuals sufficiently regardless of their characters as men and as Christians to make such an attempt, I am not surprised; but I am loth to believe that it can be countenanced by the body of orthodox Dissenters. They will probably think twice before they proceed to acts of open hostility against us. They will consider well whether it be worth while to engage in a contest, of which the benefit they expect to derive must, to say the very least, be exceedingly doubtful, and which must inevitably have the effect of depriving them of the advantages which they derive by their occasional union and connexion with us. I will mention an instance or two. The Unitarian Chapel in this city was built during the ministry of Dr. John Taylor, "for the worship" (as he expresses it in the Sermon which he preached at the opening of it) "of the living and true God, through the one Mediator, Jesus Christ, according to the rules and spirit of genuine Christianity — that upon this ground the Society may be quite free to search the Scriptures, to discover, correct and reform, at any time, their own mistakes and deficiencies, and at liberty to exercise communion with any of their Christian brethren." During the period of his ministry, a pious and worthy lady of his congregation left a sum of money in the hands of trustees, members of that congregation, to be by them every year distributed in such way and to such Dissenting Ministers as they and their successors might think fit, with this restriction *only*, that they should be resident in Norfolk or Suffolk. Now, Sir, from that time to this, the sum so left has been distributed among Dissenting Ministers of the Three Denominations, without regard to their creed, the only aim of the trustees having been to give it where it was most wanted. Thousands of pounds have been thus distributed by Unitarian trustees to Independent and Baptist Ministers. The orthodox Dissenters here know full well: and they also know that in no other hands would so fair a division be made; for the Independents are well aware that if the Baptists had it in their hands, not a sixpence would they ever receive; nor the Baptists, if the Independents had it. It is equally notorious here, that hundreds of the children of orthodox parents have enjoyed the advantages of gratuitous education in the excellent school which is attached to the Unitarian congregation here.

Twenty-five years ago, a Society was instituted in Norfolk for the Relief of aged Dissenting Ministers and their Widows and Orphans. To this Society the members of the Unitarian Chapel here largely contributed; for, as appeared by the printed accounts, within five years after the formation of the Society, they had given £225. 15*s*., while the Independent congregation here had given only £87. 8*s*. Now, from the period at which the Society was formed, up to the present moment, not a single claim has been made upon it by any Unitarian congregation or minister. But, I would ask, is it likely, can it be imagined, if this declaration of war be followed up, that Unitarians will go on to exercise the same liberal and friendly feeling towards their orthodox brethren as they now do? Have the latter reckoned up all the consequences which must result from the step they propose to adopt? Let them take care. They have as yet only proceeded to words, but the moment the sword is drawn, adieu to all the ties which now bind us to them as brother Nonconformists. I say nothing of the unkind feeling which must be engendered where friendship and good-will now exist; I speak merely of the gross folly of their intentions; and I would advise them, from mere motives of prudence, to desist. The zealots who urged on this pillaging scheme, have very little notion of the extent to which their friends throughout the kingdom will *instantly* suffer. There is yet time for the reflecting portion of the Calvinists to interpose and put a stop to it. If they neglect to do so, be the consequences upon their own heads.

EDWARD TAYLOR.

Homerton,
February 12, 1825.

emand from any of your pondents, but especially to Mr. Gibson, (p. 17,) I am pay respectful attention. e will excuse my express- more in the dogmatic form ll agreeable to me. I know ay of avoiding diffuseness: ere to introduce arguments tions, my letter would swell nconvenient size.

n the Remarks which you favour of inserting upon ents of M. Chenevière, I on the subject of JUSTIFI- never occurred to me that ful to define the term and against such a confusion Mr. Bakewell manifested . (Mon. Repos. Vol. XIX. twithstanding our unhappy I certainly should not have at a well-instructed Unita- deed any man but mode- inuted with the theory of ould have so egregiously n subjects of such easy as the nature, grounds and Justification on the one Sanctification (or the dis- d actions of universal holi- e other.

on suggests that "a simple or negative may suffice" to his four questions. In orry that I cannot entirely him. His first and last nceive, be answered with- xplication of terms. I will, ive the shortest answers levise to each of the ques- I trust you will allow me few remarks to explain gainst misapprehension.

"Is the justification of a e sight of God determined changeable obligations of irtue?"

e justification of a sinner nt of God is determined rinciples of strict equity, to the moral government all the obligations of ac- eings: and it is a bless- nsly bestowed upon sinful t mode and under all those es which are, and ever will t effectual to the promotion of their personal holiness, in every possible respect.

Obs. I use the term *personal holiness*, as the most accurate and comprehensive; and understanding by it a sincere, habitual and circumspect observance of all the inward principles and all the outward rules of *piety* towards God, *virtue* in the government of our passions and the employment of our faculties, and *morality* in relation to our fellow-creatures.

Quest. 2. "Will those persons who most habitually attend to the obligations of universal virtue, and who acquire most personal holiness, be the justified before God?"

Ans. YES.

Quest. 3. "Will any such persons be excluded from the justification before God?"

Ans. NO.

Quest. 4. "Will those persons who have less habitually attended to the obligations of universal virtue, and who have less personal holiness, be preferred and equally justified before God?"

Ans. The term JUSTIFICATION expresses not a disposition or quality of mind which might exist in various degrees, but a *state* or *relation* of man, as an accountable being, with respect to God as the righteous and holy Governor of the moral universe. It therefore does not admit of degrees: it either is or is not. We may distinguish between the act and the state of Justification.

(1.) The *act* of Justification is the judicial decision of the Supreme Moral Ruler, by which he pardons the sins of those who are the subjects of this blessing, and regards them with complacency as persons upon whom it is equitable, right and well-pleasing to all the Divine perfections, to bestow the enjoyment of perfect and eternal happiness, a species of happiness of which holiness is the chief and essential part.

(2.) The *state* of Justification is that condition, standing or relation of a sinful human being, in respect of the perfect moral government of God, which denominates him pardoned and accepted to the favour of the righteous Deity.

This is not the opportunity for adducing proofs in support of this

observance of the Sabbath; and yet it is so consistent with the tenour of Christ's teachings and practice, that no sound argument can be urged to controvert its expediency and usefulness. Upon the same grounds we plead the propriety of Ordination Services. Neither the present manner of conducting them, nor the present style of preaching, is strictly agreeable to the original model. Circumstances of time and place have compelled us to depart from the primitive mode of worship, and circumstances, equally uncontrollable, have given a different character to the service in question; but the object of each is the same, distinctly and essentially the same, as in the days of the apostles. The Sabbath is still dedicated to moral and religious purposes; Ordinations are still intended to recognize the public teachers of religion, to recommend them to the favour of God, and to aid their inexperience by tried wisdom and affectionate counsel. It is granted that, in the earliest age of the Christian Church, some special powers were communicated by prayer and ordination: it must also be granted that the preaching of the apostles was by Divine inspiration: yet who contends that there should be no public instructions on the Sabbath because the days of inspiration have passed by? If it be admitted that the teachings of ministers endowed only with ordinary intellectual and moral powers, are agreeable to the spirit of Christ's intentions, it must also be conceded that the service of Ordination adapted to the present state of mankind, must be equally proper and obligatory, and equally removed from the character of will-worship. No facts are more plainly recorded in the New Testament than the ceremonies which accompanied the ordination or setting apart of persons for special employments or different offices in the church. * They might be principally used for conveying to them supernatural powers in proof of their appointment. But, besides these gifts, they received directions peculiarly suitable to the work they had to perform and the difficulties they had to surmount, and were commended to the protection of God by a act of prayer. It is these la structions that we can imitu employ; and, as long as no sions are usurped, there n considerable propriety in foll scriptural practice to aid the i of youth, and supply the w inexperience. I argue only proper use of the service; fo the communication of spirit thority by the imposition of "every rational believer in th of Christianity discards at o idea of a ceremony founded up an utter misapprehension of th ing of scripture and the prese of society, and which can b tained for a moment only on position that the miraculo enjoyed by the first promulg the gospel, have been transm regular and unimpaired suc to the religious teachers of times." *

Again, your correspondei whether the service "is no tionable as accompanied, i cases, with a considerable d usurpation, and, in general, ca to impress men's minds witl stitious notions, especially wit to the validity and sacredness clerical office and character?"

This objection is clearly fou the abuse of the service. It very easy to select the cor from the best institutions in fix upon them the stigma of tion. Neither "priestly usurp nor "ghostly pretensions," a necessarily connected with thi We may associate "superstit tions" with any rites, however and obligatory; in proof of need only allude to a too gen ing respecting one of the po stitutions of Christianity: *Ruris Colonus*, I am persuade not argue from that circumsta it should be altogether aband ought to be an additional re enforcing its observance, by r it simple as its object is in and stripping it of those corruptions which the superst former ages have thrown a The same reasoning will app

* See Acts vi. 6, ix. 17, xiii. 3, 4; 1 Tim iii. 19.

* See the Rev. J. J. Tayler's ation Service, p. iv.

...ordination. If any superstitious or corrupt ceremonies have ...ingled with it, let them be ...ed and ...ominately, but let an ...ible discrimination preserve ...scriptural and beneficial. In ...manner of conducting the ...nothing like usurpation or ...ence exercised over the mind, ...he terms be applied to an act ...tion, or to "language of fra...nity and affection." Nor, ...ation, is any undue authority ...the ministerial office and cha...ter thereby raised in the esti...mankind by this service, it ...ere statements of the duties ...ertain them, and the obliga...hich flow from them. No evil can be ...pprehended from this; for while ...ey impress upon the mind of the ...ther important character he ...ssumes, it also solicits from his ...ellow-men that allowance for im...rfection which must necessarily ...ttend the prosecution of a work ...so ...

...ice, in my view, is the ser...ordination from lying under ...bjections, that it appears ...distinctly scriptural in its ori...unable in its object, and bene...in its tendency. After a new ...on is formed between a minis...congregation, there is some...ularly proper in their uniting ...the prayers and exhortations ...ssed pastors to strengthen ...ecently the union so lately ...The duties which relate to ...mutual relation may have been ...lged by them; but by the ...especially, young and inex...ed, there will be felt many ...ns which only his more ad...brethren can remove, because ...ey have known them. The ...tion in which he stands to his ...while it enables him to enter ...length into their duties, places ...a delicate situation with respect ...nature and extent of his own. ...n is fearful, on the one hand, ...ising more than he is able to ...; and, on the other, of not ...ng so much as his people have ...customed to receive, or as ...e a right to expect;—what ...so satisfactory as to be told, ...voice of encouragement and ..., what those duties are which really belong to the office of a minister; and to be told them by *one* who has himself performed them in an exemplary manner, who is himself a pattern of those virtues and acquirements which are so indispensable to the due discharge of those duties? What can be a greater excitement to virtuous exertion, in both minister and congregation, than the presence and blessing of those excellent servants of Christ who have devoted their talents and labours to the diffusion of Christianity, and who may come to strengthen the hands of their brother, to give him and his people affectionate counsel, and to solemnize their mutual connexion?

With such views of this service, I cannot better conclude this letter, which has run out to a much greater length than I expected, than by quoting a passage on the subject from Dr. Priestley: "When the design of Ordination, as above explained, is well understood; when the person ordained shall have performed every part of the ministerial duty before, as well as after, his ordination, though the name given to the service no longer suggests the idea that was formerly annexed to it, no superstition is encouraged. And since the connexion between a minister and his congregation, and especially the first that he forms, is a very serious concern, there cannot surely be any impropriety—but, on the contrary, the greatest propriety—in making it an occasion of solemn prayer; and then exhortation or admonition from a minister of greater age and experience to one who has but lately entered upon the office, is particularly seasonable. I cannot help, therefore, expressing my wish, that some service, to which the name of Ordination may well enough be given, may be kept up among us; at the same time, that every precaution is taken to prevent superstition with respect to it." *

FRANKLIN BAKER.

SIR,

THE more I review the statements of Locke in his "Reasonableness of Christianity," the more I am sometimes tempted to incline to what seems to me to have been his convic-

* See Preface to the Discourse containing a View of Revealed Religion.

tion with regard to the person and office of Christ, viz. that he was not a man born as other men are, but by the miraculous intervention of the Supreme Being, and therefore, in a *peculiar* as well as emphatical sense, denominated his Son: that, so born, he, like Adam, was not by the necessity of his nature subjected to death; or, in what I conceive to be the full meaning of his own very remarkable declaration, that, when he died, he abdicated, in obedience to the will of God, a life which it was not in the power of men, at any time, to take away: that the death of such a second Adam, in point of nature, was the means appointed by God, in the good pleasure of his justice and mercy, to redeem mankind from the penalty passed on the whole human race for the transgression of their progenitor, viz. the grave; thus being made not only "a living soul," but also "a quickening spirit:" and that faith in the efficacy of this sacrifice is the distinguishing tenet between the Jew and the Christian.*

It is not my intention, at present, to appeal, in confirmation of this opinion, to the unquestionable faith of the apostles in the *entirety*, the *unity*, the *individuality* of *their* † Son of God, on the one hand; nor to the almost overwhelming sense *they* manifestly entertained of his love in dying for the sins of mankind, on the other. As little am I disposed, just now, to remark on the probability, derived from analogy, of *such a mode* of *redemption*, or the complete apology which *alone* it seems to afford for that otherwise apparently anomalous extreme of horrors with which the most intrepid, as well as the meekest, of mankind contemplated an event so perilous to the apprehension of every *mortal* human being, and, in his own case, divested of every terror but its concomitant pain. My sole object in these few lines is to inquire whether one of the strongest objections to the narrative of the miraculous conception of our Saviour, viz. its not being referred to or hinted at by any of the apostles, be as well founded as some of its patrons suppose; or rather, perhaps, to submit to their reconsideration the two following texts, which appear to me to militate against such a conclusion:

Rom. i. 3, 4: "Made of the seed of David according to the flesh; and *declared* to be the Son of God with power, according to the spirit of holiness" (in the holy spirit,) "by the resurrection from the dead." What are we to understand here by the phrase, "the Son of God with power, according to the spirit of holiness"? Coupled with the preceding member of the sentence, my imagination or my understanding descries in it no less than an express and obvious reference to the fact in question. The resurrection from the dead testifies, it is said, that he who was of the seed of David, &c., was the Son of God, &c. Translated into other words, the testimony seems to my mind to be, that the man Jesus was in a peculiar sense *the offspring of the Spirit of God*, in the sense here described in terms by the apostle. This only is the *full* extent of the deposition. There is a remarkable coincidence seemingly in the phraseology of the disputed narrative and the supposed allusion to it in this place. "The Holy Spirit shall come upon thee," (the Virgin Mary,) "and *the power* of the Highest shall overshadow thee; THEREFORE," (the verse proceeds,) "that holy thing which shall be born of thee, shall be called *the Son of God*." "It was not possible" that such a descendant of David "should be holden of death;" and thus his almost immediate resurrection from the grave attests the miraculous conception and birth of the Messiah. Such a person was "*our Lord Jesus Christ*."

The other text to which I would recall the attention of Unitarians is Gal. iv. 4—7: "God sent forth—HIS *Son made of a woman*." Does not this statement remarkably correspond with the former? If the fact were undisputed, would it not be considered as a precise and exact description of the Christ? Is it not, then, a strong presumption in favour of the authenticity

* Mr. Wardlaw talks of "a key." If the doctrine of "keys" is to determine the question, I know not one that fits all the wards so well as this.

† "'Come, see the place where *the Lord* lay.' They would not have crucified *the Lord of glory*. It was *the Lord* that died." (Not, according to the orthodox hypothesis, the suffering man, while the impassible God looked on.)

of the narrative? Or, may it not at least answer in some degree the purpose for which it is now produced, to tempt the reader to pause before he too dogmatically concludes the utter ignorance of all the apostles of an event happily recorded by two of the four evangelists.

AN APOSTOLIC CHRISTIAN.

Dr. J. Jones's further Proofs of Josephus being a Christian Advocate.

1. IN my last paper [XIX. 722—725] I have proved that the Judaism which Josephus defends in his immortal work against Apion, is the Judaism of the New Testament. It follows, therefore, that he must mean the Judaism of the New Testament wherever he speaks of Judaism in other parts of his works. Now, Josephus speaks of the religion of the Jews in connexion with great events at Jerusalem, Cæsarea, Alexandria, Antioch, Damascus, Rome, &c.; and in these places there is independent evidence that, on each occasion, he means what we now call Christianity, or, as the Jewish believers considered and designated it, the religion of Moses and the prophets improved and perfected by Jesus Christ. In other words, there is abundant evidence to prove that Josephus, in many parts of his Jewish Antiquities and his Jewish War, is the historian and apologist of the gospel.

2. Whenever the writings of Josephus shall, as they ought, be studied in connexion with the existing circumstances of that age, there will appear sufficient grounds for believing that he had the gospel always before him; and, well knowing that his records were before the public, he took every fair opportunity, without nullifying his intention, to state facts circulated to illustrate or to verify them.

3. From the Memoirs which Josephus gives of his own life—one of the most important and interesting pieces of biography extant—we may infer that he early classed himself with the followers of Jesus, and finished his education under a Christian minister. In the twenty-sixth year of his age, some of the priests who had become converts to the gospel, were sent to Rome by Felix, who, about the same time, and with the same view, sent thither the Apostle Paul—namely, to be tried before Cæsar. Josephus, at the risk of his life and fortune, followed his friends to the capital; and, having by his address and influence effected their deliverance, he returned to take an active part in the affairs of his country, where the flames of war had already broken out.

4. In the twentieth book of his Jewish Antiquities, Josephus has given a very long and very interesting account of the conversion of the royal family of the Adiabenes to the Jewish religion; and his narrative contains decisive evidence that the religion of which he speaks is the same with that which was disseminated by Paul. The person who effected the conversion of that family was *Ananias*: and we are left to infer that this Ananias was no other than he who is mentioned in the Acts as the friend of that apostle; for he taught *Izates*, the young prince who had now succeeded to the throne, that, in embracing the religion of the Jews, it was not necessary to submit to the rite of circumcision in order to worship God with acceptance. This was the doctrine of a Christian Jew, and of a Christian Jew only. A still more remarkable and characteristic circumstance is interwoven with the history. Paul and his brethren, in disseminating the gospel, were followed to every place by emissaries of the Gnostics or antichristian teachers at Jerusalem. Ananias encountered the same opposition on the conversion of Izates; for Eleazar, who affected to be a man of superior wisdom and skill in the law of Moses, obtained admission to the court, assailed the prince with tremendous curses, unless he submitted to the rite of circumcision; and thus he effected his purpose, contrary to the advice of Ananias.—The characters of Helen and Izates, as drawn by the pen of Josephus, are the finest on record; and the object of the historian is to illustrate the happy influence of Christianity on the lives of those who embraced it among the Gentiles.

5. Josephus is the historian and apologist of the Jewish Christians under the name of *Essenes*. From the days of Moses to John the Baptist, that people formed an order of men distinguished, not as a separate reli-

in their judgment." There were *others* then among the wise, who did not thus expect a temporal deliverance; and who therefore were mistaken in their judgment. These were the followers of the Prince of Peace, who interpreting the prophecies in a spiritual sense, considered them as fulfilled in Jesus; who is already come to deliver them from sin, to conquer death, and will hereafter come to establish on the earth the kingdom of God. These listened to the warning voice of their Divine Master; and it is evident that Josephus here ranks himself with that number; and as he avoided the impiety and madness of the refractory, he in common with the followers of Christ, escaped in a great degree the calamities and ruin which overtook the rest of his countrymen.

J. JONES.

SIR, *February* 16, 1825.

I HAVE read with considerable pleasure, a paper in the last number of the Repository [pp. 20—23], on the subject of Anti-supernaturalism. I cannot, however, help thinking that the candid spirit of your correspondent has in some measure misled him. The passage referred to is the following: "I would be far from asserting, with Mr. Belsham, that anti-supernaturalists, when they assume the name of Christians, are guilty of 'base hypocrisy,' or 'downright falsehood.'" An excess of candour is so amiable a fault, that one scarcely knows how to condemn it, yet I will venture to dissent from your correspondent on this point, and to vindicate the language which he hesitates to adopt.

Mr. B. has long been in the habit of using "great plainness of speech." His language here is certainly strong; but let us examine a little into the circumstances of the case, and it may not perhaps be found too severe. What *is* this anti-supernaturalism of which we talk? Is it something entirely new, that needed a new *name* to characterize it? Is it notrather the adoption of a name to *gloss* over what before existed under a more odious designation? The name is indeed recent, but we have long been acquainted with the thing, as infidelity or unbelief. We have long heard, and read, and spoken of unbelievers, always understanding by the word, persons who do not believe in the supernatural in religion—in the miraculous origin of Christianity—in one word, in Revelation. The anti-supernaturalist is characterized by precisely the same kind of unbelief. To speak therefore of an *anti-supernaturalist* Christian, is quite as absurd as to speak of an *unbelieving* Christian. To be a Christian is not to believe that the gospel is good; but, that it is *divine*. And however highly any person may admire certain of the doctrines and precepts of Jesus; however loudly he may profess to reverence the gospel morality as a rule of life; unless he admits Christ to have been a divinely-inspired teacher, sanctioned as such by evident miracles, he is not a Christian. He may call himself by what *names* he pleases, but he *is* all that is usually meant by an unbeliever.

Now, when anti-supernaturalists adopt the Christian name, are they acquainted with the ideas, generally attached to it? Do they know what that community of Christian believers with which they associate, mean by it? If they do, and publicly adopt it, without publicly explaining their own *peculiar* meaning, Mr. Belsham's language is not greatly to be complained of. Let the man who has rejected all that is supernatural in Christianity, inform the members of that Unitarian Church with which he has connected himself, that he thinks the *divine mission* of Jesus to have been nothing more than a pretence, either on his part, or that of his disciples; that he considers the miracles to be idle tales, and the resurrection to be altogether destitute of proof; let him do this *plainly*, and they will inform him that they do not consider him to be a Christian. They will tell him that, in their view, *an anti-supernaturalist Christian*, is a contradiction in terms.

And, again, if those anti-supernaturalists who, calling themselves Christians, now exist in our societies, were to avow their sentiments, in their naked reality, and call themselves by their old designation, could they expect the same cordiality which they now meet with from the members of the Unitarian congregations? Could they then form a part of our Christian churches, or appear to the world as fellow-[redacted]? If they could

knowing that they could not,
yet, from a wish to remain
ally within the pale of some
community," call themselves
s, candour itself must confess
e is something in their con-
t very unlike *hypocricy and*
f.
us speaking concerning the
of the Christian name by
amongst us, who have rejected
leas which *we* reckon essential
roper use of the name, we do
your correspondent M. A. R.
insinuate, "condemn, in a
oint of view, the mere pro-
f any opinions whatever." It
profession of Christianity, in
escape the odium of an open
unbelief, which is condemned
nd hypocritical.

R. A. M.

---

r Lee, Dr. Henderson and
Mr. Bellamy.

paper has been lying by us
time, and was indeed in our
fore we inserted the article of
n the same subject, XIX. 687

..

BOUT being (in my own **estimation at least) a more pug-** **nacious than the generality of** **laymen, I must candidly con-** **fess my controversies of every** **sort are my delight, although** **among that more particularly** **pleasure, it is when "Greek** **meets Greek and we've the tug of** **war." Sir, to retrace the battles** **pugilistic heroes in the *attacks*,** ***replies*, or *rejoinders* of grave** **men—to witness all the evolu-** **tions "the ring" in a literary** **row throwing up hats and** **so drawing claret, or getting** **sawney, and eventually cutting** **out, or dying game, and to** **use *parsent*, the sly hits which** **combatants give to their brethren** purpose of ridiculing their or abusing their practice— highly entertaining! I have need to make this avowal in of its being accepted as an for my troubling you with which though indebted for to a controversial hit, will, ead one or another of your

X. N

readers to an examination of graver matter, and enable them to profit accordingly.

My fondness for literary disputations led me the other day to dip into a *brochure* lately published by Professor Lee, of Cambridge, entitled *Remarks on Dr. Henderson's Appeal to the Bible Society, on the Subject of the Turkish Version of the New Testament, by Ali Bey, printed at Paris, in* 1819. Without pretending to decide on the respective merits of the Doctor's *Appeal*, or the Professor's *Remarks*, for which an intimate knowledge of Turkish is absolutely necessary, (and, unlike some of my neighbours, I must confess myself wholly ignorant of the language of the Grand Seignior,) I cannot refrain from avowing the merriment which an observation of the professor afforded me, although made by him on a subject altogether serious. In alluding to the want of uniformity which Dr. Henderson asserts is discernible in the Version of Ali Bey, he took occasion to make the following remark: "While it is granted that there are words which are used in different senses, and where words of equal latitude cannot be found, &c., *it is a fixed maxim in biblical interpretation, that where such diversity exists, and where the same sense obtains, the words of the sacred original are to be rendered uniform throughout the translation.*" This the pugnacious professor denies in toto, insisting upon it that the evangelists and apostles, Luke, Paul, and others, in making citations from the Old Testament, never observed any such uniformity; that the best translators, since the first Targumist, down to the present day, have not been found to adhere to any such rule as that broached by Dr. Henderson; nay, that had it actually been the case, "violence would have been done both to the sacred volumes and to the idioms of the language into which they have been translated." He then continues, "Let any one read the remarks of St. Jerome, on the verbal and etymological renderings of Aquila, in his epistle *de optimo genere interpretandi*, and then ask himself the question, whether Jerome was justified or not in styling him *contentiosus interpres*, or in denominating the principle by which he was guided Κακοζηλια? *If he doubt at all after this,*

he may next turn over a few of the now neglected pages of Mr. John Bellamy, and he will be perfectly satisfied that no such principle as that laid down by Dr. Henderson can for a moment be admitted."

I have been particular in calling your attention to the last sentence quoted from the Professor's work, which he doubtless intended as a kind of triumphant climax to his broad assertions in opposition to Dr. Henderson, because "thereby hangs a tale." To a person not altogether conversant with recent literary set-tos, the dictum of the Cambridge Professor might appear as a *settler*, a perfect *quietus* for poor Bellamy. But how must the laugh be turned against the *soi-disant* champion, when on referring to the latest battle fought between him and Bellamy, not in Pierce Egan's Boxiana, but Lee's *Remarks*, and Bellamy's *Reply*, the reader will find that the Professor was repeatedly floored, and so terribly mauled in the last rounds, that he was at length unable to come to the scratch again, whilst Bellamy, for whom the phrase "neglected pages" is intended as a sort of revengeful after-slap, stalked away, little the worse for the affray, and contenting himself with sarcastically calling out to his antagonist to bear in mind for the future that "whatever asses may do now, they certainly never spoke in the days of Balaam!"

But, a truce to pugilistic comparisons! The real object of the present letter is to make a few observations on the proposition maintained by Dr. Henderson as already quoted, and at the same time, by adducing a few instances from Mr. Bellamy's Version of the Pentateuch, in support of the Scotchman's assertion, to prove that, whatever may be said to the contrary by those whom he has disdained to flatter, his pages neither are neglected nor deserve to be so.

I have had occasion, Mr. Editor, to address you more than once, and, if I am not greatly mistaken, the impression made on your mind, by your unknown correspondent, must be, that he is a plain-spoken man, one who, as already said, knows as little of Turkish as many a Professor, and whose knowledge of Arabic, barely enables him to distinguish between a *ain* and a *shin*, nor are you at all mistaken. In the absence of scholastic learning, I feel perhaps the more inclined to cling to established maxims and canons, and hence the shock I experience on finding a particular rule disputed, which has been gravely and uniformly set forth by translators and commentators of every description under the general and hacknied maxim that "the Bible must be suffered to interpret itself." Without attempting to prove that what is here said of the sacred volume, applies equally to any other literary work, and without pretending to shew how far the maxim here quoted extends, it surely will not be denied by any one, that it includes among the rest the substance of Dr. Henderson's remark, which in plain English amounts to nothing more than this, "that any particular word occurring frequently in the same meaning in an original work, ought as frequently to be rendered by the uniform adoption of a corresponding word in the translation." In a Greek treatise on the *mange of dogs*, for instance, Professor Lee would certainly never think of rendering κυων by *cat*, but as often as the Greek term occurred, would use the corresponding English term *dog*, whereas by the rejection of what he terms Dr. Henderson's *new canon*, I apprehend he would be at liberty to translate it by *cat* or even *monkey*, as the whim might seize him. To confess the truth, I greatly suspect that Professor Lee had some other object in view than merely to defend Ali Bey's Turkish Version of the New Testament, when he undertook to controvert and exhibit, as *novel*, a canon which has long been in the mouth of every commentator on the Bible, and which he must have heard rung in his own ears, at one period of his life at least, pretty often. I fear his arguments were intended to be applied in defence of the *Authorised* Versions of the Bible generally, and I am the more convinced of this, when I refer to the expressions used by him in regard to Mr. Bellamy's translation, and bear in mind the futile attempts made by him for the same purpose in his attack on that gentleman already noticed. Be that, however, as it may, it is my firm opinion, that by neglecting Dr. Henderson's Canon (if his it may still be called), the translators of our

own Authorized Version have fallen into many and gross mistakes. What can, for instance, be more absurd than to render a word, which has uniformly one and the same meaning in the original, sometimes by a man, and at other times by a perfect non-descript? Or can any thing be more ridiculous than to apply a particular meaning to a word in one single passage, which it does not bear in any other throughout the Bible; and by the adoption of which that very individual passage is rendered unintelligible, or becomes downright nonsense? In proof of what is here alleged against the current Authorized Versions, including our own, I shall content myself with only three quotations from Mr. Bellamy's translation of the Pentateuch, and those too, taken indiscriminately from the book of Genesis, leaving your readers to decide whether by adhering to the rule condemned by Professor Lee, of suffering the Bible (of course in the original) to be its own interpreter, Mr. Bellamy has done more for the cause of truth, or those who have abandoned and now impugn it.

Much has been said on the subject of *angels*. In the original, as well as in all modern Versions, they are represented as men; that is, they are seen in the shape and form of men; they touch and are touched; they hear and talk, eat and drink, and perform the various functions incident to humanity; and yet the idea of their being something *more* than men will be found to prevail amongst the generality of English readers of our Bible; so that, whilst your good angel is supposed to bear the form of a youth with wings attached to his shoulders, (a sort of non-descript, forming in the poet's eye a link between man and birds,) an evil one figures away as a grinning monster, with cloven foot, and, in the Linnæan phrase, *caudâ tenui elongatâ* (exhibiting a similar poetical link between man and quadrupeds). The Hebrew uniformly adopts the word מלאך which, in defiance of Henderson's rule, has been arbitrarily rendered by our translators in some places by *angel*, and in others by *messenger*. Mr. Bellamy's Version rejects the unintelligible word *angel* throughout; and in luminous notes on chap. xii. 8, and xviii. 2, he satisfactorily shews, that the Hebrew term never has any other meaning than that of a human messenger, but that, according to circumstances easily gathered from the context, it is frequently used for a messenger of God, i. e. a human messenger (the officiating priest) dispatched from the place where the divine communication was given by God, to issue or execute his commands. Accordingly, "the angel of the Lord" who, in our Authorized Version, found Hagar in the wilderness, and informed her of the Almighty's intentions respecting her posterity, is called by Bellamy, "the messenger of Jehovah;" and the "two angels" who, according to the same translation, (chap. xix.,) arrived towards evening, *per pedes apostolorum*, at Sodom, and joined in "a feast," are simply styled "two messengers" by Bellamy, whose important errand, however, is sufficiently explained in the succeeding verses.

Again, who that has read only the English Bible, and has chanced to meet with the productions of Voltaire and others of the same stamp, but must have sighed at the authorized version of Gen. ii. 21, 22? Let such a person take up Mr. Bellamy's Translation of the Pentateuch, and he will at least find a meaning attached to this passage in the original, which, as it does not reflect on the Creator, has undoubtedly probability to favour it. Let him further be informed that the Hebrew word צלע is no where else, even in our Authorized Version, translated by *rib* than in this single passage, but means *side*; let him, at the same time, bear in mind that the same Hebrew verb and preposition which are here rendered *took of*, or *from*, are in our said Authorized Version translated, in other places, by *brought to*; and, lastly, that תחתיו, in the Authorized Version rendered by *instead thereof*, is in the same Version (Zach. xii. 6) given by *in her own place*; — and surely he will gladly allow that the old Canon of suffering the Bible to interpret itself, is, after all, the best. In strict conformity with it, and supported even by our Authorized Version, as already shewn, Bellamy renders the 21st verse thus: "Now Jehovah God caused an inactive state to fall upon the man, and

at the Cathedral Church of St. Paul, London; or as she afterwards declared them, in the years 1764-5, at the very same place, by the mouth of Dr. Benjamin Dawson? If we listen to her first oracle, we shall be told that '*In the beginning*, before there was any *creature*, (consequently from all eternity) the Word existed; and the Word was no distant, separate power, estranged from God, or unacquainted with Him; but he was *with God*, and himself also *very God:* not another God, but, *another person* only, of the same nature, substance and Godhead.' But if we attend to the other, we shall learn, that such is not the meaning of the evangelist, but that *the Word* is *the gospel*. 'This was, John tells us, from God himself; for that *in the beginning*, before *it* was published to the world, it *was with God; God was the word*, the original author and giver of it.' Which of these are we to regard as the dictate of the Church of England? As you refer to some intelligible commentary, it cannot be the first; I would gladly persuade myself, therefore, that you mean the latter, as this commentary, proceeding from the Metropolitan church, is nearly the same that I have long been accustomed, as a Unitarian, to maintain."—Pp. 125—127.

Nothing of the kind can be more pertinent and conclusive than the reasoning which we have now transcribed. As an argument *ad hominem*, it is overpowering: but it has much more than an individual application, and deserves to stand at the head of "Articles designed to prevent diversities of opinion concerning true Religion!"

To the question, "Why do we read that in him [Jesus Christ] *dwelt all the fulness of the Godhead bodily*"? Mr. Wellbeloved's answer is the following: "Why did the apostle pray (Eph. iii. 19), that the disciples at Epheaus 'might be filled with all the fulness of God'?"* When the Archdeacon of Cleveland inquires, 'Why do we read that he had power to forgive sins, (and who can forgive sins but God only?') his censor refers him to Numb. xii. 11; 1 Sam. xv. 24; John xx. 23; and proves that he has mistaken the import of our Lord's words in Matt. ix. 2, 6; in the latter of which verses, let it be further remarked, the term [εξουσιαν] rendered *power*, signifies "delegated power."

The dignitary refers next to John v. 21: 'As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.' But the twenty-sixth verse of this very chapter ['As the Father hath life in himself, so hath he GIVEN to the Son to have life in himself'] might have taught Archdeacon Wrangham, that this high prerogative is *conferred*, and not *essentially inherent*. So, again, when we read that, 'as the Father knew Him [Jesus Christ], even so knew he the Father,' the context makes it plain that it is not the personal nature of the Father and of the Son, which forms the subject of the speaker's observation, but the design of the Father and the commission of the Son.* At the same time, the passage [John x. 14] quoted by Mr. Wellbeloved, effectually repels his antagonist's attempt at erecting on the basis of such phraseology the received tenet of the deity of Christ.

In respect of John v. 23, that "all men should honour the Son even as they honour the Father," we have it on the Archdeacon of Cleveland's own authority, that the word translated *even as* "frequently denotes, not equality, but such an analogy (in many cases far from complete) as the character of the things spoken of admits." Here we think him indisputably right. Yet, without laying all the stress on this criticism, which however, it will in reason bear, we interpret the passage by what precedes and follows. Why are all men to honour the Son even as they honour the Father? Clearly because the Father hath COMMITTED to him, (ver. 22,) all judgment. Then comes the inquiry, In what consists this honour? As evidently, in acknowledging the perfections of the Father, and in admitting his attestations to the claims of the Son.† [Verses 32, 34, 37, 38, 43.]

According to Archdeacon Wrangham, "Jesus is the true God, and eternal life." It was little probable that an affirmation so unlearned and so unscholar-like, would fail of being corrected by his opponent.

"I deny," says the author of the

* Mr. Wellbeloved correctly quotes Coloss. ii. 10, as a parallel text.

* Mon. Repos. XI. 592, &c.

† The phraseology and sentiment illustrated by Luke x. 22.

ers' "that we do read this, l of Jesus Christ. Our com- (1. John v. 20) is, 'This od and eternal life,' and the is,' refers not to the nearest, oter antecedent, 'Him that st as in 2nd Ep. 7, 'This ,' refers not to Jesus Christ, ecedent, but to one of the vers,' at the beginning of The true God, is not Jesus that Being whom he hath disciples understanding to n xvii. 3.—Pp. 130, 131.

same perspicuity of me- expression, in the same in of the soundest inter- Mr. Wellbeloved compares rtain verses in the chapter e has just referred—John , (5,) 21, &c. no less than tion and language recorded 17, 18, explains Heb. i. 8, and such passages as Gal. vi. 23, &c., and then with

se the numerous and deci- y which the cause of Trinita- o be firmly established?—As ance to these, you tell your if they were at all acquaint- works of Unitarian writers, heard you with some degree ient, that a few passages are ward where Christ is repre- ommissioned by the Father, o him, and as acknowledging ity. A few passages! No, few passages: even those to mmediately refer are many, those, we produce whole general strain and tenor of es, from Genesis to the Apo- 'e say, and we think that we t, and that we do prove it, niformly and plainly the lan- e Old Testament, that there God, Jehovah, the same who, Testament, is called the God of the Lord Jesus Christ; he same doctrine is that of of the New Testament; main- taught by Jesus himself, and, in express terms, by his apos- affirm that the doctrine of the ot taught in any single pas- It is inferred only from very that the doctrine of the deity ntial of Christianity, depends few scattered texts, separated r connexion, and interpreted and regard to idioms of speech, [illegible] of the primitive Pp. [illegible]

The author of the "Three Letters," then exposes with uncommon force the gratuitous but convenient hypothesis of "two natures" in Jesus Christ, and sets in array against it the simplicity and clearness of the Unitarian faith.

Nor does he pass unnoticed his antagonist's appeal to the Ante-Nicene Fathers. Of these the Archdeacon of Cleveland produces no meagre catalogue: among these he assures the unlearned reader, that there is a most entire concurrence, as to the point referred to, the Divinity [the Deity] of Christ. "They are meant, however," adds the dignitary, "not to establish that point, for"—and here Mr. Wellbeloved most cordially agrees with him,—"better foundation can no man lay than what is already laid in scripture; but to shew," (the Archdeacon continues,) "in opposition to vague and illiterate assertions, that the Ante-Nicene Fathers were *not* Unitarians." Here the author of the "Three Letters" takes occasion to make some pertinent observations.

"Such assertions you may indeed well call vague and illiterate; but who has made them? So far from considering these Fathers as Unitarians, we charge them (with the exception of those denominated apostolic) with being the corrupters of the Unitarian doctrine. All that we contend for is, that they did not hold the doctrine of the Trinity as it is now professed, that they had no notion of three co-eternal and co-equal persons, forming one God; but that, although they spoke of the divinity of the Son and of the Holy Spirit, they spoke of it uniformly as an inferior and subordinate divinity, derived from the Father, who was the supreme and only true God, and to whom alone, the highest degree of worship is to be paid."—Pp. 142, 143.

From this statement we cannot withhold our humble praise: it is perfectly accurate and luminous. Mr. Wellbeloved goes on to offer some remarks on the second epistle of Clement of Rome, on the alleged epistle of Barnabas, on certain writings ascribed to Ignatius, on the supposed doxology of Polycarp, &c. &c., which evince his own well-digested learning, and are excellently calculated to place before his readers a fair and equitable view of this part of the controversy. Within the compass of a few pages, he affords to students in Theology

highly valuable information. In a note* he speaks of Dr. Priestley's History of the Corruptions of Christianity, and his History of Early Opinions concerning Jesus Christ, as works which are not indeed wholly free from mistakes, but which contain more correct and comprehensive views of the opinions of the ancient Christian church, and of the progress of error, than are elsewhere to be found: and this sentiment we quote with the greatest pleasure, because it is the sentiment of a capable judge, and because we conscientiously and deliberately think that its justness will continue to be attested, and will finally be established, by time and investigation. Before we dismiss our author's reasoning on the Fathers, we shall produce his comment on one or two clauses in Tertullian:

"The words of Tertullian cited by Bishop Bull, in the passage given in your note, p. 46, are not, as you represent them, a formula; and if the learned prelate means by his '*communem fidem exponens ait*,' to say that the Presbyter of Carthage designed they should be so understood, he is far from correct. Tertullian speaks, indeed, more than once of a rule of faith *(regula fidei)*, but he means by that the substance of the faith, not any form of words; nor is any such form to be found in his writings, or in any of so early a date. Little was known of Creeds before the council of Nice; after that, not a council was held, whatever its object, or however small a number of bishops assembled, but it ended with a new creed, graced with a due portion of anathemas. If any very ancient creed is to be found, it is one given by Paul: 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart, that God hath raised him from the dead, thou shalt be saved.' This is our confession; thus we believe; and are therefore surely justified when we allege antiquity in our favour."—Pp. 149, 150.

With his accustomed correctness, Mr. Wellbeloved intimates, that even this declaration, scriptural, simple and comprehensive as it is, was not employed in apostolic times, as a creed. Of that age it was the creed that *Jesus is the Christ*. Would that none other had afterwards been prescribed and adopted!

We must not wonder that the Archdeacon of Cleveland approves of the canon applied by Mr. Granville Sharp, Bishop Burgess, &c., to the Greek article in Eph. v. 5, &c.; that last and weakest subterfuge of modern Orthodoxy!

"The fallacy of these rules," says Mr. Wellbeloved, in reply, "has been most satisfactorily proved by a very acute though perhaps not sufficiently grave writer, styling himself Gregory Blunt,* in six more letters to Granville Sharp; by the Rev. Calvin Winstanley, in a vindication of certain passages in the common English version, &c., and by a critic in the Monthly Review, N. S. Vol. 62 and 67; who, in his remarks on the publications of Bishop Middleton, and Mr. Veysie, has proved himself a master in his art."—Pp. 151, 152.

We shall now copy the concluding sentences of these "Three Letters," both for the true dignity of style, and excellence of spirit, which they manifest, and with the view of preparing our readers for those "Additional" Letters, from the same pen, to which we shall next invite their attention:

"If" says Mr. Wellbeloved, "in vindicating the doctrines you have so bitterly opposed, and the characters you have so wrongfully aspersed, there has been anything in my manner needlessly harsh and offensive; if I have been betrayed into any thing unbecoming a scholar and a Christian, I here avow my sincere regret and tender a willing apology. And if I have in any instance, misapprehended your words, and attributed to them a meaning which they will not bear, or which you did not design them to express, or if I have fallen into errors of any other kind, I require only to be convinced, in order publicly to acknowledge and correct them. In such case, only, am I disposed again to notice the subjects of these letters. I have no fondness for controversy, nor any wish to acquire, by practice, 'polemical dexterity.' The character of a controversialist I have now

* Pp. 146, 1[illegible]

* "Who was the author of that most able and convincing tract?" is a question which must interest many scholars and theologians still more than the inquiry Who wrote the Εικων Βασιλικη? *Dr Wordsworth*, possibly, may have heard the conjecture, that the 'Six more Letters' proceeded from the pen of a late most estimable divine of the Established Church, who declined some of its greatest honours and emoluments."

, for the first time: I willingly
m, to be resumed no more."—

N.

—*My Children's Diary; or, loral of the Passing Hour.* pp. 352. Harvey and Dar- nd R. Hunter. 6*s.* 6*d.*

eading the beginning of this ok, though pleased with its ty, we pronounced it *dull.* this to prevent our readers stily laying down a work n further acquaintance, we nd capable of strongly inte- very judicious parent or in- child. It appears to be the n of a woman of highly-cul- ind, who is an affectionate, truly Christian mother. It picture of a family consist- arents ever watchful to pro- improvement and happiness hildren, and of children pos- ot only all the loveliness and qualities, but all the imper- likewise, of their period of is little sketch from nature nt in a happy manner the de and the true objects of education. We select one ract, which will give an idea ey way in which the author oral instruction to the mind:

r and Mary had formed a pretty f field flowers, such as the sea- ed * * * *. It was perhaps the et of the year, and nothing but l have made one so pretty in It was difficult to decide who argest share in the work, but ome particular reason for wish- ent it to me, singly; and sorry ay that a little dispute arose, happily, is of very rare occur- our house, or, although it was without any degree of acrimony side, our domestic comfort seriously impaired. It does as a *gale* to beat down the loveliest growth.

ppeal was made to Grace, and ded by hearing her decision. the world if nations and indi- uld act upon her principle! th of you is in the right?' said

ns looked at each other. 'Why, as we wanted you to tell us,

your own consciences will tell you best; and then, whoever is in the right, must give up to the other.'

"'The right give up! That seems very odd.'

"'Not at all. She will be infinitely the best off, after all. It is at all times, and under every circumstance, so much better to be right than wrong, that we can afford to give up any point such as this, when we are quite sure of our ground. And surely it is far nobler to give a boon than to receive one. Whereas to lose one's aim, and to be in the wrong too—O you would not wish such ill fortune to an enemy!'"—Pp. 319, 320.

ART. III.—*The Primitive Christian Faith. A Discourse, delivered in the Evening Service at the Opening of the Chapel in York Street, St. James's Square, London, December the 19th, 1824: to which is prefixed, the Prayer used after the Liturgy in the Morning Service.* By Lant Carpenter, LL.D., one of the Ministers of Lewin's Mead, Bristol. 8vo. pp. 38. Hunter and Eaton. 1825.

THE "Opening of the Chapel in York Street" has excited not a little attention, and the Unitarian public are much indebted to Dr. Carpenter for presenting to them, through the press, one of the Sermons which he preached on the interesting occasion. From 1 Pet. iii. 15, 16, the preacher delineates "The Primitive Christian Faith," shewing that it is Unitarian, and explaining how far it agrees with, and in what points it differs from, the prevailing theology of our country. The seriousness and candour, as well as the scriptural reasoning, of the Sermon, make it peculiarly worthy of perusal, and must recommend the object near to the author's heart to every intelligent, dispassionate and pious reader. We have been gratified at finding very clearly stated (pp. 14, 15) the ground of dissent from the Established Church, "because by its very constitution it implies the right of the civil magistrate to interfere in matters of religion, which we see reason to believe introduces worldly motives into the solemn concerns of religion, and powerfully tends to make men hypocrites or self-deceivers."—Let the services of York-Street Chapel be carried on in the same spirit with which this

publication shews us that they were begun, and we cannot doubt of the success of the experiment.

ART. IV.—*Antichrist Detected among Reputed Orthodox Christians. In a Series of Essays.* By Richard Wright. 8vo. pp. 24. 4*d.*

ART. V.—*Thoughts on Paul's Man of Sin; or, the Great Apostacy from the Christian Name, described* 1 *Thess.* ii. 3—12. By the Same. 8vo. pp. 20. 4*d.*

ART. VI.—*The Christian Ministry Defended, and Priestcraft Exploded.* By the Same. 8vo. pp. 86. 1*s.* 6*d.*—All printed and sold by F. B. Wright, Liverpool; and sold by Eaton and C. Fox and Co., London. 1824.

THESE tracts appeared in successive numbers of The Christian Reflector, a periodical publication at Liverpool, and are now made up for wider distribution, with separate title-pages, and, in the case of the last, a Preface. They are in the author's usual unpretending manner, and are well adapted for such readers as have not access to more bulky and elaborate works.

The title of the first pamphlet shews where Mr. Wright finds "Antichrist." He contends that the portentous name cannot be applied to his own denomination.

"Unitarianism is not only, no where in the New Testament predicted as a departure from the faith, no where mentioned as included in the apostacy which it was foretold would take place under the Christian name; it is also undeniable that the apostate church, in which the most prominent of the predictions referred to have been verified, has always been Trinitarian, and Unitarians have never been allowed within its pale. —Trinitarianism has all along been the doctrine of that church which Protestants have denominated the mother of harlots, and of the apostate churches, her daughters, it is found in all their creeds, and is identical with the predicted apostacy. The marks of antichrist, as stated by the apostle, have ever been found associated with the other great and acknowledged corruptions of Christianity. It cannot be pretended that the name *mystery*, which stands foremost in the titles of the mother of harlots, and which is so strikingly appropriate to reputed orthodoxy, can in any way be applicable to Unitarianism, which is as rational as it is scriptural, and as perfectly suitable to man as it is honourable to God, and to his Christ. If Trinitarianism exhibits the marks of antichrist mentioned in the apostolic writings, and be included in the grand apostacy foretold in the New Testament, and Unitarianism bears none of those marks, and cannot be traced as either that apostacy, or any part of it, which is what I have aimed to shew, it cannot remain questionable which of the two systems is the true doctrine of Christ."—Pp. 22, 23.

The second tract is a sequel to the first. The author does not follow those that interpret the "Man of Sin" of his Holiness at Rome. "The titles 'man of sin,' and 'son of perdition,'" (he says, p. 8,) "are not designed to characterize any particular man, or church, or class or description of men, but are forms of expression used to personify the corrupt and destructive system of false doctrine, bad principles, superstitious practices, delusion and infatuation, religious domination prostration of the understanding, and mental and moral debasement, which has for ages borne the venerated name of Christianity, and which the spirit of prophecy anticipated as existing and prevailing during the continuance of the grand apostacy predicted by the Apostle Paul." He explains the hindrance to which the Apostle refers in the way of the man of sin, as being, not, according to the majority of commentators, Rome Pagan, but the apostolic ministry, supported by miraculous powers.

The third tract is on a fruitful subject. The author treats it in the free spirit of a Nonconformist. He is careful to distinguish between priesthood and the Christian ministry.

"It does not appear that any precise form of church order, government and discipline was given by Jesus Christ; for we find no precise form laid down in the New Testament; but the great principles which he taught, and the maxims he inculcated, are a sufficient foundation for Christians to build upon, and rule for them to proceed by, in all ages, if they be careful to do every thing in his spirit, and never to depart from his precepts. The wants of mankind, and the edification of the church, rendered the ordinary Christian ministry essentially necessary at first, and its evident utility would lead to its continuance. So long as the wants of men render religious and moral instruc-

tion necessary; so long as the public ministration of the gospel is calculated for the good and salvation of the world, and to promote the comfort and spiritual edification of those who believe; and so long as the solemn worship of Almighty God, conducted in an acceptable manner, is felt by Christians to be an invaluable blessing, the Christian ministry must be necessary, and will be encouraged and supported by all serious, candid, pious and benevolent persons. On this ground, viz. its suitableness to the moral and spiritual wants of mankind, its tendency to promote the knowledge, virtue, piety and happiness of those who enjoy it, and the little probability of preserving, much less of promoting and diffusing pure and undefiled religion in the world without it, we may rest the weight of the question respecting the importance and value of the Christian ministry; without seeking for what we are not likely to find, the proof of its being an immediate divine institution. It is enough that it naturally emanated from Christianity in its first best days, grew up under the patronage of the apostles, and, notwithstanding its gross corruption, perversion and abuse, has done much towards enlightening and regenerating the world. While we set our face against its abuses and corruptions, and protest against priests and priestcraft, let us cherish the Christian ministry wherever we find it existing in simplicity and purity."—Pp. 13, 14.

Mr. Wright denounces the *ordination* of ministers to be "priestcraft," if it be considered as giving them authority to teach or administer ordinances, or as conferring upon them any character or right which they had not previously acquired from the choice of the people; but he allows that a public service on the settlement of a minister may be useful, and is, with proper guards, expedient. (Pp. 25, 26.)

He maintains that a minister may be learned in theology who has no pretensions to learning, as it is commonly reckoned: he allows, however, with good sense, the value of all learning, and the necessity of establishments for ministerial education. (Pp. 33—35.)

He distinguishes between a scriptural and a political church. The former is an assembly of Christians, the latter an ecclesiastical corporation. (P. 57.) The phrase, *Church and State*, he says, p. 62, is an absurdity; putting the Church first is putting the creature before the Creator. Referring to penal laws and statutes for the protection of the Church, he says,

"All such laws and statutes for the defence of religion may be regarded as the offensive weapons of priestcraft. They are not necessary to guard true religion; that is not to be defended by any such carnal weapons; but to guard the absurd notions, and superstitious practices, the usurpations, honours, power and emoluments, of what is called the Christian priesthood. If things were called by their names, prosecutions for heresy and blasphemy would be called, prosecutions for securing to the priests the uninterrupted practice of their craft, and the advantage of their subserviency for political purposes."—P. 63.

Our readers will by this time have perceived, that the author of these tracts is learned in "the law of liberty," his study of which has, in apostolic phrase, (1 Tim. iii. 13,) "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus."

OCCASIONAL NOTICES OF AMERICAN PUBLICATIONS.

WE apprehend that the writings of our brethren in America are but little known among the English Unitarians; and we are desirous to contribute to their greater acquaintance with each other. Some of the smaller tracts published in New England, (among which we must rank, as of eminent utility and merit, Dr. Channing's *Ordination Sermon* for the Rev. Jared Sparks, and his invaluable *Discourse on the Evidences of Christianity,*) have been reprinted in England:* but with the exception of these,

* We do not recollect that more have been reprinted in England than the following: Dr. CHANNING'S *Ordination Sermon for the Rev. Jared Sparks, at Baltimore*, reprinted twice in Liverpool. Dr. C.'s *Discourse on the Evidences of Christianity*, reprinted twice in Bristol. Dr. C.'s *Ordination Sermon for the Rev. E. S. Gannett*, lately reprinted in Liverpool. Professor WARE'S *Ordination Sermon for*

we believe that little notice has been taken, on this side the Atlantic, of those publications which are producing gradual but powerful effects in the United States, by weakening the strong holds of orthodoxy, without, at the same time, incurring the risk of loosening the ties of Christian faith, or lessening the influence of gospel principles. There is a sobriety and solidity in their general style of composition, which does not quite suit the excitement of strong feeling, or that satiety which can relish nothing but the high-seasoned viands that have destroyed its taste for the simple fare of plain truth, or that hastily-glancing style of examination which the multiplicity of books, in the present day, tends to produce; but it seems likely to have peculiar efficacy in regions where the din of controversy is but little heard, and where the pomp and imposing influence of a wealthy and powerful establishment is unknown.

In reference to the effect of the first of the above-mentioned publications, we find the following statement in the Preface to the *Christian Examiner* for 1824:*

"Many eminent individuals, in church and state, have adopted the sentiments which we have maintained. I professing them, have been s Maine, New Hampshire, Vermo necticut, Pennsylvania, and So rolina; and societies of Unitaria tians have been organized in the Baltimore, Washington, Pittsbur New York. A more extensive a erful effect upon the religious pu has been known in any other ins this country, (unless the prea Whitfield and his associates mak ception,) was produced by the of Dr. Channing, at Baltimore contained rather a sketch, than a of Unitarian opinions. In mar of our country, besides those w have specified, there are con numbers, and in almost all p ligious individuals, attached to thi from conviction and conscience. of religious inquiry is still more diffused; and besides those wi embraced our views, there ar who are subjecting them to a ca amination."

The writer of the Preface t ceeds,

"Nor has this progress of been attended with any extraordi citement of uncharitable feelings. less, in common with all who h in a minority in religion, we ha sionally had cause to regret that misjudged and misrepresented. think we look in vain for any stance, in which so considerab formation of belief has been with so little mutual irritation. parison with those who in oth and countries have engaged in labours, we consider ourselves been signally privileged in regar amount of obloquy, which we h called to endure, and the tempt unchristian feeling which we hav resist. And we have ceased, h measure, to dread the influenc troversy upon an intelligent an community, since we have perce in the course of these discussi have assumed a more moderate vated character; and a better understanding, and greater m spect, have come to prevail bet adherents to opposite opinions. tions to this remark undoubted but it is no small cause of sat that, to such an extent, a good is set by those whose example rally be regarded."

This is as the best friends tarian Christianity must des while our American brethren

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his son, the Rev. William Ware, at New York, reprinted in Liverpool. Professor NORTON'S *Thoughts on Religion; Hints to Unitarians; and Consolations of Unitarianism, particularly in the Hour of Death:* all three reprinted at Liverpool from the Christian Disciple. And a tract by the Rev. HENRY WARE, (the son of Dr. Ware,) entitled *Three important Questions answered, relative to the Christian Name, Character, and Hopes*, just reprinted in Bristol. It is much to be wished that all the American Tracts republished in England should be printed in 12mo, for uniformity's sake, and with a regard to neatness and legibility; and that they should have a London Bookseller's name in the Imprint.

* After the periodical publication called the *Christian Disciple*, which came out every two months at Boston, U. S., had been continued five years under that name, it was deemed expedient to begin a new series, which is entitled the *Christian Examiner*. The first number of this valuable periodical was published at the commencement of 1824. We believe Mr. Hunter has made arrangements to get a supply of it, and of some other works by the American Unitarians.

much cause for grateful complacency, in the state of things among themselves, they must learn to make great allowances (and greater perhaps than they sometimes feel easy to make) for the influences of the widely different circumstances in which the English Unitarians have been placed, and to appreciate more highly those persevering efforts of our older advocates, to which, in all probability, they mainly owe their present great advantages. They enjoy the peaceful fruits of the war of controversy in the mother country. While they profit by our errors, as well as by our exertions, may they never lose sight of that firm attachment to truth, which, while it sees, and values, and embraces all, in the midst of opposing errors, which accords with the spirit and teachings of the gospel, will never yield from the straight-forward course in order to court the favour of men, or spare their prejudices, nor allow the specious name of candour (noble as the genuine virtue is) to divert it, whenever Providence opens the way, from the faithful statement of unpopular doctrine, or the earnest refutation of popular errors.

What we conceive to be the peculiar duty of Unitarians at the present period of the controversy, is, to connect, in their writings and discourses, as much as possible, those views of Christian hopes and privileges which bind the gospel to the heart, and afford it its best supports and consolations under the consciousness of sin and spiritual imperfection, and in the prospect of death,—and those elevated and refining principles of Christian duty (in constant union with its awful sanctions) which guide and invigorate as they are faithfully imbibed and carried into active efficacy,—with those great truths respecting the character and worship of the Father of our Lord Jesus Christ, which are the essential points of Unitarianism, and the main value of which consists in their intimate alliance with those views and principles to which we have just referred, and in their mutual dependence on each other. In our judgment, those opinions respecting the Mediator between God and man, which represent him as being in all respects as to nature, like his brethren, harmonize with the facts and

representations of the Scriptures, and give the greatest influence to his example, and to his resurrection; and, in all probability, when the Christian world in general have advanced so far as to receive his God and Father as "the only True God," they will learn to regard Christ Jesus, according to his own simple representation, as "a Man who declared the truths which he heard from God;" while, at the same time, they love him as their Saviour, and reverence him as their Judge: but we cannot hesitate in yielding the honourable appellation of Unitarians to those who do not entertain these sentiments respecting the person of Christ: if they keep close to these views of the Proper Unity, and Unrivalled Supremacy, and Essential Mercy, and Exclusive Worship of Jehovah, which it is our privilege to possess, we feel we are united by the strongest bonds, and minor differences should not be allowed to weaken them. Indeed, if we will limit the appellation, we must refuse it, not only to Dr. Channing and the greater part of our American brethren, but to Mr. Adam, in Hindoostan, and even to Rammohun Roy himself, who seems raised up by Divine Providence, effectually to commence the Christianizing of our eastern possessions.

The doctrine of "One God even the Father," says Dr. Channing, (at the close of the paragraph in which he has expressed opinions so erroneous respecting Dr. Priestley,) seems to me "to attract to itself, naturally and powerfully, all those doctrines of Christianity which are most suited to touch, move, exalt and sanctify the soul; and, however mixed at present with imperfect views, it will, I doubt not, through the affinity which subsists between all the truths of God's word, unite with itself, more and more, whatever of genuine Christianity is scattered through the various denominations of Christians." And it should be our aim (as many of our English Unitarians have made it) to shew the connexion between whatever is spiritualizing in the Christian doctrine, and holy in its requirements, and adapted in its hopes to the wants of the frail, erring children of mortality, and those points of belief which we maintain in opposition to the great body of the Christian world, because

we regard them as the faith once delivered to the saints. The skeleton was abundantly sufficient for the philosophic Galen to shew to him the wisdom of the Creator; and these doctrines, simply stated, must, we think, approve themselves to the sound, unbiassed understandings of men; but we wish to see them connected with that which will give them vitality, which will make them not only direct the understanding, but influence the affections, and give scope to that "sacred power" which bears the mind onwards and upwards to contemplate the ways and purposes of Him who dwelleth in light inaccessible.

The influence of Dr. Channing's writings has strengthened greatly the painful impressions with which we peruse his strictures on Dr. Priestley's character and labours, which have already met with the animadversion of some of our ablest correspondents, and are well examined in the excellent Preface to the Liverpool Edition of Dr. Channing's Sermon at the Ordination of his Colleague-Pastor, the Rev. Ezra Stiles Gannett. We trust, however, we shall, on neither side, let these things move us from kindly feelings and useful purposes.

Among these we must rank co-operation in aiding the diffusion of primitive Christianity among the inhabitants of Hindoostan, whether Hindoos or Mahometans. We have lying before us a letter, dated June the 9th, 1824, from a highly-esteemed brother, who is very earnest in aiding to direct the attention of the American Unitarians to the subject of foreign missions, and would rejoice to see our attention so directed. He laments, as "a very great evil, that the Unitarians of England, and of America, are but very imperfectly informed concerning each other. A constant communication (he continues) is kept up between all classes of the orthodox, in both countries; and they consequently can, and do, co-operate in every improtant measure for the accomplishment of their objects. This is as it should be: but why is it not so also among us?" Soon after our correspondent had preached a Sermon at the "Thursday Lecture at Boston," on the causes which have withheld Unitarians from engaging in the work of foreign missions, (which, by the desire of [redacted] brethren who heard it, has been pr in the Christian Examiner,) am were received from Mr. Adam Calcutta, and also from Ramm Roy, to twenty queries propose them by the Rev. Dr. Ware, (Prof of Divinity in Harvard College, bridge,) regarding the missionar ertions in India, and the proba of good to be done by sending tarian Missionaries to that cou These were immediately publish the Cambridge University Press, the title of *Correspondence relat the Prospects of Christianity, the Means of promoting its Rec in India*. It forms an octavo phlet of 138 pages, of which Adam's Answers, with the Qu extend to page 120. This corres ence produced, says our Am friend, "a very strong excit among us, to the end of which looking with great interest.—P the foreign missionary service become a principle of union a us,—strange as at first it may a —as it is among other denominat Whatever may be the case on thi ticular topic, we shall indeed to see the bonds of union incr among all who have received knowledge which is life eternal. xvii. 3.)

The Editor of the Correspon in an advertisement prefixed, ex his belief "that the information it contains will be useful in con cating more distinct views th generally possessed, relative prospects of Christianity in on ter of the world; and that i assist in giving such a direction efforts of Christians, to pro their religion in Heathen cou as shall yield a hope of better than has been yet experience would give us great satisfaction the tract reprinted in England cially if those could be indu peruse it, who have so long buted to support, and have the earnestly laboured to promo cause of missionary service in

* We wish it may enter into the some of our rich and liberal-mind to form a little fund, (which n done with no great risk,) to se republication of valuable tracts a [redacted] by our brethren in Americ

Professor Ware's Questions are as follows; and there can be no hesitation in characterizing them as alike judicious and comprehensive:

"1. What is the real success of the great exertions which are now making for the conversion of the natives of India to Christianity?

"2. What the number and character of converts?

"3. Are those Hindoos who profess Christianity respectable for their understanding, their morals, and their condition in life?

"4. Of what caste are they generally? And what effect has their profession of Christianity upon their standing?

"5. Are they Christians from inquiry and conviction, or from other motives?

"6. Of what denomination of Christians have the Missionaries been most successful; Catholic, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian?

"7. What is the number of Unitarian Christians? And are they chiefly natives or Europeans?

"8. How are they regarded and treated by other Christians? Is it with any peculiar hostility?

"9. What are the chief causes that have prevented, and that continue to prevent, the reception of Christianity by the natives of India? May much of the want of success be reasonably attributed to the form in which the religion is presented to them?

"10. Are any of the causes of failure of such a nature, that it may be in the power of Unitarian Christians to remove them?

"11. Are there any reasons for believing that Christianity, as it is held by Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?

"12. Can any aid be given by Unitarians to the cause of Christianity in India with a reasonable prospect of success? If any can be given,—of what kind,—in what way,—by what means?

"13. Would it be of any use to send Unitarian Missionaries with a view to their preaching Christianity for the purpose of converting adult natives?

"14. Would it be useful to establish Unitarian Missionary schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity; leaving them chiefly or wholly out of view, to be learnt afterwards from our books, and our example?

"15. Are there many intelligent natives who are willing to learn the languages of Europe, to cultivate its literature, to make themselves acquainted with our religion as it is found in our books, and to examine the evidences of its truth and divine origin?

"16. Are there many respectable natives who are willing to have their children educated in the English language, and in English learning and arts?

"17. What benefits have arisen, or are likely to arise, from the translation of the Scriptures into the languages of the East? Are they read by any who are not already Christians? And are they likely to be read generally even by those who are? This question is suggested by the representations which have been made, that converts to Christianity are mostly, if not altogether, of the lowest and most ignorant classes of society. Is this representation true?

"18. Will any important impression favourable to Christianity ever be made, except by the conversion and through the influence of persons of education and of the higher classes of society, who can read our sacred books in the original, or at least in the English version?

"19. Are the translations which have been made, faithful; free from sectarian influence, as to the expression of Christian doctrine?

"20. Are there any *particular parts* of India or of the East, whose efforts for propagating Christianity or preparing the way for it, might be made with better hopes than in others?"—Pp. 4—6.

The letter of Mr. Adam, containing his Answers to these Queries, is dated Calcutta, December 24, 1823. It is copious in its detail, and bears the marks of a sound mind, fairly stating whatever might afford means of judgment to others, earnest in its desires for the spread of Christian truth, and not disposed to sink under difficulties, yet weighing those difficulties faithfully, and giving such results, wherever required by truth of fact, as may discourage the more sanguine, and check the expectations of some who through ignorance may have raised them too high; yet in the midst of all, giving such an insight into the real bearings of the case, and such encouragement to those who know how to work for the future, that we are persuaded it will damp ardour only where it is undisciplined, and will point to good hopes to those who desire always to abound in the work of the Lord.

Much of the information which Mr. Adam gives to our American bre-

thren, is such as could have been given by no other. He betrays no confidence; but he removes much of that false glare which is thrown around the missionary services of orthodoxy, by shewing us the plain fact; and were we of that party, we should thank him for his unvarnished tale.

It will be our object in the next number, to give some of the varied information to be derived from this Correspondence, which may enable our English Unitarians to judge what course they should pursue, and will, we think, induce them to co-operate with our American brethren in following the call of Providence, and (without forgetting the worthy labourer at Madras, William Roberts) saying to Rammohun Roy and his able co-adjutor, What we can, we will do, with full purpose of heart.

To shew, however, how little has hitherto been done, we will extract two passages from the *Correspondence* at the close of the answers to the first inquiry; the first by Rammohun Roy; the second, more detailed, by Mr. Adam:

"The Baptist Missionaries of *Serampore* have repeatedly given the public to understand, that their converts were not only numerous, but also respectable in their conduct; while the young Baptist Missionaries in *Calcutta*, though not inferior to any Missionaries in India in abilities and acquirements, b pean and Asiatic, nor in Chri and exertions, are sincere enou fess openly, that the number of verts, after the hard labour of does not exceed *four;* and in like the Independent Missionaries of whose resources are much gre those of Baptists, candidly ack that their missionary exertions years have been productive on *convert.*"—*Corresp.* p. 126.

"The result (says Mr. Adam own observations, of my exami the different missionary accounts I have had access, and of my from those who, in some cases, better means of knowing or of formed than myself, is, that th of native converts, properly now living, and in full commu one or other of the Protestant M Churches, does not exceed three It will give me pleasure to see that there are nearly a thousand natives; but it will not surprise accurate investigation should the number of such persons is than that which I have stated ever be the number of real however, many of them have children, friends and acquaintan although not converts, may be c as belonging to the native Christ lation, on account of their being in a greater or less degree, w sphere of Christian instructi number of these it would be unsatisfactory to compute."—P.

POETRY.

HAPPY HOURS.

Happy hour in which I rise
From the mists of selfish cares,
From this vale of vanities,
From this scene of woes and tears,
Seeking a sublimer goal,
For a heaven-aspiring soul.

Happy hour in which I hold,
Sweet communion with my God;
When the book of life unroll'd,
Shews the upward, onward road,
Which conducts to heav'n, where rest,
Peace and joy, await the blest.

Happy hour in which I taste
Some sweet promise of the day,
Which the present and the past
Light with hope's sereenest ray;
Throwing o'er a [redacted]
All the brightest [redacted]

HUMILITY.

Lord! from its deepest, most retired recesses,
Thee my cheek'd spirit tremblingly addresses;
And all its weakness, all its fears confessing,
Implores Thy blessing!

My life is full of error. Hadst Thou set Thee
To mark my faults, as I, Lord! to forget Thee,—
Hadst Thou been swift to punish, I had found me
With terror round me.

But Thou art merciful, though pure, and writest
No strict account against me, but delightest,
Not in our bane, but bliss. We are surrounded
By love unbounded.

If I should wander, call me back t' obey Thee;
Lead me, and sanctify, and save, I pray Thee;
Pour out Thy light, Thy love, Thy bounty o'er me—
To peace restore me.

Thy peace, which makes my heav'n—Thy love, unclouded,
Which shall shine out at length, however shrouded,
O let them bless me, and desert me never,
Now and for ever!

ACCEPTABLE WORSHIP.

Not with trees of Lebanon
Would we raise
Altars—Thou all-blessed One—
To thy praise.
No! our altars, Lord! shall be
Bosoms of sincerity.

Not with blood of goats or kine,
Would we pour
Offerings to Thy name divine;
But adore,
In the meekness and the peace
Of our spirits' loneliness.

Not with incense steaming high,
Would we mount
To Thy temple, in the sky,—
Glory's fount!
But in hymns as gently breath'd,
As the dews by twilight wreath'd.

ADVENT OF CHRIST.

Single voice.

Lo! he comes, the Lord of glory,
Peace and triumph in his train;
Lo! he comes, by angels guarded,
Over all the earth to reign.
Death and darkness
Would arrest his course in vain.

Chorus.

Lo! he comes, the Lord of glory,
Sin and sorrow scatt'ring far;
Lo! he comes, and at his presence
Woe retires and wasting war.
Bow before him;
Bow before yon orient star!

Lo! he comes, the Lord of glory,
Shouts of joy his path attend;
Lo! he comes. Let tribes and nations,
Grateful and rejoicing, bend.
He has triumph'd,
Saviour—Conqueror—Master—Friend.

THE INFANT'S GRAVE.

Dim is the eye—the eye of blue—
No more shall its brightness glow;
And the locks that play'd so gracefully,
Repose on a forehead of snow—
Not a tear bedews that innocent face,
Nor the smile of joy finds a resting-place.

Mute is the tongue—the prattling tongue,
That whiled the dull hour away;
The artless wish ne'er shall move it again,
The impulse of love give it play—
Its accents were sweet—more sweet than the tale
The nightingale tells to the evening gale.

Pale is the form—the beauteous form—
It is laid in a lowly bed;
The blossom of promise is perished, alas!
The gay dreams of hope are all fled:
From the spoiler's hand could not innocence save?
See! the cypress waves o'er the infant's grave.

Pure is the spirit—it lives! it lives!
Nor to death's dread influence yields;
The flight of a seraph it wings sublime,
It alights on Elysian fields;
It tastes the pure joys of the blest above,
And dwells in the rays of eternal love.

So fades the gem—the fragrant gem,
That peeps from beneath the shade;
Drooping it falls from its lowly stem,
In the dust its beauties are laid;
Its colours are lost—neglected it lies—
But still it is sweet—the perfume ne'er dies.

Ilminster, January 30, 1825. E

OBITUARY.

7, at *Philadelphia*, WIL-
D. D., in the 73rd year of
s born, 1751, in Newport,
his parents being respec-
members of the Particular
ination. Early impressed
tance of religion, he made
his faith by Baptism, and
ber of the church, of which
ument to the latest period
e age of twelve years, he
is preparatory studies for
and in two years entered
Warren—which was after-
l to Providence. In 1769,
s studies and took his de-

He was one of the first
Institution, for which he
dilection to the day of his
gratitude to his *Alma Ma-*
be obliterated. Under the
ce of Dr. Asa Messer, it is
the most flourishing Uni-
merica. It was indeed to
of Dr. Rogers, that *Brown*
nds indebted for that valu-
to its library, the books of
am Richards, of Lynn, who
broad basis on which it
at once favourable to the
ite judgment, and to the
criptural Christianity. In
Rogers was called to the
nistry. Soon after, he left
ere he had taught an Aca-
ettled at Philadelphia. In
he took the pastoral charge,
, of the first Baptist Church

Here commenced his mi-
er amidst a people who re-
merits; whilst he, in return,
ng in his power to promote
ement. In this station he
emained, pursuing the even
way, had not an event oc-
h had been for some time
and by which the Continent
d to its foundation. This was
n *the revolt of the Colonies*,
ht on a war of seven long
he Mother Country, but the
ue of which ranked the Uni-
ong the nations of the earth!
entous crisis, the energies,
and moral, of Dr. Rogers
high an order to be suffered
rmant. In these spirit-stir-
he was selected to take an
ion, where he discharged his
singular fidelity. In June
nsylvanian Legislature voted three battalions of foot for the defence of the province, of which he was appointed Chaplain. Not long after, he was promoted to a Brigade Chaplaincy on the Continental Establishment, where he continued during the war, witnessing the incessant alternations of defeat and victory which marked that eventful contest from its rise to its termination. In these conflicts, he mingled with correspondent emotions of sorrow or of joy. After an immense expenditure of money and of blood on the part of Britain, success crowned the cause of his native country, which he had warmly and generously espoused. In 1781, he exchanged the theatre of war for the scenes of a beloved privacy, and which he has been heard to declare he never would have quitted, but for the *amor patriæ* which glowed so vividly in his breast. In his letters to the writer of this article, he often touched on the favourite topic with delight, never mentioning the celebration of the return of the 4th of July, the day on which *American Independence* was proclaimed, but in terms of rapturous exultation. Having once congratulated him upon *the tranquillity of their rising empire*, he, in his reply, spiritedly retorted, "Talk not, my dear friend, after this manner. You forget, we are a vast Republic, having on this side of the water neither empires nor kingdoms amongst us, and of course neither kings nor emperors to disturb our tranquillity." The watchful patriot is never found slumbering over the hallowed liberties of his country.

The public situation held by Dr. Rogers during the war, brought him frequently in contact with *General Washington*, who seems to have entertained a more than ordinary regard for him. Indeed, he was of great service in introducing certain British emigrants to the illustrious President of the American Republic; one of which interviews was thus communicated by a young man to a friend in this country:—"We waited (June 1793) on Dr. Rogers, a most entertaining and agreeable man. We were with him great part of the time we remained in the city, and were introduced by him to General Washington. The General was not at home when we called, but while we were talking with his private secretary in the hall, he came in, and spoke to Dr. Rogers with the greatest ease and familiarity, immediately asking us up to the drawing room, where was Lady Wash-

lington and his two nieces. When we were seated, the General called for wine and cake, of which we partook, he drinking our health and wishing us success in all our undertakings. The General asked us a number of questions concerning Europe, to all which, you may be sure, we answered in our best manner. It is his general custom to say little, but on this occasion we understood he was more than usually talkative. He made but one remark which, under the circumstances in which it was delivered, has a peculiar energy, that 'we had chosen a *happy country*, and one *large* enough!' After sitting about half an hour, we retired, highly gratified."—The hospitality of Dr. Rogers towards a large portion of Dissenting emigrants who crowded to America at the close of the war, has been the subject of just and general commendation. On his secession from public life, Dr. Rogers had numerous invitations to settle in the ministry. He declined all, and rather chose to be a supernumerary, officiating occasionally in Philadelphia and its vicinity. Though himself *a strict Calvinistic Baptist*, and the head of the American Baptists, yet he preached for ALL denominations—Episcopalians, Presbyterians, Independents and Methodists—sharing alike in the favours of the State, and, however diversified as to modes of worship, living together in peace and harmony. Towards Dr. Priestley, indeed, on his hearing that he had landed in America, an intemperate pulpit ebullition of zeal escaped his lips. But on his becoming acquainted with that *great and good man*, he behaved towards him with the utmost kindness and attention. In one of his letters to the present writer, he says, "Dr. Priestley, when residing at Philadelphia, often took coffee at my house, and I passed some delightful evenings in his company." And he also mentioned in the course of his correspondence, a circumstance honourable to his feelings, that in one of his excursions to the Northern States, he sought out the grave of his old *heretical* friend WINCHESTER, and shed tears to his memory. Here are no indications of rancour or of bigotry. The native kindness of his disposition responded to the spirit of Christianity. Though very zealous and active in the promotion of what are usually denominated *orthodox* sentiments, he never ceased to maintain the sacred right of private judgment in matters of religion. There never existed a warmer friend to the civil and religious liberties of mankind.

But while Dr. Rogers was thus engaged as a divine, he was not an idle member of the republic of letters. A warm friend to education in e department of knowledge, he the rising generation well fitt charge the duties of society. he was elected Professor of E of Oratory in the College of Ph and, soon after, in the Universi sylvania. The title of D.D. conferred upon him, having years bore the title of of A.M from three different literary i He sustained likewise a num sponsible offices to benevole and religious societies in Ph whilst his zeal glowed most in the abolition of slavery—the c mination of the land. In 181 signed his Professorship in the having for twenty-three years its duties with an exemplary The decease of such a man loss to any community. Retirin bosom of his family, Dr. Rog the remainder of his career wit tranquillity, employing himself respondence with literary and characters in almost every p world. His letters are replete, sense, benevolence and piety. of this *obituary*, who became his correspondent in 1818, on th their mutually beloved friend, *William Richards*, of Lynn, b mony to the urbanity of his di and to the sensibilities of his h was married twice: his first amiable and pious woman, fell to the yellow fever, that scour Western Continent His secon partner survives him—with thr ters—who, living together, an cherishing his virtues, await hope!—their reunion with him Dr. Rogers did not distinguish h an author; but the publication lume of sermons is meditate while it exhibits a faithful reco talents and attainments, will en memory.

The decease of Dr. Rogers den and unexpected. He su severe shock by the death of an from which he never fully though his mind had subside devout resignation to *the will o* About a fortnight previous to lution, he was seized with an fit, in the act of explaining a scripture to a friend! The s duced by this attack was abat use of remedies, but a relapse a fatal termination. Most plac dissolution from the burden of n and it is said, that the day aft cease, the features of his counte

sumed an unwonted serenity. He was interred in the Baptist burial-ground, with all possible tokens of respect, and a stone over his remains conveys, in appropriate terms, his merits to posterity.

The writer of this obituary will conclude in the words of his own dedication of the *Cambro-British Biography* to the deceased: "The waves of the wide Atlantic rolling between us oppose no barrier to the sensibilities of the heart. It is no ordinary case for individuals so far apart and of different sentiments, to be knit together in the bands of brotherly affection, who never have known, nor ever will know, each other in this world. But it is the noble prerogative of *Christian friendship* to rise above the impediments of 'this diurnal sphere,' and seek its consummation in a superior condition of being. In a future state of existence, objects at present beheld through *a glass darkly*, will in their finished proportions rush upon our delighted vision, invested with their own radiance, and encircled by an imperishable glory!"

J. EVANS.

Islington.

August 15, whilst on a clerical tour, at *Hambantotte*, Dr. TWISTLETON, the Hon. the Archdeacon of Ceylon. He had many years most ably and conscientiously fulfilled the duties of Sitting Magistrate at Colombo, and Senior Colonial Chaplain in that station, and was, in 1815, by his Majesty's gracious favour, appointed Archdeacon of the island, as a mark of approbation for his services. He was the second and only brother of the Rt. Hon. Baron Saye and Sele.

Dec. 2, aged 82, the Rev. JOHN TOOGOOD, M.A., Rector of *Kington Magna, Dorset*. He was the son of an opulent mercer at Sherbourne, where he was born, and was educated at the Grammar School under the Rev. Joseph Hill, M.A., and at Oriel College, Oxford, where he took his degree of M.A. June 12, 1766. On the resignation of his former master, Mr. Hill, he was instituted to the living of Kington by John Toogood, Esq., of Sherbourne. He published some Sermons and small Tracts upon religious subjects.—*Gent. Mag.*

1825. Jan. 6, at *Ipswich*, in his 56th year, THOMAS GREEN, Esq. He was educated for the bar, but the easiness of his circumstances led him to choose a life of learned leisure. He united, it is said, a profound knowledge of constitutional law, with a devoted attachment to the principles of civil and religious liberty. He published "The Micthodion; or, a Poetical Olio." London, 1788, 12mo.—"An Examination of the Leading Principle of the New System of Morals, as that Principle is stated and applied in Mr. Godwin's Enquiry concerning Political Justice." London, 1798, 8vo. 2nd. edit. 1799.—"Extracts from the Diary of a Lover of Literature." Ipswich, 1810, 4to.

Jan. 13, at *Trowbridge*, Mr. GEORGE WALDRON. He was many years an active and useful member of the Unitarian Baptist congregation in the above town; but during the last few years had resided at Caermarthen, in Wales, and came to Trowbridge to attend the funeral of his sister in September last, though at that time much out of health, and was never after well enough to return to Caermarthen. He suffered much, but his last hours were serene, peaceful and happy. He was buried in the family vault in the meeting-house in Trowbridge, when a suitable address was delivered on the occasion, and a funeral discourse preached on the following Sunday, to a respectable audience, from Psalm xvii. 15.

Jan. 15, at *Liverpool*, at the age of 86, the Rev. ROBERT LEWIN, many years the respected pastor of the Presbyterian congregation now meeting in Renshaw Street. [We should be obliged by some biographical notice.]

Jan. 26, at *Crediton*, aged 37, CATHERINE, only surviving child of the late Christopher EMMET, Esq., of Dublin, niece of Thomas Addis Emmet, Esq., of New York, and of the high-minded, but unfortunate, Robert Emmet, who lost his life in the attempt to revolutionize Ireland, towards the close of the last century. She possessed, in all its better parts, the characteristic temperament of her country. She was ardent, sincere, susceptible and generous, fondly attached to her unhappy country, and an enthusiast for the sacred cause, in which her family had been so fatally engaged. In literature, she had made many rare acquisitions. She was familiar with several of the European languages, and capable of writing or conversing in most of them with a singular degree of fluency and correctness. Her religious opinions were those of Trinitarianism, and her character reflected no discredit upon her creed. Of all with whom the writer of this notice has conversed, she appeared to have the most *impassioned* faith in the reunion of divided friends in a happier life. Hers had been no ordinary trials, and they had fallen upon a heart of no ordinary feeling; but Religion was to her, what it will be to all who prove its efficacy, a source of

high comforts and bright anticipations, amid the reverses of a mutable world.

Jan. 29th, at *Bury*, in *Lancashire*, aged 45, Mr. THOMAS JACKSON WOOD. Few persons have ever lived more generally respected and beloved, or died more sincerely and deeply lamented. In his character were united ardent yet rational devotion, with the warmest benevolence; inflexible integrity, with perfect candour; a steady adherence to what he conceived to be truth, with the most unbounded charity to all who differed from him. Society, in him, has lost an amiable and intelligent companion, and the religious community to which he belonged have to regret the removal of an useful and valuable member.

Lord! how mysterious are they ways!
How blind are we! how mean our praise!
Thy steps can mortal eyes explore?
'Tis ours to wonder and adore.

Additions.

MRS. MARY HUGHES. (See XIX. 754.)

IN the 69th year of her age, Mrs. MARY HUGHES, youngest daughter of the Rev. Edward Hughes, Rector of Norbury, in the county of Stafford. Her pious and excellent father died when the subject of this memoir was only two years old, and she was entirely educated by a mother, who was, by all who knew her, beloved and respected as a woman of most amiable and truly Christian character. From this parent, to whom she was most devotedly attached, Mrs. Mary Hughes early imbibed that deep sense of religion, and those feelings of diffusive benevolence, which in after life formed the distinguishing traits in her character. She gave proof of the former while yet very young, by adopting the excellent plan of every Sunday morning selecting a short text of scripture, intended to be the rule of her conduct during the ensuing week. The writer remembers having heard her mention the three following as having been of the number: "Rejoice always;" "Set your affection on things above;" "Pray without ceasing."

The benevolence of her disposition was early displayed, by the self-denial which she practised in appropriating a fourth of her then small allowance, to the relief of the indigent. As she grew up and this allowance was enlarged, she devoted half of it to the same laudable purpose, and towards the support of such institutions as she believed to be best calculated to promote an object, which by that time began, and ever after continued to engage her attention, and interest h in an eminent degree,—the spread she believed to be the pure and rupted doctrines of the gospel. last division of her income she adhered until the year 1820, wh death of her eldest sister made derable alteration in her pecuniary after which period she prescribe mits to her liberality, but co gave all she could possibly spare, same useful and laudable objects.

She took a deep interest in th tion of the poor, to promote w her own neighbourhood, she, in c tion with her second sister, (wh nevolence of heart was as warm, her pecuniary means were not s as her own,) established a Sunda in the village of Hanwood, fou distant from Shrewsbury, where sided, which, with the aid of annual subscription, they carrie many years to a large extent, an account of which may be found i Sunday Scholar," which forms of The Christian Tract Society's tions.

When seventeen years of ag Mary Hughes passed twelve mon some near relations, zealously a as she herself was at that time Established Church. On her retur she found that her much-esteeme the Rev. Edward Harries, of W account is given in Vol. VII. o Monthly Repository," p. 118, come an Unitarian, and had led ther and sisters to adopt, upon full tion of their truth, his own opinio was at first shocked at this cha argued, as many others have don there would be no merit in fai all the things required to be level with our comprehension. strong and candid mind, could n ever, long resist the force of th ments and clear scriptural proofs forward by her friend, and by he and sisters, in support of their adopted, but firmly-established the Divine Unity; and no soo she convinced of their soundnes the futility of all she could urge i of those opinions which she had held tha shen not only openly a lessly avowed the change, but the ardour natural to a new and convert to Unitarianism, used eve in her power for its disseminatio did these exertions last only w stimulus of novelty continued to All who were acquainted with M Hughes, knew how warmly inter was in the cause, and how anxio strive to assist it, both by her p and by her influence, until the op

ıd which has been succeeded
thers from her pen, published
Society, and which are well
e Unitarian public. It would
to describe either the facility
she composed those useful
ing little works, or the de-
nployment afforded her. It
ny an hour, which pain would
are rendered tedious; for her
ays from infancy feeble, was
so much impaired, that nei-
rself, nor any of her friends,
nt a frame so peculiarly fra-
licate, could have held out so
, as it was, by care and the
ing, enabled to do. This new
ting occupation, presented to
nd benevolent mind, another
nefiting her fellow-creatures,
ides the means of introducing
ersonal acquaintance of many
dividuals, to whom she would
ithout it, have remained a

ar 1819, she, together with
, removed her residence to
ither they were accompanied
o nieces, the daughter and
ter of her second sister, who
eight preceding years, been
the family. They had long
hanging their abode from the
a town, and were influenced
olce of Bristol, by their wish
e ministry of the Rev. John
whom and his amiable fa-
ated when he
congregation

was she, when the death of her excellent and only surviving sister, after a very short illness, and when she appeared to be recovering, by the severe shock which it gave to her spirits, and the too great exertions which she could not be dissuaded from making, brought on a dangerous illness, from the effects of which she never recovered. Her nervous system had always been peculiarly sensitive, and it being severely shaken by her late mental and bodily sufferings, occasioned a depression of spirits, equally new and painful to herself to experience, and to her friends to witness. She continued weak and languishing, though free from any specific disease, during the space of four months, when she was attacked by an acute one of the inflamatory kind, which was in a few days removed by the skill of her medical friend: but her feeble frame was exhausted; "the delicate machine," as the above-mentioned medical gentleman observed to the writer of this account, "was worn out. The springs which had with difficulty been kept in motion so long, would no more perform their allotted functions." On the tenth day from her seizure, her "spirit returned to Him who gave it."

During the trying period which preceded this, her last illness, she often expressed a fear that if she should remain long in this state of languor and nervous depression, which she found much harder to bear than any pain she had previously suffered, she might become impatient. She prayed often, and earnestly that this might not be the case. "My faith" she

evening of her life was marked by a characteristic act of benevolence.

M. A. P.

Bristol, February 8, 1825.

The Rev. JOHN DAVIES, of *Cellumpton*, of whose character a very just and able sketch was inserted in your last number, (p. 52,) was born on a farm called *Pont y fuen*, in the vale of Aeron, and near the little port of Aberaeron, in Cardiganshire; in the neighbourhood of which place some of his relatives are still living. He received his grammar education under the Rev. David Davis, of Castle Howell, in the same county, whose school maintained, for a long series of years, a very high reputation, and produced many o first scholars in the Principality, among the Dissenters and amon clergy of the Establishment. Prev to the elevation of Dr. Horsley t see of St. David's, candidates for c were ordained from the Dissenting s if they passed the appointed examin With him the practice changed, and are now admitted who have not re their education at certain licensed c schools. The present Bishop's celeb new College in the recesses of Car shire, will probably introduce an change.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

"Evangelical" Declaration of War.

The Party insinuate, through both the *Evangelical* and the *Congregational* Magazines, that the hostilities threatened in their manifesto (see last No. p. 56,) are to be carried on. The insinuation is made in a report of the *Blackburn Independent Academy*, inserted in the same form in the two works; whence it appears that the notable scheme for robbing Unitarians of their chapels is the project of the INDEPENDENTS! The would-be plunderers say, "The friends of the Blackburn Academy in particular, and the friends of evangelical truth throughout the country, are reminded of the vast importance of supporting this institution, as clearly evinced in the able and spirited controversy that has for some time been carried on and is still continued in the columns of the Manchester Gazette, with reference to the right of Socinians to most of the places of worship they at present occupy in the north of England." These Blackburn Independents are somewhat obscure, but we suppose they mean that as they are about to eject the "Socinians" from their chapels, it is the more necessary to educate young Independents to take possession of them! This is rather premature. There is a rule for all things, and robbers do not commonly divide the spoil before it is taken.—The *Congregationalists*, with all their virtues, have the small failing of breaking the Xth commandment by coveting their neighbour's house and every thing that is his. In their last monthly Gazette they give an account of the late Dr. Williams's charities; and having published a list of the Trustees they put it to those gentlemen's consciences, with edifying simplicity, how they can these charities in their own hands not rather hasten to transfer the sound believers in the Assembly's chism! By not doing so, remark Congregationalists, (hard name for simple Christians!) "these gentl have contracted a fearful responsibi at least, in the judgment (as they p of the *candid!*

General Unitarian Associatio

The meeting of the General Com for preparing a plan for the above is postponed till April, to give gentl and societies in the country further for expressing their opinion of the ject. The reader will remember th plan was stitched up, in a separate sheet, with our last number.

The next half-yearly meeting o Somersetshire, Gloucestershire and shire Unitarian Missionary Assoc will be held at Bradford, (in Wilts on Easter Tuesday, April 5th. The s to begin at eleven o'clock. H.E.H.

The annual general meeting of th scribers and friends to the Devo Cornwall Unitarian Missionary So will be held at Exeter on Good F next, the 1st of April.

The half-yearly meeting of the S set and Dorset Unitarian Associatio be held at Honiton, (Devon,) on F April 1st. (commonly called *Good Fr* The Rev. Dr. Davies, of Taunton, undertaken to preach in the mornin is expected that there will be a rel service in the evening likewise.

Bridport. G.

Annual Receipts of the Chief Religious Societies.

he Missionary Register for December, where the Table is thus prefaced:—
owing List, we have been able to make some addition to the Societies
d in that of last year. The total amount exceeds the amount of that year
0,000*l.* In a few cases, not having received the statements of the year
have re-printed those of the year preceding; as in the American Episco-
thodist Missionary Societies, and the Christian-Knowledge and National-
Societies. It should be noticed, that, in two instances, the Contributions
vernment Grants: the Gospel-Propagation Society thus received 9212*l.*
he Irish Education Society, 899*l.* 13*s.* 4*d.*]

ieties.	Year.	Contributions. £. s. d.	Sales. £. s. d.	Total Income. £. s. d.
titution	1823-4	.....	.....	918 11 10
Bible	1823 4	.....	.....	9,543 16 0
Board of Missions	1822 3	.....	.....	12,557 0 0
Episcopal Missionary	1822-3	.....	.....	852 18 9
lews	1823-4	.....	.....	1,800 0 0
Methodist Missionary	1822 3	.....	.....	2,009 10 11
nited For. Missionary	1823 4	.....	.....	3,259 7 0
y	1823-4	.....	.....	3,519 13 5
sionary	1823-4	.....	.....	12,153 6 2
eneral) Missionary	1822-3	.....	.....	1,627 19 9
Foreign Bible	1823-4	55,332 4 8	42,386 12 10	97,718 17 6
Foreign School	1823-4	.....	.....	1,920 10 4
nowledge	1822-3	28,263 16 10	26,627 9 2	54,891 6 0
sionary	1823-4	38,955 11 4	316 15 11	39,272 7 3
England Tract	1823	234 3 0	402 11 2	634 14 2
l	1823-4	.....	.....	2,014 3 4
pagation	1823	.....	.....	16,012 14 8
	1823-4	7,282 5 4	116 14 0	7,398 19 4
y-School	1822-3	1,536 7 0	347 10 2	1,883 17 2
tion	1822-3	9,333 8 4	3,278 4 10	12,611 13 2
and Book	1822-3	1,166 16 1	2,108 11 6	3,275 7 7
British Ladies'	1822-3	.....	.....	401 6 0
y of London	1823-4	.....	.....	300 9 5
ip of London	1823 4	.....	.....	12,426 0 8
sionary	1823-4	.....	.....	33,907 2 11
kman's Bible	1823-4	658 11 10	195 3 9	853 15 7
tantion	1822-3	.....	.....	1,996 15 0
Military Bible	1823-4	.....	.....	2,277 7 9
and Education	1823-4	.....	.....	1,140 12 10
don Seamen's	1823-4	430 2 2	9 17 6	439 19 8
k and Homily	1823-4	1,174 19 7	528 5 4	1,703 4 11
ract	1823-4	3,265 11 5	7,802 13 10	11,068 5 3
sionary	1823-4	.....	.....	7,331 11 11
ool Union	1823 4	145 12 6	2,263 8 0	2,409 0 6
dren	1822	.....	.....	9,644 4 5
Missionary	1823	.....	.....	34,650 5 3
		Total.....		£406,426 16 5

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*the Committee of the Depu-
he Protestant Dissenters to
neral Body, December* 18,

port of the Proceedings of the
which, in compliance with the
of the General Meeting your
have prepared, although con-
great mass or variety of infor-
my hope will prove, on the
whole, not unsatisfactory; its brevity being chiefly owing to what is rather a subject of congratulation, viz., that the ordinary business of supporting Rights and rectifying Wrongs has been comprised within a very narrow compass;—the complaints of Infringement or of Injury having been few, none of a very aggravated nature, and chiefly quieted without much difficulty or any appeal to Public Justice. Of internal disputes there have been several

cases, in some of which the Committe declined to interfere; and others, in which their advice and assistance has proved salutary; but none of sufficient importance to merit a particular narration,

In the business of the Dissenters' Marriages, your Committee would readily have engaged, if they had thought that they could have done it usefully: but on mature consideration of the subject, it seemed probable that an attempt to procure any change in the Law in favour of the Dissenters at large, might injuriously affect the measure which our Unitarian brethren were then soliciting in the House of Lords, without producing any adequate compensation of advantage to the general body; by whom neither had they been called on to take a part:—it was therefore thought most expedient to remain silent, though not uninterested, observers. The issue of that application is too well known to require any minuteness of detail;—it may be sufficient to say, that the friends of civil and religious liberty had ample reason for satisfaction, at least, if not for triumph, in the strain both of the arguments and the language to which the debate of May the 4th, on Lord Lansdowne's motion, "For going into a Committee on the Bill," gave occasion: and the conclusion presented to the country the singular spectacle, of a measure, treated as one of great importance both to the State and the Church, supported by His Majesty's prime minister, and other members of the cabinet; advocated in a manner which did him high honour, by the Archbishop of Canterbury, the head and prominent guardian of the interests of the Church, and some of his reverend brethren; and yet defeated by a majority of 105 to 66,—which majority, however, it may be observed, included the proxies of 50 Noble Lords who were not present at the debate.

In a later period of the Session, your Committee, participating in the indignation so universally felt throughout the country, at the conduct of the Colonial Government of Demerara, thought it incumbent on them to join the general voice, by presenting a petition to Parliament, conveying a strong censure on those proceedings;—to which step they were also prompted by observing the violent and daring spirit which seemed to pervade some other of the West-Indian Colonies; where, not only in language, but by very extraordinary overt acts, bordering closely even on rebellion, they seemed to declare a determination that the religious freedom which is enjoyed in Great Britain under all the securities of law and justice, and which freedom extends to those very Colonies, should be there held (particularly in Barbadoes), on no more secure tenure than the good pleasure of persons, who, by whatever name they might choose to designate themselves, were, in fact, no other than an ignorant, a prejudiced, and infuriated mob; heedless alike of the obligations of morality, and the restraint of law.

On our great object, the Repeal of the Test and Corporation Acts, your Committee have pursued the course pointed out to them; and in the early part of the Session solicited the concurrence and co-operation of the general body of the Ministers, the Protestant Society, and the Unitarian Association: of whom, the latter only signified their approval of an immediate application; the two former declining to join it on the ground only of the unfavourableness of the time. Considering, therefore, the acknowledged importance of unanimity in a matter of so much moment, and of common interest, the Committee thought it better to defer the intention of proceeding by motion, and to confine their operations for the session, to petitions, which were accordingly presented,—that to the Lords, (in the absence of the Bishop of Norwich,) by Lord Holland; and that to the Commons, by the chairman.

On the Committee resuming their meetings in the autumn, the subject was instantly revived,—the co-operation of the same bodies was again requested. Conferences have been held;—preparatory steps have been taken for exciting public attention to the subject;—a general notice thereon has been sent to those Monthly Journals which take more especial cognizance of such matters,—and it is intended to recommend the continuance of these measures to the new Deputation and the new Committee, who will probably ere long take the opinion of some gentlemen of consequence in the House of Commons, as to the time and mode of proceeding in the ulterior stages of this very important affair.

All which your Committee submit to the consideration of the Meeting.

MISCELLANEOUS.

Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

...on whose accuracy we can rely, has put into our hands the subjoined ...y list; which, though not belonging to the subjects usually embraced by ...e, we think it right to put on our pages, as a record of the state of the ..., in the latter end of the year 1824, and the beginning of the year 1825. ...en no instance of extravagance equal to this which we now exhibit, since ... South-Sea Bubble in the year 1720. The number of projects is nearly ...y as grew out of the mania of the last century; we believe the amount ...culated upon is considerably less. Happily, the government have given ...ce to the commercial excitement, but have, on the contrary, intimated ...their disapprobation of the principle and plan of many of the schemes ...some of them are, on the face of them, useful, and may in the end be ...ut the majority are chimerical, and must, in the nature of things, entail ...ersons duped by them, and disgrace on the projectors. It is now debated ... of Commons, whether members possessing shares in companies apply... ...lative sanction, shall not be deprived of the liberty of voting in these ...tever may be the result, the agitation of the question will probably revive ...le feeling in the breasts of the members to whom it relates. We call ...htened age, and so in many respects it is; but the table below shews ...he sense of a nation is overruled by the rage for money. The event ...prehend, prove the madness of the expectation, which the public are ...educed into, of acquiring riches suddenly and without labour.

...atharine's Docks		Tooke, Solicitor	1,200,000
...ondon ditto		Wright, ditto	750,000
...dsey ditto.		Gatty, ditto	800,000
ditto and Canal		Drew, ditto	
Collier ditto and Coal Depôt		Williams, ditto	750,000
...ts' and Poplar ditto		Alliston, ditto	
...ithe and Deptford ditto		Sweet, ditto	
Dogs Collier ditto		Fortune, ditto	
ditto ditto		Gatty, ditto	
ditto ditto		Freshfield, ditto	
...ew Junction ditto			
...outh Commercial ditto			100,000
ditto			
..., Portsmouth, and Southampton	Dock and Rail Road		2,000,000
ditto ditto	Rail Road		1,000,000
...o Bristol	ditto		1,500,000
...o Birmingham	ditto		1,500,000
...to South Wales	ditto		1,000,000
Northern	ditto		2,500,000
...ondon United Docks	ditto		100,000
Western, Southern, and Eastern	ditto		3,000,000
...on Grand Western	ditto		200,000
..., Northern and Western	ditto		800,000
to Birmingham	ditto		800,000
to Bath	ditto		100,000
... and Severn	ditto		50,000
...t and Avon to Old Sarum	ditto		
...ngham to Liverpool	ditto		600,000
...hester to ditto	ditto		400,000
...to Leeds	ditto		500,000
...and Bolton	ditto		150,000
... and West Leigh	ditto		
... Junction	ditto		2,000,000
...al	ditto		200,000
...lk, Suffolk, and Essex	ditto		1,000,000
..., Sussex, and Hants	ditto		750,000
...sh	ditto		1,000,000
...rbury	ditto		25,000
	Carried forward		£24,775,000

		Brought forward	£68
162	Bolanos Mining Company		
163	Brazilian ditto ditto		1
164	New or Imperial Brazilian ditto ditto		1
165	Columbian ditto ditto		1
166	Pascoe-Peruvian ditto ditto		1
167	Real del Monte ditto ditto		
168	General South American ditto ditto		2
169	Tlalpazaban ditto ditto		4
170	Rio de la Plata ditto ditto		1
171	Association for assisting to work Mines in Mexico and other parts of Spanish America		1
172	Indemnity Mutual Marine Insurance Company		5
173	Alliance Marine ditto ditto		5
174	St. Patrick's ditto ditto ditto		2
175	Patriotic ditto ditto ditto of Ireland		1
176	South Devon ditto Fire and Life ditto ditto		
177	Commercial ditto ditto ditto of Scotland		1
178	Alliance British and Foreign Fire and Life ditto ditto		5
179	Crown Life Assurance ditto		1
180	Palladium Fire and Life Assurance ditto		2
181	United Empire and Continental Life Assurance ditto		
182	Protector Fire ditto ditto		5
183	Medical, Clerical and General Life ditto ditto		1
184	Manchester Fire and Life Assurance ditto		2
185	West of Scotland Life Insurance Annuity and Endowment ditto		1
186	Scottish Union Fire and Life Insurance ditto		5
187	Grand Commercial Assurance Company and Guarantee Association		3
188	British Annuity Company		3
189	Equitable Loan Bank		2
190	United British and Foreign Loan Company		2
191	London and Manchester Equitable Loan ditto		
192	Metropolitan Loan Investment ditto		1
193	Irish Investment and Equitable Loan ditto		
194	North British Loan ditto		
195	Rock and Reversionary Loan ditto		1
196	Equitable Investment ditto		2
197	Metropolitan ditto ditto		2
198	Ditto Banking ditto		
199	Irish Provincial ditto ditto		2
200	Northern ditto (Belfast) ditto		
201	Native ditto (Dundee) ditto		
202	British Paving, Building and Investment ditto		2
203	Hibernian Joint Stock ditto		
204	Equitable Tontine Glasgow ditto		
205	British Shipping Loan ditto		1
206	Promoter Benefit ditto		
207	General Benefit ditto		
208	Reversionary Interest Society		
209	Berks and Provincial Fire and Life Assurance Company		
210	Dublin Equitable Loan ditto		
211	Annuity Company of Ireland		
212	Metropolitan Flour and Bread Company		
213	Kent and Essex Genuine Flour ditto		
214	Flour and Corn Depôt ditto		
215	New Corn Exchange ditto		
216	British Shipping ditto		1
217	Irish ditto ditto		
218	India Steam Packet ditto		
219	London, Yarmouth and Norwich ditto ditto		
220	General Steam Navigation ditto		2
221	Thames and Isis ditto ditto		
222	Ionian ditto ditto		
		Carried forward	£146

Brought forward	£146,887,000
rtsmouth, Plymouth, Devenport, and Falmouth Steam Packet Company	
ndon and Leith Steam Packet Company for the Carriage of Goods	500,000
ndon, Brighton and Devon Fishing and Steam Navigation Company	500,000
stminster Fish Company	100,000
tropolitan ditto ditto	500,000
lish Fishing ditto	1,000,000
mes Tunnel ditto	200,000
o ditto ditto, Greenwich to Poplar	
mbian Pearl Fishery Company	625,000
Catherine's Bridge Suspension Company	
t India Company	4,000,000
ciation for Reclaiming Bogs and certain Waste Lands in eland	500,000
don Brick Company	500,000
lish Patent Brick ditto	300,000
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don and Manchester Van Company	40,000
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ves' New Pier ditto	30,000
lwich New Harbour ditto	80,000
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outh Public Baths ditto	12,000
lish Wood Stapling ditto	
t-Stock Wine ditto of Scotland	
ditto Company for the Manufacture of Paper, Edinburgh	150,000
ectable Concern that will realize, without risk, 40 per cent. e first year, and from 50 to 60 per cent. may be obtained the cond and following years; apply to Mr. Henry Bloomfield, , Old Jewry, 1000 Shares of £10 each (Times, Feb. 2, 1825)	10,000
otal of the Capital as far as the amount has been ascertained	£157,104,050

PARLIAMENTARY.

rliament met on the 4th instant. 's speech was conciliatory and y, except that measures were ded against the Catholic Asso- Ireland. The debates turned and, and in both houses allu- e made to the late decrees for religious liberty in Hanover, the hich appears so much more en- than the ministers of the King Britain. On the second day's the Commons, Colonel PALMER ie House by an allusion to Cap- , (Thomas Moore's celebrated avour of the aggrieved Irish,) r. Irving, the popular Scottish in London, at whose church he ome of the ministers, and whose us in behalf of tolerance and he hoped the ministers would r. HUME gave notice on the motion on the 3rd of March t Committee to investigate the Church Establishment of Ireland. The chief discussions since have been on the bill of the ministers for putting down the Catholic Association of Dublin. These lasted four nights, during which both sides of the House exhibited a splendid eloquence peculiar to the House of Commons. The argument was, we think, on the opposition side; we need not say that the votes were on the other side. Sir FRANCIS BURDETT's speech is allowed on all hands to have been masterly; and the hearers of the debate pronounced it to have been the best delivered during this great contest. One of the members read from the newspapers the report of the Bible Debate in Ireland, when a Catholic Priest personated a "Socinian," and pronounced that on Protestant principles his argument was conclusive. The ministers' bill against the Catholic Association is now in progress, and will no doubt be carried, though petitions, signed by thousands upon thousands, are presented against it, some of

these by Irish freeholders, landholders and capitalists. A curious fact has come out, that the Marquiss Wellesly, the Lord Lieutenant, has sent a document to the Cabinet in which he attributes the present peace of Ireland to the Catholic Association. Attempts have been made to raise the "No Popery" cry, and to get up Anti-Catholic petitions, but without effect, except as regards a few of the rural clergy. The bill against the Usury laws has been lost, chiefly through the the activity of a few members of corporations and country gentlemen, against the political economists and the majority of the ministry. The Unitarian MARRIAGE BILL was read a first time, without an observation, on the 23rd instant, on the proposal of Mr. WILLIAM SMITH, and is to be read a second time on the 4th of March, when the ministers in the Lower House will have made up their minds as to the course to be pursued. There is a probability, we should hope, of the bill passing the Lower House; of its reception from the Upper House, the experience of last year allows us to form a tolerably accurate opinion. It seems to have been judged expedient, by the supporters of the Bill, that no further petitions should be presented.

LITERARY.

In the Press, and will appear early in Autumn, *Four* Volumes of Sermons, by the Rev. PHILIP DODDRIDGE, D. D., agreeably to a clause in his will to that purpose, and four MSS., which will be furnished by the Family.—Such an acquisition will be duly appreciated by the religious world.

Archdeacon WRANGHAM is said to be engaged in preparing for the Press, *Walton's Prolegomena*, with additional notes.

Cambridge, Dec. 31.—The prize for the Hulsean Dissertation for the year 1824, is adjudged to James Amiraux Jeremie, B. A., Scholar of Trinity College.—Subject, "The Doctrines of our Saviour, as derived from the four Gospels, are in perfect harmony with the Doctrines of St. Paul, as derived from his epistles." Friday, Jan. 7. The following is the subject of the Hulsean Prize Dissertation for the present year: "In what respects the Law is a Schoolmaster to bring us unto Christ."—*New Monthly Mag.* p. 61.

FOREIGN.

HANOVER

The KING *of this Country* ha issued edicts in favour of Religi berty, and of an equitable admini of Church Revenues. Were Hanover, how little cause wo Irish have to complain!

Proclamation, George IV., &

It having come to our knowled some doubts are entertained re the interpretation and applicatio first paragraph of the 16th article act of the German Confederatio 8th of June 1815, which is to lowing effect; "The difference Christian religious communities, lead to any difference in the en of civil and political rights, in th tries composing the Germanic C ration;" we are induced to is following declaration and ordinar

1. The several professors of th tian faith, enjoy a perfect equ civil and political rights in the k and, in conformity with the said the notion of a predominant a merely tolerated church, is entir lished.

2. All Christian religious comm have a right to the unobstructed exercise of their religious worsh every clergyman can require t plices, &c. only from the parish his own persuasion. Consequent

3. Those inhabitants who belo different Christian persuasion fron the parish, are to pay the fees, &c, the clergyman of their persua whose parish they are positively a Fees can be required by a clergyn different persuasion, when he h required to perform an official d has really performed it.

4. On the other hand, all churches and schools, which from houses, farms, and other property in a parish, without re the personal qualifications of t fessor in respect to his religiou are still to be paid to those ent them by every possessor, even if long to a Christian party differe that of the parish.

5. Contains regulations for the in the church books.

Hanover, Dec. 18.

AMERICA.

TWO NEW Unitarian Churches h erected, one in Boston and the Salem, Mass.; the former has l cently dedicated to the worship only living and true God.

H. Furness has accepted
f the Unitarian Church in
become their Pastor, and
ned the 12th of January
pected that the Rev. Dr.
dent of Harvard Univer-
h on the occasion.

MEXICO.

d that the traffic of slaves,
r flag or nation, is for ever
he territories of the Mexi-
ates."

—

al" alarm.—"The Evan-
s, published under the pa-
American Evangelical Tract
he following "Item of In-
the Number for April last:
a Number of a Unitarian
led 'The Christian, &c.'
ed in Philadelphia.—The
rs congratulate their readers
ximation which 'the res-
logical school at Andover,'
ards 'the truth that is in
wards Socinianism. They
. Murdock, in a dissertation
d in that Divinity school,
every thing like Calvinism.
e is too much reason for
ion. SOCINIANISM MAKES
OGRESS."

—

of religious instruction has
in Transylvania University,
an unanimous vote of the
Faculty, and the Board of
this measure, the minis-
religious denomination, in
e invited to preach in turn,
academical session, in the
at University. In this list
the ancient people of God,
Catholics, the Episcopalians,
ians, the Congregationalists,
and the Methodists. "It is
ys President Holley, "that
sure eminently calculated to
sentiment, to secure public
to advance the interests of
end Catholicism, and to ex-
of emulation in the cause of
rality."

SWITZERLAND.

meeting of the students in
e Bishop of Basle earnestly
pupils of the Catholic per-
o preserve amity and good
their Protestant class-fel-
pain of being refused ordi-

PRUSSIA.

The King has just issued an order (28th Dec. 1824) relating to the Censorship of the Press. To Englishmen this is so odious an usurpation of power, that we can hardly speak of it with coolness: but really there is some discrimination, not to say humour, in his majesty of Prussia's rescript. "—editions are not allowed of works that generally attack the foundations of all religion, strive to render important truths suspicious, contemptible or ridiculous, or dare to represent to the people the Christian religion, the Bible, as well the historical as dogmatical truths contained therein, as objects of doubt or even derision, by which the base of all religions sentiment is undermined.—I, at the same time decree, that with respect to works intended for a more confined circle of readers, or only for *savans*, all undue and bitter attacks are avoided and suppressed, which do not tend to the direct support of any opinion, or to the calm refutation of sentiments in opposition, and stigmatize as heretics those who entertain opposite religious opinions."—"What," exclaims the Editor of the *Journal des Debats*, at Paris, "would become of the *Etoile* if it was published in Prussia?" And what, we ask, would become of the Evangelical, Congregational and Baptist Magazines, and the long list of intolerant and abusive periodicals?

RUSSIA.

The Jews.—The measures lately ordered by the Emperor of Russia relative to the Jews in Poland, and the desire expressed by his Majesty to make them apply to agriculture, give an interest to a communication from the south of Russia, by which we learn, that about five miles from Nikotajeu, in the Government of Cherson, there has existed for several years a Jewish village, with very fine fields and pastures, built and inhabited by Israelites. This village, Jese Nahr, in the vicinity of which there are six other smaller villages of the same kind, most of them with Hebrew names, is inhabited by about fifty families. Their fields are diligently and skilfully cultivated, though there is not a Christian peasant in the whole village. They have good artisans and workmen of every description, and are now building a synagogue. As soon as the harvest is over, those who understand a mechanical trade are allowed to go into the neighbouring towns to exercise it, furnished with a passport from the magistrates. The women endeavour to earn something during the winter, by getting work from the inhabitants of the

towns, which they make at home. The young colony is indebted for its origin and present prosperity to Nahum Funkelstein, who was in the sequel, its chief bailiff. Though he is a rich man, he set his brethren the example by keeping his own children assiduously employed in agricultural labour, and by this, and through indefatigable industry and patience, he has brought the little community to its present thriving condition.

TURKEY.

The Bible.—It is rather a singular coincidence, that while the Pope and the Roman Catholic clergy are making such great exertions to suppress the Bible, the Grand Seignior should issue a firman for the same purpose, from which the following is an extract:—

"Know that it is ascertained, that books have been printed in Europe, viz. Bibles, Psalters, Gospels with the History of the Apostles at the end; two or three thousand of each sort, with a tract in Persian; and there have come to my capital two or three hundred of each sort, with four or five of the Persian tracts. And as it is my duty to prevent entirely such things when they happen in my kingdom during my reign, let these books be returned to Europe; and if hereafter any of them arrive at the east let careful search be made sent to my capital, in order may be sold or bought. Like Turk whatever take any of books; and when any of them let them be taken and cast i that they may be burnt, and l be bought or sold in any coun

Another account states—" Seignior has issued a firman the circulation of the Script had been translated into the guage. The firman was pu hands of the Cadi, who re chiefs of the different Chri told them what the Sultan's o and ordered them to cause all ple who had any of these bo possession to deliver them u ing to hang any man who shou to keep back any of them. also ordered the sequestratio pies of the sacred scriptures."

EAST INDIES.

The King of Oude has co printed a Persian Dictionary large folio volumes. A magn of this work, bound in the Ori has been presented, by his Maj Rev. Professor Lee.

NEW PUBLICATIONS IN THEOLOGY A GENERAL LITERATURE.

Tales and Miscellaneous Pieces. By Maria Edgeworth, now first collected and printed, in an uniform edition. 14 vols. Foolscap. 4*l.* 4*s.*

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invisible, he may make such an appearance as this at the last day. It is here positively said that he appeared, and if he appeared, this must be an appearance.

Permit me to recommend to my younger brethren Mr. Lowman's very valuable work on the Shechinah.

3. The glory of the Father and the Son have already, several times, appeared together, and therefore they may again.

When our Lord was on the mount of transfiguration, and his raiment was white as the light, a bright cloud overshadowed them, and a voice came out of the cloud which said, "This is my beloved Son in whom I am well pleased." Matt. xvii. 1, 2. The Apostle Peter evidently refers to this event when he says, "For he received from God the Father, honour and glory, when there came to him such a voice from the excellent glory," (i. e. the Shechinah,)—"This is my beloved Son in whom I am well pleased." 2 Peter i. 17. Again, when Stephen was stoned, he looked up to heaven and saw the glory of God, and Jesus (doubtless shining like the sun in the kingdom of his Father) standing at his right hand. Acts vii. 55.

It is also said of the new Jerusalem, "And the glory of God did lighten it; and the Lamb is the light thereof," (Rev. xxi. 23,) or the lamp of it. Comp. Acts ix. 6, and ch. xxvi. 13.

As, then, both of them have appeared in glorious forms together, they may at the last day.

4. Certain passages of Scripture seem to assert that it will be so.

It is said in Luke ix. 26, "Of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Now, as the glory of the holy angels cannot refer to any power that he will receive from them, but only to the honour which their personal presence and assistance, which they may afford him, will impart; so it is most natural to understand by the glory of the Father, his personal presence then. The words in the original are perfectly similar; the sense, therefore, is most probably the same in both clauses. And if this be granted, then who can doubt whether the same truth is not also taught us, in Matt. xvi. 27, where it is said, that "the Son of Man shall co glory of his Father, with his And speaking of the judgmer assures us that he will confes us *before his Father* then, as we have confessed or de *before* men here, which is in the personal presence of Gc day. See Matt. x. 32. "ye shall see the Son of Man the right hand of power," Almighty Being. Matt. xxv also 1 Tim. v. 21; 2 Tim. iv. last passages rather sugges Father will appear at the la

5. The Father hath al peared more than once on ve though inexpressibly less i occasions.

It is said in Numb. x "And Miriam and Aaron spa Moses, because of the Ethi man whom he had married, they said, Hath Jehovah inde only by Moses? Hath he n also by us? And the Lord s denly unto Moses and un and unto Miriam, Come ou unto the tabernacle of the tion. And they both came f the Lord *came down in* th the cloud, and *stood in the* t *tabernacle*, and called Aaro riam, and they both came And the anger of the Lor dled against them; and he And, behold, Miriam becam white as snow," &c.

So when the Israelites go up against the Canaa they called to one anothe Moses and Aaron with sto *the glory of the Lord appe* tabernacle of the congrega all the children of Israel. Lord said unto Moses, Ho this people provoke me? smite them with the pesti disinherit them," &c. See 1—12, &c.

In like manner, when Dathan were collected tog bellion against Moses and the door of the tabernacle, "and the *glory of the Lor* unto all the congregation, as Moses, by the comma Almighty, had pronounced sentence, the earth opened feet, and they went dow the pit." Num. xvi. 19—3

great and visible support was
d to Moses and Aaron in the
ion of their office, over a hand-
men, what may not the Mes-
he only Mediator between God
en, the Saviour of the world,
dge of the whole earth, be ho-
, assisted and favoured with, at
t great day, during that infi-
olemn and important assize?
hat can be more congruous
at He who was present, with
els, in Sinai, at the giving out
aw, and whose words they are,
be again present, with his my-
f angels, when so many of his
es will be called to account
ning their obedience to those
bers of his sacred precepts?
1—7.

JOSEPH JEVANS.

. As to the objections that may
e to these things from the ab-
of the Greek article in the ori-
ext, it may be observed, that
le is so often departed from,
is so evident that two persons
ntioned here, that its omission
cely worth a serious thought.
Dr. Middleton says, at p. 93,
rely be applied here: "The
article should, in strictness,
een expressed; but in such
he writer knew that it might be
nderstood."

March 7, 1825.

UR readers have been informed,
hrough various channels, of the
rofession of Unitarianism among
erican Friends, and of the futile
ts made at Philadelphia and else-
o stop its progress. I am now
furnish them, by your per-
, with a few extracts from an
who was of much celebrity
st them, both in Great Britain
America, who has been deceased
hem thirty years. Even the re-
of the Yearly Meeting in Lon-
nd the Half-year's Meeting of
s in Ireland, where he died in
will attest the high estimation
h he was held as a minister in
ity with the body, of which
eetings he was a member of, in
England, bore ample testimony
fter his decease.

ll, or nearly all, the writings of
eloved friend," Job Scott, says the Editor of this work, in his Preface, "were submitted to the inspection, but NOT TO THE DISPOSAL, of a meeting representing the religious Society of Friends in New England." In 1797, this meeting, it seems, "promoted the printing of a very extensive edition of *parts* of his Journal," and in 1801 concluded, "that the *doctrinal part*" of it "be lodged with the Meeting's papers, until way opens for its further disposition."

In 1806, some of his "*MSS.* were reported and read, with which the Meeting is so far satisfied as to have them fairly copied, *with such corrections as are therein made!*" And in the same year, those *MSS.* "were presented to the Meeting *copied*, and another *MS.* [also] was referred" to a committee of four Friends, "*to make such corrections of them as may appear necessary.*"

Finally, in 1820, these writings of Job Scott's "were again considered, and the sentiments of several Friends expressed thereon." The consequences of this reconsideration are thus described by the Meeting: "*The general tenor of the pieces,*" those now published "has had the *manifestation of unity*—yet for want of satisfactory evidence that the present is a suitable time to authorize a further procedure, the subject is referred until its revival *may be approved.*"

"Under these discouraging circumstances," says the Editor, "the Meeting having taken *copies* for its future use, our friend Daniel Anthony, the author's father-in-law, obtained the original *MSS.*, from which individuals have since taken *copies*. And as *many Friends* are desirous of possessing the work, *to prevent mutilation*, and to supply the demand, it has been deemed expedient *to publish the original* by means of the press."

Such are the claims *to authenticity* under which the work was published, from which the following extracts have been faithfully made, not even distinguishing any other words in *italics*, than such as are so printed in the work, which is entitled, "SALVATION BY CHRIST," printed in Philadelphia, 1824.

"It is as dark as Egyptian darkness," says Job Scott, "to talk of three *eternal* persons in the only one God. He is *one* for ever. There is no

twain in him; even his *wisdom* and his *power* are not twain in him; for he is wisdom, and wholly wisdom; he is power, and wholly power; and so of all his other attributes, as we call them. Indeed, the very word *attribute* implies that he has not these, as absolutely different things in him; but that we only *attribute* them to him as if he had, and that because he *is* all these, rather than *has* them. If he had them, in actual contradistinction one from another, we need not call them attributes; and in that case there would be, at least, a twain; yea, a considerable variety and composition in him; whereas, he is one simple uncompounded act or essence.

"The everlasting Father takes upon, and unites unto, himself our life and nature; and thus brings forth the Immanuel state, God with man. Here the sonship commences—and this commenced long before Mary. 'To us a child is born, to us a Son is given,' is true in the present tense, and was true in every age of the world, without looking backwards or forwards. 'Thou art my beloved Son, this day have I begotten thee,' is also ever true in the present tense, whenever the new birth takes place in man; and because all the divine life and authority of this only begotten, (for he is one in all,) both in that prepared body, and in all his joint-heirs and brethren, is the eternal life and power of the 'Everlasting Father' that begetteth him; therefore the very text that calleth him a *child born* and a *son given*, declares his name to be 'the Mighty God, the Everlasting Father, the Prince of Peace.'

"His *name* is his *life* and *power*; 'the name of the Lord is a strong tower,'—'thy name is as ointment poured forth,' and many other passages of Scripture shew his *name* to be just what he *is*. And, therefore, as all the divine life, power, virtue and authority of the *Son*, is the divine life, power, virtue and authority of the Father, conferred upon, active in, and actuating the begotten, he receives the name 'Everlasting Father.' Thus *he* and the Father are *one*; and yet Christ truly says, 'My Father is greater than I.' This, as a Son, he may say wherever he is brought forth; *as a Son*, this must have been the case in that body; as a Son, he must be *dependent* upon the *Fathe* declares, 'I can do noth my Father.' 'My Fath hitherto, and I work.'

"It is not possible for t *beget*, or put forth a be work good independently for then there would be *t* which is the same thing Hence, when one called C Master,' he refused to acc as applied to himself, inde the one only real goodnes ness of God; and makes 'Why callest thou *me* goo none good but *one*, th This must hold good for e moment any other indepe of real goodness is admit God is that moment admi is admitted, which the *on* the source and author of; *Son*, Christ was, and is, and entirely dependent u ther as any of us.

"Indeed, were he not not be *like us in all thi* cepted: as we can do n merely of ourselves, so in all things but sin, can thing of himself, merely dently. Hence he could mighty works in some pl of the people's unbelief; by his eternal power, not there, for the visible di glory and power of the S

"Nor was this total de fined wholly to power; in regard to wisdom and and so certainly as *we* wisdom and knowledge, have received, so certai case the same with the Hence, he himself speal hour which no man no nor even the *Son* himsel ther *only* knoweth.

"Some may think this —but it must be so, if sin, like us in all thing were not in all things el triumph and victory ove ers of death and darkn assure us of the possib tainty, upon our standin our victoriously triump manner. Has he not open field of battle, bi foiled, conquered and the art, power and polic

versary of souls? Yea, verily, he
s. But in what capacity has he
ne this? And can we do it too?
"For if he has done it in some very
ferent capacity from ours, either by
ing less temptation to encounter,
apons of warfare to maintain the
hat with which we have not, what
rance can *his* conquest give us that
may conquer too? But, verily, he
made this conquest in our capa-
—in every respect in our capacity
ept sin: and, therefore, as the
s in which he conquered are ours,
as we certainly *may*, if we will
avail ourselves of the force and
ipotency thereof, conquer all the
nal powers of hell, even though
have been in degree weakened and
heartened by sin. What Christ
d to his followers is strictly true:
The works that I do shall ye do
; and *greater* works than these
all ye do.' One greater thing, at
least, we all may do if we will; we
ay all conquer Satan, and know his
head entirely *bruised*; know him *bound*
and *cast out*, and all his goods de-
stroyed, even after we have been en-
slaved by him, and by means of which
slavery we may have the force and
power of vicious habits in ourselves to
conquer.

"This is a victory indeed—and such
an one as the blessed Jesus never
could experience in his individual con-
quest, in that prepared and sinless
body. For though I doubt not his
rising superior, in that conquest, to
all the powers of hell, evil habits, and
all other evil; yet, *as he had no evil
habits in himself* to conquer, so he left
the door open for his brethren, his
joint-heirs and companions in the holy
warfare, to do that greater work, and
conquer all the additional force of sin-
ful habits in themselves. He had all
the varied and combined forces of
temptation and assault to combat, that
a sinless state could possibly be tried
with; and, thus being tempted, he
knows how to succour those that are
tempted, and is for ever a merciful
and faithful High Priest and Interces-
sor."—Pp. 28—31.

If it will not trespass too much upon your pages, I would adduce one other passage from this work, which after so long an imprisonment has escaped from the Church censorship which seems to have contemplated subject-ing it to correction and mutilation. Whatever may be its defects, it has happily escaped both, which is more than can be said of the author's Journal, published soon after his decease.

"Thanksgiving, and glory, and honour, and power, be ascribed to Israel's holy and omnipotent Guide, Governor and Preserver! 'There is no enchantment against Jacob, nor divination against Israel,' so long as Israel's abiding is in the true tent and tower of safety, the name and strength of the Lord. Therefore, let the call or alarm be sounded throughout all the camps of Israel, 'To thy tent, O Israel! To thy tent, O Israel!' The Lord! the Lord strong and mighty; the *name*, the life, the power of the living God, the mighty God of Jacob, is thy alone tent and tower of safety.

"O Israel, abide here, and thou art safe for ever! Thy place of defence is then in the 'munition of rocks;' 'bread shall be given thee, thy waters shall be sure.' For though thou art still but 'worm, Jacob,' in thyself, and hast no independent might nor ability, yet the strength of Omnipotence is infallibly engaged on thy side: and so long as thou trustest in the Lord with all thy heart, not leaning to thy own understanding, but faithfully and valiantly maintaining the fight in the name of the Lord, he 'will never leave thee nor forsake thee.'

"In the fire and in the water he will still be with thee, that neither the floods nor the flames shall prevail against thee. He will hold thee, yea, *hide* thee, too, in the hollow of his holy hand; and even as the very 'apple of his eye' he will *keep* thee.

"This thou mayest with undoubted confidence rely upon; for it never has, nor ever will fail to those who rightly trust in the living God; and depend on the all-sufficiency of that aid and armour wherewith he inwardly and powerfully equips, arms and defends all his children. So that down to this day it remains a reviving and soul-consolating truth, that 'none ever trusted in the Lord, and were confounded.'

"But now to return," says Job Scott, "to the subject of the absolute dependence of the *Son* upon the *Father*. Some may think it very strange that I dare assert he is as dependent for wisdom, power, and refreshment

of soul, as any of us; for they have been taught that the Son was the Son from all eternity; begotten, and yet, as *begotten*, as old as the Father; and that as the Son, and begotten, he was very God! A darker doctrine than which I do not remember to have met with in Heathen mythology!

"God was from eternity *one*; and no more *train* than an *unit*, or than an indivisible particle; and viewing him thus, without any regard to his works, he liveth and reigneth properly God. Exerting himself in creation, putting forth his power, *speaking* the *word*, 'Let there be light,' &c., he receives properly the appellation of the *Word*.

"And whether he had ever begotten any offspring or not, he was potentially the 'Everlasting Father,' as having the power of begetting; and thus commencing actual Father whenever he pleased; but actual Father he never was nor could be till he had begotten an offspring; and whenever he had done this, both the actual state of Fatherhood and Sonship commenced, as when he actually created, he commenced *actual Creator*, and when he actually redeemed any one from bondage, he commenced actual Redeemer.

"Some may say, this represents him as beginning to be something, which he was not before. But it only represents him exerting his eternal powers and capacities, when and just as he pleaseth. What right have we to conclude he must from all eternity have been actually begetting, creating, redeeming, &c.? Will it not suffice us that he ever had the power and capacity to exert himself in any or all these ways, or in any other way, just when he pleased?

"Do we impute change or variation to him, or argue that he is not just that in himself at one time as at another, unless we admit he is from all eternity exerting himself in the actual creation of this terraqueous globe on which we dwell? Or in the formation of the first man, Adam? In directing Noah how to build the ark; or in deluging the world with a general overflow of water?

"Is he not the great healer of breaches? Is he not the Father of the fatherless and husband of the widow? But could he ever be the actual healer of breaches before any bre made? Could he be an act to the fatherless or husba widow before the fatherless existed? Is he not a 'ric of all who diligently seek hi could he be their actual re fore ever they sought him existence? And could he be an actual Father, Creat deemer, before ever he actu created or redeemed? Or c be begotten and have no mc

"The production of m earth was a work of *crea* would it have been any thin from *creation*, had the Alm duced the man Christ Jes the medium of a mother? C had existed as God and man with the Father, how coul been begotten? Or how c be begotten, if, *as a son*, b co-eternal with the Father?' —37.

Should you deem the for tracts suitable for insertio Journal, it may encourage n you some from another tr same author's.

THOMAS FC

Original Letters from and t Baxter. (From the Bax in Dr. Williams's Library.

From Major Beake to E

[This letter is indorsed i hand-writing, *Major Beak's credance to Mr. Sharpe, t for the Kirk, but now Arc St. Andrew's.* Of the write no more than we find in Ba and Times, as follows: "W Cromwell was dead, and h most as soon pulled down (or upon their tumults volu signed their places,) the A grew insolent in England an and joining with their breth army were every where put i and those of them, that be in some seeming friendlines at Bewdley, began now to they remembered all their fo vocations (by my public di with Mr. Tombes, and writir them, and hindering their i those parts). And though not much above twenty, women near us,) they talked

een lords of the world. And Sir Henry Vane was in power, rming his draught of a (not ut) Fanatic Commonwealth, and eorge Booth's rising was near, he looked-for opposition, they ait upon the road for my letters, tercepting one written to Major , of Coventry, they sent it up Henry Vane to London; who it so warily written, though f was mentioned in it, that he have nothing against it; yet e for Major Beake to London, ut him to answer to it at the ittee, where by examination ought to have made something but after many threatenings dismissed him: this was the ptists' fidelity."—Pp. 206, 207. rp, whom this letter introduces tter, was the agent of the Pres- ns of Scotland in the Court of ell. He obtained and kept this y professing horror of Episco- He was probably sincere in the ing; but he was soon corrupted, s after story is easily summed For betraying his trust, while ing solemnly to God to witness sbyterian zeal, and helping to n Episcopacy, he is made Arch- of St. Andrew's; then turns ator and is relentless; and is put to death by a band of Co- ers. (See Burnet's Life and 8vo. I. 88, 126, &c.)]

Sir,

NG had noe convenience hearing or hearing of you for , I was the more coveteous this conveyance y^t^ you from mee, and to give y^t^ you are frequent in and hearte as an occasion before the Lord; espe- ring the indefatigablenes and the greatnes of for the peace & unity of s of Christ. As God has the vantage-grownde of your brethren to foresee the & sad consequences of breaches in the church, among the ministers & guides that he marvelously inclined many (& I believe through of your arguments) to knowne duty & common in order to union, in somuch that from the late combinations & associations in many counties of this nation we may hopefully expect yett a good day, & that these wholsom passages of God's providence are but preparatory to the further growth of the peace & tranquillity of the church.

But alas for the day wherein mencion is made of the broken and devided state of the Church of Scotland, the sunn of its peace is gone many degrees backwards. God has suffered them to be broken in theire civill pollicy, and now some among them would snapp in sunder the bonds of their ecclesiastical pollicy and with greatest vigor prosecute the overthrow of all that is regular among them, & that which yett is most to be admired att, these kinde of levellers give out they are Presbyterians & have noe thoughts to swerve from Presbyteriall principles. In the meane tyme, theire application here is to such & such onely who would never befriend any class or tribe of men but such as past the bounds of independency, even Anabaptists and 5th Monarchists, and from these they find such countenance that they cannot but gratifie them with a conversion to theire——*

This tyme I forgett to whom I write; certainely had these things bin transacted in the darke, your sagacity would have found them out, but they have bin published on the house topp, yea Gath and Askelon say, aha! soe we would have it. The late progress & the present posture of this affaire will be stated to you by the Reverend Mr. Sharpe, the bearer hereof: he was delegated by the Church of Scotland to manage buisenes heere, where he has continued above a yeare. His charge bespeakes his worth and piety, & his praise is through all the churches, the care whereof he has bore in the midst of great opposition, & God has hitherto given him success & prospered the worke in his hands. Your name, Sir, has ingaged him to this journey, & you will soon be convinced the high esteeme he had of you was the onely motive to it. Noe doubt you have hearde of him, if not by this tyme I question not but you'll owne him without credentialls, & yet, I believe, you will have a character of him from better hands. I cannot so much as

* Paper torn.

aske your pardon for the liberty I have taken to trouble you; I know you love & value things that come from the heart; I hope these are such. That you may long live to build in the temple is the earnest prayer of

Your hearty friend & servant,
ROB. BEAKE.

Whitehall, 16th Oct. 1657.

I am for the tyme at London; if I can serve you in any thing I pray command mee.

Two Letters from John Rawlet to Richard Baxter.

[The name of Rawlet is new to us, but these letters are not uninteresting as they discover the temper of the times and the disposition of such men as Wilkins, the Bishop of Chester referred to, and Dr. Tillotson, afterwards the Archbishop. The following extracts from Baxter's Life and Times will explain more fully the passages in these letters relating to Baxter's rumoured conformity (his nonconformity is still matter of wonder); to the state of things at Kidderminster, where it appears, from Baxter's own statement, the most religious people were dissatisfied with his seeming to play fast and loose with the then persecuting Church of England (Pt. III. pp. 70 and 73); and to the character of Mr. Foley.]

"At the same time, there fell out a case which tended to promote the calumny," of his taking part with the enemies of godliness and countenancing church-tyranny. "The old reading vicar of Kiderminster died, about the day of the date of the Act against Conventicles. Sir Ralph Clare, his friend and my applauder but remover, being dead a little before, the old patron, Col Jno. Bridges, sold the patronage to Mr. Thomas Foley, with a condition that he should present me next, if I were capable; which he promised, as also that he would present no other but by my consent. Because I had done so much before to have continued in that place, and had desired to preach there but as a curate, under the reading vicar, when *I refused* a bishoprick, and the vicarage was now come to be worth £200 per annum, and this falling void at the same time when the Independents had filled the land with the repo was writing against them fo mity; hereupon the bishop selves believed it, that the Kidderminster would make form: and they concurred in the report, insomuch that one told me, that he came ther worthy minister, to whom t bishop of York [Sterne] spa words: 'Take it on my w Baxter doth conform, and is his beloved Kiderminster.' both parties concurred in the port, though one only raised III. p. 71.

"At this time, as is said, reading Vicar dying, it was ca to chuse the next: but the people, who were the main the town and parish, would much as chuse a man, wh might have had their choice; so much as write or send one one about it, lest they should consent to his conformity, obliged to him in his office. upon I also refused to meddl choice, and the rather becau of the malignant slanderous who write of me, as Durel, L'E and many others have done, likelihood have said, that I c for some commodity to myr because Mr. Foley, the patro truly honest religious man, knew, would make the best could."—Pt. III. p. 73.

"On this occasion I will the great mercy of God to t and country in the raising of Mr. Thomas Foley, who, fro nothing, did get about five pound *per annum* or more, works, and that with so just an less dealing, that all men tha had to do with, that ever I l magnified his great integrity nesty, which was questioned and being a religious, faith he purchased among other h patronage of several great ph among the rest of *Stourbri Kiderminster*, and so chose conformable ministers to t could be got: and not only placed his eldest son's habi *Kiderminster*, which became protection and blessing for t having placed two families m where of his two other sons,

us, worthy men. And in thank- to God for his mercies to him, a well-founded hospital near *ridge*, to teach poor children to d write, and then set them ap- es, and endowed it with about ndred pounds *per annum*. Such persons, and such strange rity and holy use of it, are so and the interest of my poor ours in it so great, that I t meet to mention it, to God's and his." Pt. III. p. 93.

EVEREND SIR,

e too great assurance of your s for me to doubt y^r accept- a letter which comes to give t of my affairs since I left our 'Tis now about a month since to Wigan, where I have found people, and generally, I fear, eat strangers to religion, though (so far as I have had oppor- of converse with them) they to be of a loving, courteous , nor do I perceive that they y of them prejudiced against my ministry. Some I find are that have a name for reli- hough fewer than would be ex- in so large a parish: the pre- temper is I think different from rading towns, which what it is ow well enough. At present I in a good honest family, with Mr. Herle, son to him who was ame prolocutor of the assembly. venue I have is bare £60 per ; for all the church dues from nings, &c., I give to a reader, hereby gives me an ease which worth. I have indeed by my from Holiot and Dunton lost per annum, and my diet: but I this good recompence, that I only preach to near twenty times my people as I then did, upon account I am very well con- , yea, and shall be much more contented if my God will give t to see some good fruit of my amongst them, to which great end I do earnestly beg, dare do promise myself, a par- interest in y^r prayers. The came the last week hither, (his residence being at Chester,) Dr. Tillotson was with him, who ceived back to preach here next day, being now with his friends

in Yorkshire. The last day I preacht before my Lord, which was the first time he heard me. There is some talk and some probability of his being removed to Worcester, for yet I hear 'tis not disposed of, and then 'tis likely I may remove with him into that diocese. Dr. Tillotson was, between jest and earnest, wishing me to Kiderminster, which he heard was now vacant, and you the patron, having himself wrote to you, as he said, in behalf of Dr. Worthington. At present, I thank God I am very well satisfied where I am, and for the future, without any solicitousness, I desire to be entirely resigned to that will and providence by which I must be governed, and the wisdom and mercy whereof I have so largely and frequently experienced. We have had many stories of your conformity and preferments, Dean of Rochester, Parson of St. Martin's, and I know not what. A knight in our parish shewed me a letter from London very confidently reporting it, but we soon heard it confuted. I should be extremely glad to receive one line or two from you at some spare minute; you may at any time send by the post, directing your letter only to me, minister of Wigan; or if you please to send to my bookseller, Mr. Sim, at Swithin's Alley, near the Old Exchange, he can send it away. I find that sober men about us, both Conformists and Nonconformists, (for of both we have some such,) are very well pleased with your last treatise, which I have sent for, but not yet seen, and do heartily pray God that both this and all your other pious endeavours may be blest to those ends for which they are intended, and that he will yet long preserve you in a capacity of being thus serviceable to his church. Pray, Sir, present my service to Mrs. Baxter, and do me the favour to acquaint me where you are and how you enjoy your health. Pardon, I entreat you, this interruption I give to your studies. The many instances I have had of your kind remembrance of me ever since I had the happiness of being known to you, makes me hope that in your prayers you will not forget him who lies under so great engagements to be, Sir, as perfectly yours as I may,

JOHN RAWLET.

Wigan, July 26, —70.

Reverend Sir,

It is I think as impossible for me to expresse the sense I have of your continued kindnesse as it is to deserve it: nor doe I know what other account to give of your great readinesse upon all occasions to manifest it, but that good men, the more conformable they are to the blessed God, the more delight, like him, doe they take in doing good. My unfeigned thanks I return you for your letter and for all the discoveries of your friendship therein. As to the businesse of Kederm., I had some account of it from Mr. Ffoley's chaplain who came to visit his friends that live not farre from Wigan, who told me that Mr. Hieron was or was like to bee chose Vicar, and made to mee the proposall of the Lecturer's place, like to bee worth 60 lb. per annum, with my diet in Mr. Ffoley, my very good friend's family, who himself would, as Mr. Eccleston said, have sent to mee, but knew not where I was: for it was meer chaunce that hee met with mee here, coming in expectation to hear the Bishop: other arguments also hee urged, as my very great likelyhood of succeeding in the place, the present Vicar being an ancient and infirm man, &c.: to all which my answer was, that very willingly I should comply with this offer, if our Bishop was translated to that diocese. Since then, the last week I accompanied Dr. Tillotson on his way to London as farre as to Kederm., where I hopt to have found Mr. Ffoley and had some discourse with him; but when I came, both hee and his lady were out of town, and there was no other person there that I knew, so that I onely left a letter of the same import with my answer to Mr. Eccleston. Our Bishop is now gone to the Wells near Banbury: whether hee will bee removed or not is very uncertain; if not, I cannot I fear, with his good liking, leave Wigan. He professeth much kindnesse for mee, and that hee shall bee ready to shew it when it lies in his power; and though I believe him sincere in these professions, yet I have no dependance upon them, onely I am unwilling to disoblige him or doe any thing that looks like ingratitude. Otherwise, was I guided purely by my own inclination, I should forthwith goe to Kedermin-ster. It hath indeed pleased God in some good measure to give mee an interest in the affections of the people I am with, and therefore I think it very reasonable to stay somewhile and see to what good purpose this may, by God's blessing, be improved, their necessities being as great as most I have com'n amongst. But how long this consideration will engage my stay with them I cannot say, there being some inconveniencies of severall sorts which I here grapple with, and in many other places should be free from. I have some thoughts within this fortnight or three weeks to take a second journey to Kederm., it being but two little daies journey from me. In my way thence, I cald of Mr. Cassill, at Sheffnall, who with his family were all well, but him I found that night at Shrewsbury attending at the sizes, and have promised him a more solemn visit; I there saw my good old friend Mrs. Hunt also. The onely news these parts afford is, that three or four Nonconformists are lately com'n in, overcom'n partly by the candour, partly by the arguments of our Bishop. The onely person of note is Mr. Tilsley, who, whether hee had any favour shewd him in his subscriptions or not I cannot tell: his licence I saw, which ran thus, *Subscriptis prius omnibus de jure subscribendis.* And I confesse the Bishop is engaged with great caution: for some of our high flown gentry are full of prejudice against him, and would, I doubt, be glad of an opportunity of venting their spleen. I have had much discourse both with the Bishop and Dr. Tillotson about conformity, the particulars I'le not trouble you with, onely as to that place, *Endeavour any alteration*, &c.: they are both very earnest for it, that it may, without any violence to the words or any evacuating the sense of the law, bee interpreted, Such endeavours as tend to disturb the peace of Church or State; and this particular the Bishop told mee Mr. Tilsley made not so much as scruple. It would be too tedious to tell you my objections and their answers; but if this might indeed bee fairly so interpreted, all of my greatest objections against subscribing were removed. This I remember the Bishop added in his discourse with me, that as to all peaceable endeavours, after such alteration

tend to the interest of reli-
e lookt on himself so little
d from them by any subscrip-
leclaration, that he both al-
i, and should still use them
d opportunity. But pardon
usnesse, and bee pleased to
my service to Mrs. Baxter.
ur leasure you shall favour
a line or two, I shall bee
thankfull and glad. And,
, I beg a daily remembrance
raiers of him whom you have
waies obliged to bee,
Sir,
ly yours as I possibly may,
JO. RAWLET.

the Reverend my ever
ed friend, Mr. Rich. Baxter:
with care and speed.

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*tters of Baxter on his Con-
tion for his Paraphrase.*

*r to some Prelate or Peer
own, probably the former.*

and the following letter may
such readers as have been
ed to regard Baxter as a
r. His Life by himself shews
was not only an advocate for
lished Church, but an eager
ist to the Church of England.
conformity was only in the
r of a minister. In his poli-
ciples, he was a friend to mo-
nd almost to the principles of
obedience and non-resistance.
acted after the Restoration
ings which he had published
life, savouring of liberty, and
ly, we think, expunged from
editions of the *Saints' Rest*
s of Brook, Pym and Hamp-
ch he had at first inserted in
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The introductory sentence
tter refers to the alleged con-
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miration; and his moderation
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extremes will always secure him a distinguished place amongst the benefactors to the Christian Church.]

My Lord,

Since I have read the account of the conspiracy, (the truth of which I never doubted of, since I first heard the evidence,) I am now sensible that it is my duty to do my best to confute the unjust suspicions and accusations that I am a promoter of sedition and such mischievous designs; for which end it is not evidence that I want, (though I justifie not my faults,) but meanes of notification. The false accusations of fame and libellers are believed by many that know me not, nor will read my just vindication. Hearing that you have allready condescended to speak for me, I humbly beseech you to receive these writings; and if you have not leisure to read the whole, at least to peruse the summe, (omitting the long citations,) and, as you find cause, to tell the Lord Chiefe Justice and my Diocesane, the L^d. B^p. of London, your judgment of my case. The true breviate of it is this—1st, I had never hated sedition, rebellion and warre the tenth part so much as I do, if I had not seen the effects of it and of the separating disease that formerly promoted it. This I declared more openly than others 15 yeares before the King's restoration. 2d. To prevent the divisions and passions which cause such mischievous effects, I laboured with all my zeale and might, in 1660 and 1661, by the King's call and commission, to have procured at least such small abatements, without which I was sure that ejections, silencings, imprisonments, and the consequent exasperations and sad divisions, could not be prevented; seeing men that are hurt will feele. And the King must have more subjects than those that can patiently be undone, or those that know all indifferent things required to be indifferent, and all dark promising and professing words to be lawfull. 3d. When I could not attaine what I endeavoured, I earnestly bent my mind and labour by example, word and writing, to draw men to a submission to the Government, and a thankfull and peaceable communion with the Church, as having yet sound doctrine, and better preaching and worship than almost any churches in

the world; and to dissuade all from murmuring, censoriousnes and separation; for which, by the separating party, I have by word and many writings been reproached. Love and concord was my study; when I could not have them as extensive as I desired, I laboured to obtain as much of them as I could, by drawing all men to peaceable communion with the Church. He that will never live peaceably till he have all that is desirable, must forsake the earth. My request to you to communicate your sense of my case to the Lord Chiefe Justice and my Diocesane, (to whom I presume not to expect access and audience,) is not any more to deprecate punishment. The constancy of paine, and the sentence of wellcome death, put me past the fear of man: and if God will turne a death for my sin into a death by imprisonment for my faithful serving him, and that at 70 years of age, when I am past serving him actively any more, what greater mercy could I expect on earth? But, 1°. I am bound to disown the scandal of drawing men into schism and sedition when the cure of them hath been the study of my life. 2°. I would not have men tempted to censure the Church by thinking they are implacable enemies to such as I, and must live by such sacrifices, and so to encrease men's alienation who, abroad and at home, overvalue me and my writings. 3°. And I would not be a precedent to subject all the clergy's books and sermons, and consequently their lives and liberties, to the arbitrary power of any illiterate jury that hath but ignorance or prejudice enough to misunderstand them, by whom perhaps they need to be catechised. Sir, I have done my duty; I leave the rest to you and my other superiors; remaining, how weak soever, your fellow-servant, who hath no master above God, and no hope above his love and reward,

RICHARD BAXTER.

June 23, 1685.

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2. *Letter to Compton, Bishop of London, his Diocesan.*

My Lord,

Being by Episcopal Ordination vowed to the sacred ministry, and bound not to desert it, when by painful diseases and debility I waited change, I durst not spend my l in idleness, and knew not hov to serve the Church than by w Paraphrase on the New Tes purposely fitted to the use of t ignorant, and the reconciling trinal differences about texts v expounded. Far was it from sign to reproach the Church men from it, having therein for diocesans as successors apostles over many churches; I confute the overthrowing which setteth them over t church, denying the parishe churches. But some perso like, offended at some other in the book, have thought fi that I scandalized the Churcl gland; and an information b hibited in the King's Bench tryal before a common jury owning the book, they forthwi me guilty without hearing my and I have cause to expect judgement, the beginning of term, and all this on a charge unquestionable words were n me to scandalize the Church, utterly deny: if God will have a painful, weary life, by such ing, I hope I shall finish m with joy; but my conscien mandeth me to value the strength and honour before and I ought not to be silent u scandal of suffering as an ene Nor would I have my suffe crease men's prejudice again have lived in its communion, formed to as much as the Ac formity obliged one in my c I have drawn multitudes Church, and written to ju Church and ministry agains tion, when the Paraphrase w press: and my displeasing (whose eagerness and faults not) have been my earnest for the healing of a divide and the strengthening of th by love and concord on possit I owe satisfaction to you thi Diocesan, and therefore pre send you a copy of the inf against me, and my answer t ticular accusations; humbly ing you to spare so much t your weighty business as t them, or to refer them to b

for your satisfaction. I would fain send with them one sheet, (in vindication of my accused life and loyalty, and of positive proofs that I meant not to accuse the Church of England, and of the danger of exposing the clergy to the charges of thoughts and meanings which prejudice shall conjecture,) but for fear of displeasing you by length. For those positions of Scripture to be thus handled by such juries, as often as they shall but called seditious, is not the right way of managing Church differences; and of what consequence you will easily judge. If your Lordship be satisfied that I am no enemy to the Church, and that my punishment will rather be for its interest, I hope you will vouchsafe to present my petition to his Majesty, that my appeal to the Church may suspend the sentence till my Diocesan, or who his Majesty shall appoint, may hear me, and report their censure of the cause. By which your Lordship will, I doubt not, many ways contribute the wellfare of the Church as well as

Obliged your Languishing Humble Servant.

Dr. Jones's Summary of the Evidence of Philo being a Christian.

PHILO was a Jew of Alexandria, of high rank and contemporary with Jesus, and he was distinguished not less by virtue, integrity and honour, than by his learning, talents and eloquence. The following brief statement from his works will place it beyond all reasonable doubt, that he was not only a believer in Christ, but that he was an apologist of the gospel and its votaries in Palestine and Egypt.

1. The fundamental principle of the New Testament is, that God commissioned an eminently favoured servant, who is called the Word of God, the Son of God, or the Image of God, to give mankind a full assurance on the important question of a future state, and to teach by his precepts and example the necessity of repentance and reformation as the indispensable condition of attaining eternal happiness. This fact is stated by Philo in the following words: "God, the author of divine virtue, determined to send his image from heaven to the earth, in compassion on our race, that he might wash away the impurities which fill this life with guilt and misery, and that he might thus secure to us a better inheritance." Vol. II. p. 669.

2. The spotless purity of the Son of God, his mediation on behalf of mankind, the assurance of divine forgiveness given through him to the penitent, and the promise of eternal life, sealed by his death and resurrection, to the virtuous, are the great truths which distinguish the gospel, and constitute its very nature and object *as good news* to the world. The sum and substance of the same good news are thus recognised and enforced in the following passage of Philo: "It becomes him, who devotes himself to the Father of the universe, to employ as his intercessor his own Son, who is most perfect in virtue, in order that he might obtain the forgiveness of his sins, and the supply of every good." Vol. II. p. 155.

3. Jesus commissioned his apostles to go and reform the world. Impracticable as this commission might appear to human views, the preachers succeeded in a wonderful manner. Multitudes in every country, hitherto devoted to vice and superstition, became, under the influence of the gospel, bright examples of piety, benevolence and moral purity. Now this very fact is verbally asserted by Philo: for he speaks of a society in Palestine, Egypt and other parts, who engaged in the design of enlightening and reforming the world. Such was the character of its members, that, according to him, no powers of language could adequately describe their wisdom and virtue. "These men," says he, "call themselves *Therapeutæ*, healers or worshipers, and this, with propriety, —either as professing a medical art superior to that which is practised in the world: for the latter profess to heal only the bodies, while the former cure the souls of men, when seized by disorders, fierce and scarcely remediable; when occupied by lusts and depraved indulgences, by ignorance, iniquity, and innumerable multitudes of vices and bad passions;—or they so designate themselves as having learnt from nature and the holy laws of Moses to worship that *Great Reality*, who is supreme in goodness, and who is one, original and uncompounded in essence." Vol. II. p. 471.

4. The amazing diffusion of the

ing multitudes that believed in it, among Jews and Greeks: its converts became very numerous under obstacles the most formidable, and persecutions the most cruel, and they conceived and reduced to practice the noble plan of exhibiting the happy influence of their faith on their own temper and conduct, as one of the best means of disarming their enemies and recommending it to the world at large. This is precisely the view which Philo, in language the most glowing, gives of that Divine Wisdom founded on the same promise made to Abraham. It spread from the east to the west, from the north to the south; its votaries became numerous as the sand; its efficacy in curbing the sins of men was mighty as the rock which curbs the waves of the sea; and the influence of their example in meliorating society, resembled the spices of Arabia which embalm the breeze.

8. Notwithstanding the divine virtues which the believers in Judea displayed, their enemies grievously persecuted them, Jesus their head being himself seized and put to death. Philo is very eloquent in describing their sufferings; and his testimony when developed and proved will be matter of high importance to the Christian cause. "Many powerful men," says he, "rise up against them in their own country. Some of these, being eager to surpass the untameable fierceness of beasts, omit nothing that may gratify their cruelty, and they cease not to sacrifice whole flocks of those within their power, or, like butchers, to tear their limbs to pieces, till themselves are brought to that justice which superintends the affairs of men." The Apostle Paul asserts the same fact in nearly the same language: "We are killed all the day long, we are accounted as sheep for the slaughter." And under what pretence were these cruelties inflicted? "Yet," says Philo, "their furious persecutors have not been able to substantiate any one accusation against this band of holy men." And their consciousness of innoccence induced Paul triumphantly to put the question, "Who shall lay any thing to the charge of God's chosen people?" But had such violence any effect in suppressing their zeal or diminishing their numbers? "On the contrary the indignant Philo, "all men vated by their integrity and l unite with them as with me enjoy the true freedom of nat miring their communion and lil which language cannot descril which is the surest pledge of a and perfect life." To the sam adds our Apostle: "Nay, in a things we are more than con through him that loved us; fo persuaded that neither death, n nor angels, nor principalitie powers, nor things present, nor to come, nor height, nor dep any other creature, shall be separate us from the love o which is in Christ Jesus our Lo

J. JO

Letter from the late Rev. Job to Mr. Joseph Jevans, on th trine of Necessity.

Dear Sir, *April* 29, 1

I SHALL be glad to give y assistance in my power course of your studies; but the question concerning which you desire my thoughts, that I a capable of solving or giving y light into, than the questio propose. Indeed, it is a subjec ver did understand, and I believ shall understand while I am world. It is the most intrica ject in the sciences: and I reu Milton, when he would descri employment of the fallen ang presents them as arguing and de about free-will, free agency, nec &c., &c., and represents them endless mazes lost." I (for studied the controversy as ca as I could, and read the books then had been written upon it I never could get clear and c ideas upon the subject. I fou surmountable difficulties on bot of the question, and could means solve some very puzzlin ries that the patrons of eac might and did suggest. I never so much satisfaction on the s as since I read Beattie, as he do puzzle me with nice scholastic d tions, but refers to my feelings. if I may trust them, I think a free agent.

I have another conviction

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cusing me in some
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and his proof of the
e guilt of the heathen
ess revelation,) I can
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ree agency all vanish,
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to which various and even contradictory ideas may be and have been fixed, and arguing and disputing on both sides without clear ideas. I apprehend what immediately influences our temper and practice is a general and clear idea, that God knows all things, and will bring every work into judgment. There I must rest. You will never have occasion, and I hope never have inclination, to bring this controversy into the pulpit; nor do I apprehend that the determining of it so much affects the leading truths of the gospel as some have supposed. I have known many, who were in the scheme of necessity, but I never could conclude it from their sermons and prayers. These were expressed in such a manner, as plainly to intimate, that man was a free agent. Dr. Watts's Essay on the Freedom of Will in Creatures, is a good piece, and deserves your careful perusal and study. Collins, as far as I understand him, shuffles egregiously. I presume I have left you as much in the dark as before. But now my faculties begin to fail me. I am scarce fit to write upon any subject, much less on one so abstruse as this. I think upon the whole every man's reason and experience and feelings will teach him that he is a free agent, and no man would think otherwise, except he had some metaphysical notions put into his head.

Is it not something strange, that Edwards and Dr. Priestley (whose schemes of divinity are *toto cælo* different) should both be champions, strenuous champions, for necessity? But thus extremes meet. And you will often see reason to remark this, as you proceed in the course of your studies. When you meet with such texts as these, Why will ye die, O house of Israel? I would have gathered you but ye would not. Ye will not come unto me, &c.; and all those where the ruin of sinners is charged upon themselves, think what an idea we must entertain of God and his word, if men have not a natural liberty to hear and to obey, and some kind of moral liberty too! But enough of this dry subject.

The manner in which you write pleases me much, and especially the modesty with which you propose the

difficulties which press upon you. Such studies and difficulties have great use in opening the mind, and preventing conceit and confidence. They read us daily lessons of humility and self-diffidence, and the necessity of earnest prayer to the Father of lights, that he would open our understanding, guide us into truth, and keep us from error on the right hand and on the left.

I am,
Your sincere friend and servant,
JOB ORTON.

SIR, *March* 5, 1825.

I AM much obliged to Dr. Pye Smith (pp. 77—81) for his civil and early attention to the questions I proposed to him in the Mon. Repos. (p. 17). To the first his answer appears unexceptionable. His definition of the term personal holiness is clear and accurate. The second and third questions are shortly answered by an affirmative and a negative. As to the fourth, after giving much attention to the *Remarks*, I am not sure I understand the answer: perhaps the terms I used did not convey a clear and accurate meaning. I request the favour of you to allow me space in a succeeding Number for a few remarks and one short question, that I may endeavour to remove the uncertainty.

"The term Justification," says the learned gentleman, "expresses a state or relation with respect to God. It therefore does not admit of degress: it either is or is not. The *act* of Justification is the judicial decision of the Supreme Moral Ruler, by which he pardons the sins of those who are the subjects of this blessing, and bestows upon them the enjoyment of perfect and eternal happiness."

When we speak of the moral characters of individuals, and use the language of blame or commendation, we usually have reference to their condition, to the advantages or disadvantages of the circumstances they are placed in. So also in our estimate of the attainments they are supposed to have made in virtue or personal holiness, we judge relatively rather than absolutely. Dr. Smith appears to have formed his estimate of "true Christians, who are justified before God" in this manner, in that part of his letter beginning with the words, "As among unconverted par 79. . I refer to, rather than passage, that I may not intr your pages.

Keeping in mind the abo tion of the act of Justifica the rule by which we esti moral characters of mankind submit the following questic every individual be include act of Justification, who has to the utmost of his power t for attaining personal holine within his reach by the Supi ral Ruler?

Should Dr. Smith favour an answer to this question as as he has replied to the thre I shall probably intrude up few remarks upon his and of Justification before God: bably the difference betwee not so great as from the Doc expressions I was led to exp request that I would read Mi Sermon, I shall most cheerf ply with.

THOMAS GI

Two Letters of Dr. Pa

THE death of DR. PARR announced in our pre ber, will be followed, we granted, by the publication of his correspondence; wh his wide connexion, from th character and station of hi from his habit of writing e in a finished style, and from ness in speaking of himself ring his opinions, cannot fai exceedingly interesting. Th ing Letters have been already in the Life of the late Dr. of Manchester, prefixed to t of his Works, in 4 vols. 8v son, Edward Percival, M. D lin; but so many years ha since that publication, and few hands, that we believe gratify most of our reade printing them.

The first letter was add the Rev. *T. B. Percival*, i ledgment of a copy of his S Hospital Duties. This gent the eldest son of Dr. Perciva chester, and, though brou Dissenter, conformed to th

ınd. A curious letter of Arch- Paley's to the father, on this is copied into the Mon. Repos. 68. In the same place is brief notice of the Rev. T. B. who died May 27, 1798, in year of his age.

cond letter was addressed to ival himself on the receipt of on Medical Jurisprudence. pondent in the Mon. Repos., lace just specified, had made marks upon Dr. Percival's as a Dissenter, and these out, in the same volume, III. a vindication of Dr. Percival's , with some account of him, pen of Mr. Higginson, then port, now of Derby. Dr. Per- the first student on the list Warrington Academy (Mon. III. 5), and a pleasing me- him is given by the historian Establishment (Mon. Repos. &c.). A character from his Mr. Seddon, of Manchester, seen in the account of Dr. n's pupils, Mon. Repos. V.).

LETTER I.

e Rev. Samuel Parr, LL. D. to Rev. T. B. Percival, LL. B.

rned hither, a few days ago, mingham, where I had an op- of receiving the publication,* our father did me the honour of for my acceptance. Permit me , through you, my thankful ac- gments for this mark of his at- and to assure you, that the which you have chosen, and the n which you stand to Dr. Per- e me, on this occasion, a much uriosity than I usually feel in wn to the perusal of sermons, e I have reason to presume that well intended, and well written. ot accustomed to trifle with my dents, or to degrade myself by a of vague and trite panegyric ; a, Sir, I speak only the language d sincere commendation, when my expectations, high and eager ere, have not been disappointed. riking and peculiar felicity, you ded the elegance of a disserta- the seriousness of a sermon. s are selected with propriety, and arranged with exactness ; your style is polished without gaudiness, and animated without extravagance. Your remarks are such as could occur only to a mind deeply interested in the subject, and amply qualified for the discussion of it by frequent and accurate observation. In the appeals which you have made to the passions of your hearers, you have wisely abstained from popular and rampant exaggeration, and the facts which you have set before their understandings, equally deserve consideration from every prejudiced objector, and every enlightened well-wisher to the Institution which you meant to recommend. Through the range which you have taken over the various classes of duty assigned to persons of various professions, you will find a willing and attentive follower in every man who is capable of reflecting on that happy order of things, in which earthly and spiritual wisdom, compassion and piety, the diligence of the unlearned, and the skill of the learned, are all made to co-operate in the great and sacred cause of benevolence. Of philosophy you have employed enough, and not more than enough, to infuse fresh vigour into some of the more important parts ; and over the whole you have sprinkled the precious dew of scripture, judiciously and reverently.

Such, Sir, are the impressions left upon my mind by the perusal of your excellent discourse ; and perhaps you will not be displeased to hear that my very accomplished and worthy friend, Dr. Johnstone, spoke of it in terms of approbation similar to my own. In regard to the advertisement which is prefixed to it in the name of Dr. Percival, I could not read it without a pang. I cannot reflect upon it without strong emotions of sympathy with him on the loss of such a son, trained up, under the auspicious example of such a father, to erudition, science and virtue. Present, Sir, I beg of you, my best respects to Dr. Percival ; and forgive me, Sir, when I entreat, and even exhort you to soothe the anguish of his soul, by redoubling your own efforts in the acquisition of knowledge, in the exercise of humanity, and in the diffusion of those sound and salutary instructions which unite the best interests of society with the pure and sublime principles of true religion.

With great esteem for your talents, and unfeigned wishes for your welfare, &c.

LETTER II.

From the same to Dr. Percival.

Hatton, Sept. 24, 1794.

Permit me to thank you for the kind

ourse on Hospital Duties," r. T. B. Percival, annexed to se on "Medical Ethics."

and elegant letter which I last week had the honour of receiving from you; and to assure you that nothing but the pressure of numerous, and some of them important matters, would have prevented me from making a more early acknowledgment. I am not only no stranger to the respectability of your general character, but I have read with great attention and great satisfaction several of the works by which you have adorned your profession, and endeavoured ably to enlighten and improve mankind: you have a right therefore to call upon my gratitude as well as my politeness, when you are disposed to ask my opinion upon any intended publication; and you may depend both upon my earnestness to judge rightly, and my readiness to communicate my judgment fairly and respectfully. I ought to do so whether I consider the importance of the subject, or the abilities and virtues of the writer. Last night I received a copy of your work on Medical Jurisprudence, and this morning I have given to the perusal of it all the time I could spare from some critical inquiries which I am making for the use of an old friend, and the result of which I must communicate by to-day's post.

I have read the three first chapters, and in no one instance did I feel one moment's hesitation in assenting to your sage and humane observations. The sight of Beccaria's name forcibly hurried away my eye to the last chapter; and there I found some difficulties which, after reconsidering them, I shall take the liberty to communicate.

You will excuse me for stating that my father was an apothecary and surgeon at Harrow; that he was a man of very robust and vigorous intellect; that he wished to educate me in that profession which boasts of Dr. Percival as one of its noblest ornaments; that for two or three years I attended to his business; and that I have long been in the habit of reading on medical subjects. The great advantage I have derived from these circumstances is, that I have found opportunities for conversation and friendship with a class of men whom, after a long and attentive survey of character, I have found to be the most enlightened professional persons in the circle of human arts and sciences.

Give me leave to congratulate you on the happy and honourable situation of your very accomplished son, and to express my sincere hope that in his encreasing knowledge and future prospects you may find some consolation for your melancholy loss.

. . . . . .

Testimony of Josephus to

THE passage in Josepha to our Lord has been referred to in our numbers judge our readers will be gra the following translation, *Revue Encyclopédique*, of a a late German publication o ject.

Ueber des Flavius Josephus von Christo—On the Te Josephus concerning Jes
By C. F. Bœhmert. Lei

The authenticity of a pass historian Josephus is here M. Eichstaedt, in his inge profound researches, seem an end to the discussion of ject, by proving that Jos not the author of the passa ing Jesus Christ, and attri interpolation to a Christian at the end of the third cen Bœhmert, however, is not opposing so formidable an He shews calmness and e examining the question, an says merits the serious at his adversaries. He seeks of the authenticity of the lating to Jesus in the life ar racter of Josephus. His ter is dedicated to the li author; which was needful him in the second to poi character. This task was, less, attended with difficulty was frequently inconsistent self in his actions. M. proves that he was governe tion, and by an anxiety f sonal safety: but the Jewis in some measure atoned fo fects by his uprightness; f truth, and he was exempt narrow views of his nation. inconsistencies, M. Bœhm out his characteristic points an Israelite and an historia siders that, as an historia not only capable of narrat which passed under his ow that he was firmly resolved impartially all that he k truth. M. Bœhmert gives in proof of this assertion. qualified, has Josephus Jesus Christ? Has he spo as he is spoken of in the

No one doubts that Jose-
ble to treat of the subject,
hmert proves that he was
do it, since he must have
f absolutely under the ne-
oing so. However unpleas-
ic might be to him, could
ng the history of his coun-
mentioning the founder of
ch was regarded so favour-
ave members even amongst
ts at the emperor's court?
sephus then make mention
impostors, each of whom
lf out to be the long-ex-
iverer of the Jews? He
hout doubt, remain igno-
character of the true Mes-
e could not pass him over
even his connexions at the
d oblige him to speak on
. Flavius Cleoners and his
itilla, who were so nearly
with the emperor by the
od, and who had so much
at court when Josephus
e Christians; Epaphroditus,
d him to write, appears to
one also. Thus the first
resolved. The solution of
— whether Josephus did
mself concerning Jesus in
ful terms attributed to him
tainly much more difficult.
ert founds an affirmative
the impartiality and fidelity
torian. He then treats on
l evidence of the testimony,
g that no reason can be
r denying it to be written
us. He lastly refutes the
of those who espouse the
opinion, and especially dis-
himself by repelling the
which they draw from the
Justin, Origen and Photius.

, with your correspondent
dward Taylor of Norwich (in
Number,) that the Orthodox
may judge better than to
the inconsiderate quarrel
lately taken place in Man-
For I apprehend no good
of it to either of the parties
Certain it is that if the
byterian chapels, and the
nected with them, do not of
ong to those who are in pos-
session, they who seem to covet them have no better claim.

These persons should recollect that the three denominations of Independents, Baptists and Presbyterians, have always subsisted as distinct sects ever since the Act of Toleration, or rather perhaps from the passing of the Act of Uniformity. And though the differences which existed between them may not in this age appear very important, they were considered matters of consequence by our ancestors, who assuredly never intended that the chapels they erected for Presbyterian worship, and the funds with which they endowed them, should be enjoyed by Independents or Baptists. The champions of Orthodoxy in the present controversy have overlooked this, and affect to claim fellowship with the old Presbyterians under the general name of Orthodox Dissenters. But this will not do. Mere Orthodoxy will not give strangers a right either to our chapels or our funds—and the Calvinistic Methodists, or the Church of England, might claim them with as much propriety as either Independents or Baptists. In short, the pretension must be scouted by every considerate man, as presumptuous and altogether unfounded, not to call it dishonest and unprincipled. So that even admitting, what generally speaking I do not believe, that by the Trust Deeds the doctrines called Orthodox are required to be preached in these chapels, it comes to this, that if the present possessors have not a right to them, nobody else has, and according to the admission of Mr. Hadfield, the principal advocate of this scheme of spoliation, who is I understand an attorney in Manchester, they belong as unclaimed property to the Crown.*

Let us hear no more then of holding property from its lawful owners, or of malverters of trusts, whom Dr. Pye Smith, in allusion I conceive to this subject, candidly classes with *thieves*.† Surely those into whose hands this property has descended from their fore-

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* See this gentleman's letter in the Manchester Gazette, Nov. 20, under the signature of Another Orthodox Dissenter.

† See the note to his reply to Mr. Gibson's questions in the last Number of the Repository.

fathers may wait till somebody can shew a better title to it, or till the Crown asserts its claim. So much for the question in a legal view.

If the zealots of Orthodoxy still say there is a moral offence in using these chapels and funds for the celebration of a worship which their founders disapproved, they do not consider perhaps how far this doctrine will carry them. On this principle the Reformation could hardly have taken place; for the Roman Catholics must have been left in possession of all the churches and church property which the zeal of our Popish ancestors had founded. Dr. Pye Smith, to be consistent, must include Cranmer and Ridley and the other heads of the Reformation in England, nay Luther and John Calvin himself, in his list of thieves.—Further, the early Christians, after the accession of Constantine, converted some of the temples erected in honour of the Heathen gods into Christian Churches. The Pantheon at Rome remains an instance of it to this day. Are those pious Christians to be classed with thieves? Nay more, the great Apostle of the Gentiles preached Christianity and the abrogation of the Mosaic dispensation in the Synogogues erected by Jews for Jewish worship only. What will the learned Doctor say to this? I leave it for his consideration.

The truth is, that the intentions of the pious and benevolent founders of institutions either religious or charitable cannot, in the changes of the world, be always exactly fulfilled.

"New scenes arise and different views engage."

And I conceive that Trustees who hold property of this kind have a right, when the exact fulfilment of the intentions of the founders is impracticable or inexpedient, to consider what might probably have been the views of the founders under the new circumstances which may have arisen, and what upon the whole is best to be done. At all events they cannot be charged with *dishonest* malversation, unless they apply funds destined for a public object to their own private emolument.

In conclusion, though we may differ on some important points from our worthy ancestors, it may be hoped that in what is essential we stil with them. They could not sistently with the great princ dissent, the right of private jud shackle their posterity by the i tion of a creed; nor is it p that they in general attempted is evident, from the Manchest troversy on this subject, that who assume the contrary, do mere conjecture. The argum most of them seems to be— founders of this chapel were dox, the congregation is now rian, therefore the chapel bel us." But Mr. Hadfield, the at does not jump so fast to a conc When asked the question, "if Street Chapel does not belong congregation, to whom does long?" He says, "I can do n without the deeds; shew me th and I'll tell you to whom it be A modest request truly, whic lawyer, he should have known no right to make. But it she these people are in real ignor the subject on which they p to give so confident an opinion may then equally despise the and the railing of envious big while we differ somewhat fro forefathers on matters of doctr of discipline, we take care th practice shall be no disgrace t

A PRESBYTERI

Birmingha

February 18, 1

SIR,

AS I am compelled by the which thinketh no evil to that you would not, knowingly the Monthly Repository to be the inventor or circulator of fal I confidently expect that you me the justice to contradict a tion which, I am informed, wa in reference to myself by some in the reviewing department number for January. In a crit a pamphlet entitled "The Pl Warned," it is affirmed, that published a sermon, alluding, pose, to "The Scoffer Admon which is taken from the wo Archbishop Tillotson. Now, I statement of the Reviewer's, him alone I reply, is altogethe rect, as a comparison of my di with that of the Primate will

abundantly prove. I have given, it is true, some extracts from Tillotson, but they are acknowledged to be his, and in one or two places I have also adopted a similar train of thinking, as was to be looked for in the discussion of a subject too definite to allow of much latitude of illustration; but that the similarity is such as to amount to a plagiarism, I most positively deny, and for the truth of my assertion I refer to the sermons. If the Reviewer has read them he must know that he has done me injustice, but whether he has or not, he has paid me a compliment in attributing my production to the pen of so pious and elegant a writer as that bright ornament of the Church of England.

As I am anxious that a contradiction of the assertion should appear in your March number, I make this communication upon the report of my friend, without losing a post by endeavouring to procure a sight of the Repository for myself.

J. A. JAMES.

[The passage complained of by Mr. James is in pp. 60, 61, of the present volume; the writer of it has sent us the following remarks upon Mr. James's letter, in fulfilment of the pledge given p. 128.

"I have examined the charges of the author of 'The Plagiary Warned,' with Mr. James's 'Scoffer Admonished,' and Tillotson's Sermons lying before me, and the result is, that I find the author of the pamphlet generally correct in his facts, though somewhat too severe in his strictures. Consciously or unconsciously, Mr. James evidently formed the plan of his sermon upon the Archbishop's second sermon, entitled 'The Folly of Scoffing at Religion;' and it can scarcely have been *unconsciously*, since he refers to Tillotson, but in a general way. Some passages and remarks, and those not a little striking, are taken by Mr. James from that great writer without acknowledgment. This appears to me to be not quite honourable. What use Mr. James may have made of the Archbishop in other publications I have no means of ascertaining; nor am I at all concerned in any charge but that to which his letter refers. As to this, the charge of 'Plagiarism' is full strong. I do not acquit Mr. James of all blame, but he now appears to me less blameable, with regard to this one point, which alone I have examined, than he did when under the impression which was made upon me by the Birmingham pamphlet, I penned the paragraph of which Mr. James complains.

"I must in honour say further that one or two expressions of mine require qualification. The reader might suppose that Mr. James was accused of taking an entire sermon of Archbishop Tillotson's and giving it to the world as his own. This, though a natural interpretation of my language, hastily written, would be an incorrect representation of my own view of the case. I wish, therefore, to alter the statement, so as to charge Mr. James with no more than using passages of Tillotson's without that specific acknowledgment which is usual amongst respectable writers.

"As I have fallen into some error in the use of the pen, it behoves me especially to be lenient towards similar errors in others; and if my heedless over-statement have caused any uneasiness to Mr. James, or done injustice to him in the mind of any reader, I beg that he and they will accept my sincere expression of regret."]

New Version of Isaiah's celebrated Prophecy respecting Jesus Christ, ch. lii. 13—15, liii. 1—12.

[Mr. Probert has obligingly sent us the Hebrew text of the above passage, with a few corrections, and also a Welsh Version corrected by Dr. Pughe, but we fear the majority of our readers would not thank us for laying before them a page or two of Welsh and Hebrew, however interesting they might be to the students of these languages. Ed.]

13. LO, my servant shall impart wisdom:
He shall be raised up, be exalted, and become very high.

14. So that multitudes shall be greatly astonished at him.
Though his form is disfigured by men,
And his beauty by the sons of Adam;
15. Yet many nations shall gaze
Upon him, and kings shall shut their mouths.
For that which has not been related to them, they shall see:
And that which they have not heard, they shall set themselves to consider.

Ch. liii. 1. Who hath believed our report?
And to whom is the arm of Jehovah revealed?
2. For he shall grow up before him as a tender plant,
And as a root out of an arid soil.
There appeared no beauty in him,
Nor honour, that we should reverence him,
Nor dignity, that we should desire him.
3. He was despised and rejected by men,
A man of sorrows and acquainted with pain.
He concealed, as it were, his face from us;
He was despised, and we did not esteem him.
4. Surely he supported our wounds,
And bore our injuries;
And we beheld him expiring,
As smitten of God and afflicted.
5. But he was wounded by our crimes,
Smitten by our misdeeds.
The information of our peace is by him,
And through his teaching we are healed.
6. All of us, like sheep, have wandered,
Every man in his own way,
And Jehovah permitted to strike through him the iniquities of us all.
7. He was brought forth and required to answer,
But he did not open his lips.
Like a lamb he was led to the slaughtering-place,
And like a sheep that is dumb before her shearers,
So he did not open his mouth.
8. By oppression and by judgment he was taken,
And who can declare the crime of his countrymen?
For he was separated from the land of the living;
By the iniquity of my people he was smitten to death.
9. For he made his grave with the wicked,
And with the wealthy in his death.
Though he did no evil,
Nor was deceit in his lips,
10. Yet Jehovah was pleased to smite him with pain.
Though his life was placed as a sin-offering,
He shall see his seed, he shall be enabled to prolong his days,
And the pleasure of Jehovah shall prosper in his hand.
11. He shall see of the labour of his life and be satisfied;
Through his knowledge he shall justify many servants,
And shall take away their iniquities.
12. Therefore I will divide him a share with the mighty,
And with the powerful he shall divide the spoil,
Because that he exposed his life to death,
And was numbered with the wicked;
So he shall take away the sins of many,
And mediate for transgressors.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

...Additional Letters ad... the Ven. and Rev. Francis ..., M. A., Archdeacon of ..., in Reply to his Animad... Three former Letters, ...ended to a Charge, deli... the Clergy of his Arch... in August, 1823. By C. ... York, printed. Sold ... by Longman and Co., Hunter. 1824. 8vo. pp.

...tle-page sufficiently ex... the occasion of Mr. Well... and appearance on the ...versy. It could hardly ... that the Archdeacon of ...uld permit the "Three ...es altogether in silence: ...ed upon the nature, the ...e temper of his reply, ...ould be again noticed by ...hese Letters. Had the ...is opponent declined to ...y further combat with ... resolution would have ... by all the laws of ho... fare. To the increased ... respect of the friends of ...h, our author is, never... ...ed, for determining to ...ntest: in animadverting ... Archdeacon Wrangham, ...d fresh light on many ...bjects, and given addi... ...h to his former reason... ...usions.

...ist accuses, but has not ...n of several impropriet... ...nagement of the contro... ...ems, in particular, to ...t the charges which, we ...red to say, himself has ...nadvisedly accumulated ...ian Christians, and their ...ded as "calumnious." ...arges Mr. Wellbeloved ...em to be: and to such ... has been "accustomed ...haps not in its most ...tation, but yet not with... ...rity of Dr. Johnson,* ...ng."—P. 7.

Johnson's English Dictionary, in v. '*Calumny*,' and the example cited from *Sir W. Temple*."

* "— *calumniating* and *vilifying*— usually include the notion of *falsehood*." J. H. Tooke, in Westminster Hall, April 30, 1792. And see Dr. Maltby's Sermons, Vol. II. p. 570.

Certainly, this is not the *most common* acceptation of the word. A *calumny* is a known and wilful falsehood, devised and uttered, *for the sake of injury*. That is not calumnious, which is not false:* that is calumnious, which, being known to be false, or which, (and it is frequently the same thing,) not being *personally* ascertained to be true, is said or written, in the way of accusation or reproach. The author of the "Three Letters," therefore, has been perfectly correct in charging the Archdeacon of Cleveland, the Archbishop of Dublin, and some other dignitaries, with the guilt of *calumniating* Unitarian Christians; and he has made the charge without asperity or aggravation. Where, in a moral view, is the difference between the man whose malicious invention arraigns his neighbours of faults and crimes, and the man who, actuated by the same deadly hatred, the same blind and implacable hostility, adopts and circulates the fabrication, against evidence, and *without inquiry*?

Archdeacon Wrangham scorns to be suspected of being governed, in his polemical labours, by any motives of self-interest or preferment. His opponent, it appears, had spoken, in the beginning of the first of the "Three Letters," of the efforts of those who misrepresent Unitarians as "inglorious, but not unprofitable." This Mr. Wellbeloved said generally, and with no individual or personal application. He barely stated a fact, and a fact which he was fully warranted to state. The offence which the dignitary has taken at this language, on the part of his antagonist, is entirely unreasonable. Let us admit that *he* looks for no preferment, as the recompense of these services, in behalf of the Established Church: we are sure that,

unless he can better defend its ereeds, and uphold its credit, he merits none. Pp. 8—11.

He represents the writer of the "Three Letters" as "volunteering an attack, not particularly called for," upon the Archdeacon of Cleveland. In the beginning of that appendix, on which Mr. Wellbeloved is now animadverting, this remarkable language occurs: "The conclusiveness of my arguments in favour of the divinity of Jesus Christ has been somewhat uncourteously denied by the Rev. C. Wellbeloved:" and in the next sentence the dignitary speaks of "Three Letters addressed to him *upon the same subject.*" How extremely unfair and incorrect this representation is, our readers must be sensible; since they cannot but have perceived that the examination of Archdeacon Wrangham's arguments for the deity of Jesus Christ, occupies a comparatively small portion of the letters, and holds in them professedly a subordinate station. His opponent complains with reason of such a *ruse de guerre:*

"You thus keep out of sight," he says, "the injustice of which you have been guilty towards Unitarians, and of which I may confidently affirm that you have been convicted; and, at the same time, greatly magnify the improprieties of temper of which you accuse me; by leading your readers to conclude that they have been manifested, not where some excuse might be offered for them, in the repelling of misrepresentation and calumny aimed at illustrious characters, but where they cannot for a moment be tolerated, in the investigation of religious doctrines, and the interpretation of sacred Scripture."—Pp. 11, 12.

Mr. Wellbeloved thinks it of importance to state, what was really the purport [purpose] of the "Three Letters," and what, if he mistakes not, they have effected: "They were designed to vindicate, and they have vindicated, as they proposed, the doctrines and the advocates of Unitarianism from many severe, and unfounded, accusations, and have shewn how disingenuous, how disreputable, and how unsafe it is for one orthodox writer after another, to go on repeating charges against an unpopular and a hated sect, without being at the pains to examine the foundation on which these charges rest."—Pp. 15, 16.

The Archdeacon of Cleveland that he is chargeable with "errors, incurred chiefly duri hurry of various occupations by upon a memory once good, a too confidently trusted." On t worthy plea our author besto animadversion which it deserve

"No one who looks into your pendix, can for a moment imagin failing and treacherous memory pleaded. That memory cannot b wise than fully stored and te (whatever may be thought of the its possessor,) which can lay un tribution so many writers of all a of all descriptions, Christian Fat Heathen Philosophers, Racovia Remonstrants, Dramatists and to furnish a heap of learned lum dust of which cannot fail to 'b eyes of the quick-sighted,' and u weight of which, it must be nea raculous, if a poor Unitarian escape being crushed to death."—

Convicted of unfairness, illfi and misrepresentation, and pr have depended implicitly upon and Nares, and Rennell, and o the same school, and not only retailed but even to have agg their blunders, Archdeacon Wr pleads, however, that he "n professed originality."

"But," observes his opponent ther a treacherous memory, nor t occasioned by various avocations, acknowledged use of the works o controversialists, can justify an bringing against doctrines whic approves, and those who consci maintain them, charges which h carefully examined, and which h support, designed to undermine t of both."—Ib.

Our author's grave and b remonstrance with the dignita mode of theological warfare suitable to the serious subjects gious controversy, contains a challenge and a judicious caut

"We do not sue for peace, w expect friendship; but we hav to look for fair dealing and l opposition. Put forth all your against our doctrines and our ar we have no fear for the result; dle not with our motives, assail characters, refrain from misre tions; do not seek to destroy o by attacking our intellectual, li moral attainments."—P. 19.

iter of the "Three Addi-ers" represents the inefficacy ral attempts of Horsley, Ma-&c., to destroy the credit of ley and Mr. Belsham: and kes occasion further to vin-memory of the Historian of ptions of Christianity and ter of the Editor of the Im-sion.*

shewn most satisfactorily Version was not intended, calculated, to mislead, Mr. d passes on to "a new he dignitary's "indictment an impostors taken ex τε m the green or purple bag bishop of Dublin:" it re-unprincipled and treacher-tion, entitled 'Dr. Watts's Moral Songs for Children, l altered, so as to render eneral Use, to which are ort Catechism and Prayers. rimmer.'" This little vo-Archdeacon of Cleveland Unitarians. The accusa-een previously refuted:† f fact ought to have been as already set to rest; but ntial for the author of the dditional Letters" not to he charge, when so wan-ted:

k with such a title do exist, e existed, it is the height of make the Unitarians at large for its unpardonable disinge-As a body they know nothing Sir, I am persuaded, have his book, and have no further e with it, than what you have n the '*Discourses*,' &c., of I would call upon you to spe-e of its publication, and the printer."—P. 30.

a fair and manly and deci-. Archdeacon Wrangham doubt, have specified these ces, had he met with the estion. Will he still plead no where professes origi-Will he still complain that the counts of his indictment are denominated *calumnious?*

His next censure falls upon the revered and guileless confessor Lindsey. It is of great importance that the dignitary's own words be cited:

"Nor will I leave," he declares, "wholly unnoticed the *trick* played off under the mask of Dr. S. Clarke. Dr. C.'s interleaved Book of Common Prayer, deposited by his son in the British Museum in 1768, is represented to retain, both in the doxology and in the commencement of the Litany, the names of the Three Divine Persons, (and, in the latter, the three-fold invocation,) as well as the service for Trinity Sunday; with a doxology appended to the Thanksgiving from the Apocalypse, implying a more solemn worship of Christ than that which is at present in use. And yet the Unitarian Prayer-Book, which, however, I have never seen, is said to be entitled by its successive editors, Lindsey and Belsham, 'The Book of Common Prayer, *reformed according to the plan of the late Dr. Samuel Clarke.*'"—Pp. 31, 32.

Is represented to retain!—which I have never seen!—is said to be entitled!—We doubt whether the pages of theological controversy exhibit any thing more disgraceful to the most careless or most rancorous of their authors. Let our readers, and let the Archdeacon of Cleveland attend to Mr. Wellbeloved's judgment of it:

"And so this very serious charge of practising deceit in the important and momentous concern of framing a work to be used in the worship of that omniscient Being, who delighteth in sincerity, is brought on the ground of hearsay and conjecture alone, against a man whose life was a pattern of Christian simplicity, who in all his transactions was scrupulously sincere and upright, and who for the sake of truth and conscience sacrificed the reasonable expectation of *palaces and purple and preferment.*"—P. 32.

The author of the "Three Additional Letters" has "*never seen* Dr. Clarke's interleaved copy of the Common Prayer." But from *unquestionable vouchers*, to which we shall give references at the foot of the page, he demonstrates the correctness of the title of the Liturgy used in the chapel in Essex Street.*

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part of Mr. Wellbeloved's se-pp. 20, 21, note, appears the racted in the Mon. Repos.

. Carpenter. See *Examina-*. 50—54.

* Lindsey's Apology, &c., 199, &c., 4th ed., Conversations on Christian Idolatry, 136, Hist. View, &c., 235.

It would appear that Archdeacon Wrangham delights in being "an accuser of the brethren." He renews his charges against Dr. Priestley, v. g. temerity of assertion, ignorance of the Greek language, &c., &c. These Mr. Wellbeloved considers in detail, and shews to be destitute of foundation.*

As to Dr. Priestley's daring position, that our Saviour misunderstood and misapplied the prophecies of the Old Testament relating to the Messiah, the writer of the "Three Additional Letters," while he undertakes not the defence or justification of every position advanced by that celebrated person, admirably observes, however, that

"If there be any one subject in the whole compass of theological inquiry peculiarly encumbered with difficulties, it is that which relates to the application of the prophecies of the Old Testament, to the persons and events mentioned in the New Testament. He who is insensible to these difficulties, I will venture to assert, has never paid to this important subject the attention it demands. And no real theologian of a liberal spirit, would endeavour to excite or keep alive prejudices against another, especially if he had given indubitable evidence of his being a believer in Divine Revelation, by exposing to the censure of those who cannot be supposed to know all the perplexities of the subject, any speculations into which his inquiries may have led him."—P. 49.

These are the dictates of sound knowledge and good sense, of real candour and liberality. By quotations from Dr. Priestley's papers in the *Theological Repository*, Mr. Wellbeloved illustrates the object and spirit of the speculations to which he has referred. Nor should it be forgotten that on this very subject of *the application of prophecy*, the illustrious Grotius entertained sentiments, and hazarded positions, which the Wranghams of his age would have termed *daring*.† It is enough for us to be persuaded that Jesus is the Christ, the predicted Messiah. For ourselves, we believe that our Lord and his apostles were perfectly acquainted the prophecies relating to him. remains, however, to exercise t bour of future critics and expos and he who could afford clear more accurate information conc the modes and forms of citatior the Old Testament in the time Saviour, would bestow no trifli nefit on the Christian world.

We go on to our author's no an assertion of the late Dr. Ston who said, (αυτος εφη,) that "Pr was one of the most mischievou in religion, politics and chicane nation ever knew; a proud, passi conceited man." Such langua agree with Mr. Wellbeloved, serves nothing more or better direct contradiction." It is unsupported and flagrantly err *assertion*, and derives no au from the qualifications of the who threw it out. We are w quainted with those letters James Stonhouse, in one of w appears.* Had we not pre heard much of the writer; h been left to take our views of h racter solely from these comm tions to his friend and curat Stedman——communications, ought never to have been pub and which exhibit a perfect c with those of *Orton* to the sam vidual—our judgment of his in and his feelings could not hav favourable. The darling subj Dr. Stonhouse's letters is *h* We will not confound foibles an ties with vices: but we shall w fear pronounce that such a ma luable as we believe him to hav *could not* form a correct and im estimate of Dr. Priestley, to works, and whose society, we c ture that he was almost, if no gether, a stranger.

There follow very excelle seasonable remarks from Arch Wrangham's opponent, on son ther charges preferred by the dig against Mr. Belsham: with a ju reply to these accusations, wh gard "an objection to the sab observance of the first day

* The reference to the Theol. Repository, in p. 49, should be to the *New Series* of that work.

† See Hurd's excellent Sermons at the Warburtonian Lectures, No. VIII., and Bayle's Dictionary, Article *Grotius*.

* P. 329, and, for another proo James Stonhouse's mental infirmi

anon of criticism and the
f the text in Rom. ix. 5,
f the "Three Additional
concluded.—Pp. 57—62.
econd our author resumes
of the alleged orthodoxy
Locke, Sir I. Newton, &c.,
is, not for the purpose, as
acon of Cleveland inaccu-
sents, and inelegantly and
rases it, of "bolstering up
t of vindicating truth, and
asty, illiberal and unjust

Inquiry into the Compara-
Tendency of Trinitarian
rian Doctrines, &c., by
*rks,** [Boston, Massachu-
] the writer of the "Three
Letters," quotes the fol-
ds of Dr. Watts himself,
to his correspondent, the
olman, of Boston, and this
he year before that of his
"I am glad my book of
estions came safe to your
hink I have said every thing
the Son of God, which
ays; *but I could not go so*
y, with some of our ortho-
, that the Son is EQUAL *with*
; because our Lord himself
says, 'The Father is greater
—P. 65 [note].
pages are employed by Mr.
ed (67—87) in a further ex-
of Mr. Locke's theological
with a view to the question,
he were a Trinitarian or an
rian? This renewed and
inquiry our author conducts
t intelligence, discernment,
ty and candour: and it fully
s former representation. No
r of the "Three Letters" or
Three Additional Letters,"
credit to his powers of cri-
d reasoning. Perhaps we
llowed to embrace this op-
of recommending to our
nerally, and especially to
them who make religious

parks, whom the Archdeacon
nd's opponent justly charac-
"a learned and intelligent
tic Unitarian," adds, "The
f this letter, I believe, is re-
ng the files of the Massachu-
orical Society." The reference
e been to p. 393 of the *In-*

knowledge their primary object, the attentive perusal of Locke's correspondence—nor least of that with Limborch: it is a faithful and most engaging picture of the *man*, and discloses his enlightened, supreme attachment to Christian liberty and truth. The absolute unity of God, was a favourite tenet with Locke,* than whom it is probable that no philosopher has done more—if we may not add, so much—for the instruction and improvement of mankind.

The Archdeacon of Cleveland, it seems, has endeavoured to defend the orthodoxy of Sir Isaac Newton. Unitarians, or rather Antitrinitarians, claim the illustrious author of the *Principia*, upon better ground than what the dignitary calls "the Canon of Suppression," than his silence in behalf of received doctrines, than his omission of cautions against any such erroneous tenets. What Mr. Wellbeloved says concerning the writings and history of that most gifted of uninspired men, will satisfy our readers, that he is to be enrolled under the banners of Antitrinitarianism.

We think it especially disgraceful to Archdeacon Wrangham's judgment and candour, that he aims at describing Sir I. Newton's opposition to Whiston's admission into the Royal Society as being produced by the "heresy" of that very honest and meritorious, yet very eccentric, individual. There is no evidence whatever of such having been the ground of the President's objection. Nothing is easier, nothing more natural, than to conceive that reasons quite distinct from this, though not perhaps just and valid, operated to the exclusion of Newton's successor in the Lucasian professorship.—Pp. 87—94.

The case of another Cambridge man, Bishop Edmund Law, is next considered by the dignitary; and with no greater success. Could it antecedently have been supposed, that a clergyman of Archdeacon Wrangham's station, connexions, standing, and literary character, was altogether ignorant of the progress of that Prelate's theological sentiments, or of the variations in the successive editions of the *Considerations*, &c.? Still further, could it have been imagined, that one

* *Familiar Letters*, 339, &c.

who brands Unitarian Christians with "sciolism," with a want of literature no less than of honesty, should be unacquainted with the existence of a *seventh* edition of that work, in which is disclosed a most material change of the author's opinion, in respect of the person of Jesus Christ? Will this be lightly credited, when we affirm it of a man, who had the best means and opportunities of being correctly informed on the subject, and whose bounden duty it was, to know and understand, before he rebuked? Astonished as we are that the Archdeacon of Cleveland should be thus disqualified for estimating the writings and opinions of Bishop Edmund Law, we can scarcely regret the circumstance, when we advert to the opportunity of which the author of the "Three Additional Letters" has so properly availed himself of laying the naked truth before his readers.

"Has," he asks, "the Archdeacon of Cleveland forgotten—for he may be offended, if I suspect him of the sciolism of never having known—that Bishop Law published not only a *sixth* but a SEVENTH edition of his *Considerations*; from which *every passage you have quoted, or referred to, is expunged!* And not only these, but every other, which the *sixth* contained of a similar complexion?"—P. 99.

The date of the *seventh* or *Carlisle* edition of the *Considerations*, of which that of 1820 is substantially a reprint,* we perceive to be 1784. This was about three years before the venerable Prelate's death. In the interval, Paley dedicated to him (Feb. 1785) the "Principles of Moral and Political Philosophy;" whence we are justified in concluding, that Bishop Law remained in full possession of his intellectual faculties—a conclusion which is strengthened by the "Short Memoir" of him from the same pen.

Dr. Whitby's *Last Thoughts*, or, as Archdeacon Wrangham styles them, his "Postreme Thoughts," now come to be discussed. Concerning these the dignitary's "moderation," according to his own account, is "almost," according to Mr. Wellbeloved's, "altogether" disturbed, when he hears "it sturdily maintained that a *whole rabble* of arguments, suddenly bursting upon him *in his ser*. *poor old man* lived to the age c eight) had fairly encountered, mere superiority of force ov preceding and long-maintair clusions."

The writer of the "Thr tional Letters," puts the mat what is obviously the fair issu

"May I be permitted to whether you are acquainted 'Postreme Thoughts' of the Precentor of Sarum? And n further permitted to request, will point out the passages in tl that discover even a comparativ tude of understanding? None confess, are apparent to me. testimony throughout to an in vigorous, to say the least, and t ment as sound, as mark his *Con* or any of his preceding writin 103, 104.

With ROBERT ROBINSON, M beloved cannot part as a Ui though he is by no means inc rank him among the *Illustr* Socinianism. Our author's on the writings, sentiments racter of that very ingenious quent advocate of civil and liberty, are distinguished by l accuracy and good sense. R we have no doubt, became tarian, in opposition to an Ath But scriptural criticism and i tation were not those departu theological literature in whic celled, or with which indeed cultivated much acquaintance. Lardner says of Dr. Watts, is Robinson, "he had never be to a proper way of reasoning a subject"* as *the Divinity of* his *Plea* for which is *declamat* not *argument*.†—Pp. 106, &c.

* Mon. Repos. XV. 524. The edition *of 1820*, retains the errors of the press.

* Mon. Repos. VIII. 721.

† "He does not appear to u derstand the controversy about nity; and has misapplied sever which I have taken the liberty of out to him. He frequently co himself, being in some parts of formance a *Sabellian*, while in o seems to favour the *Athanasian* In reality, I take him to be a S or else I do not understand him. was Mr. Orton's opinion of R famous work. Letters to Stedn XXV. How different from *Si Stonhouse's!* Letters to Ib. No.

the "Three Additional

ot claimed for the Uni-
ciation of the distinguish-
ion Episcopius and Con-
do not feel myself called
whether they were rightly
h characterized in their
s.' Nor am I bound to
rius, Hoadly, or Chil-
do not profess to hold a
for Unitarian writers of
ons; nor does my avowed
hat I should justify every
ny of them may have ad-
est with you every point
choose to moot."—P. 111.

known to our readers,
eloved has engaged in
the Scriptures, for the
; and that, in the pro-
tremely laborious task,
completed his version of
. For such an under-
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nate knowledge of the
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nities, &c., great dili-
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and, not least, a so-
d, a spirit of devotion,
nd impartiality, which
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e sanctuary." Such is
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rvices, the Archdeacon
llows himself to sneer.
reply to the dignitary's
full of manly independ-
rful reasoning: the con-
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tives by which I was in-
r upon the work, will, I
nd animate me as I pro-
l me consolation, whatever
ssue. If I prove, in any
sful, 'the temporary of-
judiced will be outweighed
nt of the reasonable;' if
, as many have in a greater
failed in a similar under-
ne, I shall have the satis-
cting that I have been em-
as usefully and as suitably
on, as I should have been
ten or twelve years upon
rence,' or devoted myself
of the orators and poets,
nd philosophers' of Greece

On another subject, which Archdeacon Wrangham has thought proper to introduce, the author of the "Three Additional Letters," writes with his characteristic modesty, and, at the same time, with a just reprehension of the dignitary's want of courtesy and violation of decorum. From some language of Dr. Carpenter's, which this gentleman has misunderstood and misapplied, occasion is taken in the Appendix of 1823, to speak ironically of "Mr. Wellbeloved's erudition," &c., &c. *A personality* so disgraceful to the individual manifesting it, could not be allowed to pass uncensured:

"Indeed, Sir, Dr. Carpenter has given the world no such assurance of 'Mr. Wellbeloved's erudition;' nor has he said, that any persons are engaged with him in the study of the Greek tragedians, historians and philosophers. He has indeed inserted 'a statement of the course of biblical study pursued in the Academical Institution at York,' but, with the exception of one or two epithets, which I sincerely wish he had not used, he has passed no encomium on myself; and for this I do most cordially thank him. The passage which you have cited, was not intended for me; and I assure you I have too great a dislike to compliments, to appropriate to myself any thing of that nature, which belongs to another. What you have converted into a sarcasm and a sneer, was designed by Dr. Carpenter, to be a merited encomium on one whom I have not only the happiness to call a friend, and a colleague, but to reckon among the members of my family, and who, excluded as he has been, and that I repeat, unjustly, from the 'national halls of learning,' is inferior to the Archdeacon of Cleveland himself only in station and in years."—Pp. 118, 119.

The third and concluding Letter, in this pamphlet, is appropriated to a notice of the Archdeacon of Cleveland's further arguments in behalf of the Trinitarian doctrine. We shall here copy a few sentences in which his opponent exactly describes the state of the controversy, in modern times:

"'Be it the grace and glory of our adversaries' (thus you begin that part of your Appendix [p. 69] to which I am now to attend) 'to struggle for the transposition of a comma, or the extrusion of a medial line in a Greek capital. It is not upon the niceties of philology, however exactly established, that we place the *corner-stone of Christianity.*' No, Sir,

you only struggle for *the retaining* of a medial line in a Greek capital against the authority of the most ancient Greek MSS., the oldest versions, the most ancient Fathers, both Greek and Latin, as is evident from their comments, and all internal evidence; and make it your 'grace and glory' to establish 'our Saviour's Deity,' by the niceties of the doctrine of the Greek article, by the 'Canon of Suppression,' applied to ὁ, ἡ, τὸ. There is an important difference between us, which, however, never seems to occur to you, that we have recourse to such 'niceties of philology,' only in self-defence; whereas your system cannot stand without them, however you may affect to call them 'subordinate evidences.'"—Pp. 121, 122.

Archdeacon Wrangham professes indeed to have "sturdier arguments" at his command; "the announcing star, the ministering angel, the initiatory baptism, the commemorative supper, the brightness of Tabor, the darkness of Calvary, the rending vail, the quaking earth, and the opening grave." This and similar flourishing (for it is nothing better) the writer of the "Three Additional Letters" fully exposes; in accomplishing which object, he proves the incompetency of his opponent, as a commentator on the Scriptures.—Pp. 122—145.

The remainder of the third Letter, is chiefly occupied by a few questions concerning the doctrine of the Trinity: they are proposed for the dignitary's solution; and their pertinency and force are such, that we should be happy to see them printed separately, and put into general circulation.

Of the last paragraph of the "Three Additional Letters," we shall copy the greater portion:

"With these Letters," says Mr. Wellbeloved, "the controversy also, on my part closes. I entered upon it with reluctance; I have pursued it with very painful emotions; and I gladly relinquish it for ever. Yet, Sir, if you are disposed calmly and seriously to discuss the evidence of Unitarianism, on the ground either of Scripture or of ancient testimony, or of both; and on the condition of mingling with it nothing of a personal nature, nothing relating to the supposed consequences of the doctrine, or of the talent and character of those who profess it; such is the importance of the subject, I should not feel myself at liberty to decline the defence of what I hold to be 'the faith which was once delivered unto the saints." But to nothing in of banter or sarcasm, to noth proaching to the style and tempe last two charges, their append notes, from whatever quarter t come, will I attend again."— 158.

Although we have now pl fore our readers a view of M beloved's two sets of Letters, o of duty requires that we ad observations on this controve the state of things, whence arisen; on the manner in whic been pursued; on its nature merits, relatively to some oth or *public* controversies on t general topics, and on the which it addresses to future tants. Such a series of rem shall hope to insert in a f Number of this work.

ART. II.—*Sermons on the S the Bible and on the Doct Christianity, as taught by o Jesus Christ. With an Ap* By Wm. Bruce, D. D., Ser nister of the First Presbyteri gregation, Belfast. Belfast, by John Hodgson. 8vo. p 1824.

THIS volume is in one re novelty. It is an exposit defence of the system of C doctrine denominated Arianism for the last quarter of a cent been left by its professors quietly upon its own merits system, we learn from Dr. Epistle Dedicatory to his congr has been inculcated from the which he so respectably occup a century past, and by him more than a third of that tim now publishes these Sermons request of his hearers, as a re their religious principles, and for the consideration of tho differ from" them.

"In these controversial times duals and societies are called make their sentiments known; minister may deem it his duty people, to explain himself in a fo precise and permanent than oral tion. This is particularly expe those who profess free inquiry, an neither creed nor confession, arti doctrinal catechism, but the God alone."—Epistle Dedicatory,

gratulates his people
liberty in terms be-
tant Dissenter. He
preacher he has been
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id of singularity."
iat "this volume is
the plan of any prior
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istency,

recommended in these
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Grandfather, Drennan
ay and Crombie; and
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be expected in men
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Kirkpatrick, M'Bride
nguished men in their
edecessors, I am not
with precision. With
they have been main-
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nch Protestants, the
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d. pp. ii. iii.

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ay recollect that in

the minutes of the Synod of Ulster for the last year, (Mon. Repos. XIX. 635,) there is a formal contradiction of Dr. Bruce's statement of the progress of Arianism in that ecclesiastical district. We have not heard whether our author has published any justification of his assertion. It is, perhaps, so notorious as to need no confirmation. A Synod may, according to the most approved recipes, make declarations which any honourable individual of the number would not hazard on his own responsibility.

The author further reminds his hearers, that as they have in these sermons his opinions on Christian doctrine, so they have his sentiments on natural religion in his treatise on the being and attributes of God, published at Belfast in 1818, and his thoughts on Church Government in the Appendix to Towgood's Dissenting Gentleman's Letters, printed at Newry, in 1816, which was made use of in the history that we gave in our last volume (pp. 641, 705) of the Irish Presbyterians.*

The Sermons are on the following subjects: I. On the Study of the Bible. II. On the most profitable mode of Reading the Bible. III. On the Interpretation of the Bible. IV. On Mysteries. V. On our Saviour's Doctrine concerning God. VI. On our Saviour's Doctrine concerning himself and the Holy Spirit. VII. On the Pre-existence and Example of Christ. VIII. On the Intercession of Christ. IX. On Predestination, Election and Reprobation. X. On Original Sin. XI. On Atonement. XII. The same Subject continued. XIII. On Universal Redemption and Future Punishmen. XIV. On the Necessity of Redemption. The Appendix consists of notes chiefly extracts from the writings of Divines.

We are much pleased with the Ser-

* In a list of the author's publications at the end of the volume, the only work of his not introduced above, is "Literary Essays on the Influence of Political Revolutions on the Progress of Religion and Learning; and on the Advantages of Classical Education," Belfast, 1818. A second list consists of works that he has edited, or at least recommends, and amongst these are, Dr. Price's Sermons on the Christian Doctrine, and Mr. Palmer's Protestant Dissenters' Catechism.

mons on the Scriptures: they are truly Protestant. There are passages which will not, we think, bear the test of a severe criticism; and some which really surprise us, even while we consider the Sermons as *ad populum*; but with a few exceptions these discourses might be read by all Christians with satisfaction and to edification.

To the common reader of the Bible, Dr. Bruce recommends the plan of interpreting scripture by scripture: the advice however, as he judiciously remarks, requires some modification and limitation, for there may be a decided contrariety or agreement between two texts in the original, that may not be perceptible in the translation.

"For example, our Lord is frequently said to have received *worship* during his ministry. This might seem a sufficient warrant for us to worship him.—But, though the Greek term sometimes signifies *adoration*, it more frequently implies only *obeisance*. The word *prevent* is uniformly employed in the Bible, in its original sense, to *anticipate*; often in the Old Testament, and twice in the New, Matt. xvii. 25, "Jesus *prevented* him," &c., and 1 Thess. iv. 15, "We, who are alive, shall not *prevent* them that are asleep." *Damnation* is synonymous with condemnation; but it is sometimes used for eternal, and at others, temporal condemnation. *Devil* and *demon* are expressed by two words in the Greek, which are both translated *devil*; and *devil*, in Greek, has two very different senses. This will serve as a caution to a common reader, against too much reliance on his skill in verbal criticism.

"When he finds, that *atonement* also, had two significations originally, and is now confined to one of them, he will be on his guard, not to build his faith on such a sandy foundation, as the disputed meaning of a word."—Pp. 41, 42.

The preacher, with evident propriety, lays down the position, "that we should collect the whole of the Christian doctrine from the words of Jesus as recorded in the four Gospels;" and with regard to those portions of holy writ, to which nothing parallel occurs in the language of Christ, he proposes the following admirable rules:

"When they are susceptible of different interpretations, you should, in the first place, incline to that which accords best with the attri[illegible] discoverable by reason, or more revealed in the sacred books the New Testament; not look dark phrases, or obscure hints ling on those grand and ami sentations which abound in ev the Bible. Any doctrines, that repugnant to these, we may as We should also prefer such v ligion as are most conducive morals in general; particular perance and purity in mind an the good of society, and the mankind at large; and especi rity and brotherly love; becaus that these are agreeable to God, and earnestly enjoined by and that *they* cannot contra selves. Nothing can be m taught than these doctrines; sense of Scripture be true, th sistent with them."—Pp. 50,

We cannot but regard t as being at variance with hin in a manly tone he condemn faith, (pp. 55, 56,) and wi before he dissuades the re resorting to commentators troversial writers. Is not t against controversy of mucl nature as the objection to reason in religion? Lay asi versy, and what follows but and credulity and a blind s to human authority? Dr. lows the utility of *para* Scripture. Now, for our we confess that paraphras least to our liking of all bib sitors; we know but of o upon the whole, we can rea tisfaction, and him, we fear, would not admit amongst guides; we refer to Mr. whose paraphrase of Paul approaches nearer to our i perfection of this species than any thing of the same we are acquainted with. B we apprehend that the biblical critic would not h by being placed in a list o tators, answering to the fol scription, in which we co marking by italics some ex that either appear to be in with other passages of the or are not quite intelligible

"But there are some passages express the sense of Scripture more intelligible, or more s guage than our translation

rticular topics. These may with profit, if their authors beral sentiments, and not ed to any particular sect or . Of this class are some istinguished authors in our most eminent philosophers ies, neither influenced by udices, nor fettered by pro- mels. There are some men er in almost every church; m principle, *prejudice or* to its forms and doctrines keep themselves at liberty right of private judgment *questions*. These authors, *hargeable with some degree y their respective churches*, y by more resolute Chris- n the whole, among the —P. 53.

ader may not hence sup- Bruce recommends ab- us indifference, or palli- y in divines, we feel it te, and have great plea- ng, the following sen- of one who holds that y is the religion of Pro-

s can you expect a candid ntroverted questions from his youth, has solemnly deviate from some human ound himself by subscrip- tain certain articles and faith."—P. 54.

ld esteem it a sin to be urch different from their abomination to read a one of an opposite per- hat implicit faith is no uliar characteristic of the nion. It is equally pre- rotestants of this descrip- rs them equally invulner- and inaccessible to argu- , 56.

any thing that you can- d, don't pretend to com- r talk unintelligibly, to racter for knowledge or frankly and candidly con- o not understand it, and nong those secret things reserved to himself."—

livers some good coun- n *Mysteries*. We wish more exactly the scrip- the word: he appears tween the popular and A *mystery* in the New Testament is a secret truth, i. e. a truth once secret, but now divulged. Do the Evangelical writers ever speak of any mysteries but such as are at length revealed?

The preacher makes a distinction between the importance of certain truths and the importance of our knowing them; a distinction which, however just, will form, we fear, a line of demarcation between him and many of his Presbyterian brethren in Ireland.

"Our creation and redemption are the most important of all events to us; but both took place without our knowing any thing about their origin and cause. We have, nevertheless, enjoyed all the advantages of existence, without having any knowledge of the mode of our creation; and we enjoy the blessings of redemption, without having any idea of the eternal counsels of the Divine mind.' —Pp. 73, 74.

"The world could not exist for a moment without gravitation; nor living creatures, without a peculiar composition of the atmosphere; but, it is evident, that the structure of the universe and the continuance of animal life, do not depend upon our knowledge of the atmosphere and gravitation. In like manner, the process of our salvation depended on certain determinations of the Divine mind, and perhaps on the peculiar nature and character of the Messiah; but certainly not on our knowledge of the Divine decrees, nor of the pre-existent nature of our Lord."—Pp. 74, 75.

In the Sermon (V.) on our Saviour's Doctrine concerning God, Dr. Bruce states explicitly, but with laudable candour, his peculiar Christian views.

He doubts the existence at any time of positive Atheism, and suggests very charitably that some may have fallen under the suspicion of it, for having more enlightened views on the subject than their contemporaries. (P. 84.)

He says that our Lord represents the Almighty "as essentially and individually One; one person, one nature and essence, with one will; spiritual and invisible; self-existent and almighty; infinitely wise, benevolent and merciful." (P. 88.)

He concludes from Christ's discourses, that "any interpretations of Scripture, which represent the Father of all, as cruel and unjust, arbitrary and partial, must be erroneous, highly

injurious to him, and tending to counteract the effect of our Saviour's doctrine." (P. 91.)

He infers from the language of Scripture, respecting the Divine appearances, united with the doctrine of Scripture, that God is not an object of the human senses, that the dispensations of grace have been conducted by subordinate spirits, assuming the character and acting in the name of the Supreme Being:

"Among these, our blessed Lord, the well-beloved Son of the Most High, holds the highest rank; and it has been the opinion of many of the most pious and learned divines, in every age of the Church, that to him, the conduct of the Divine dispensations here, has been entrusted from the beginning: that he was the Angel of the Lord, and the Angel of the Covenant, and of the Presence; that he conducted the Patriarchal and Mosaical dispensations; and, finally, completed the plans of Divine wisdom, by revealing the fulness of grace and truth in the Gospel; by exhibiting an example of those virtues and graces, by which the favour of God is to be obtained; by sealing his doctrine and mission by his death and resurrection; and, by the whole of his ministry, bringing life and immortality to light, and redeeming us from the power of sin and the sentence of death." —P. 99.

This is not an uninteresting theory, but we look in vain for any proofs of it in the Scriptures. Had it been the true doctrine, our Lord and the apostles must, in the nature of things, have inculcated, recurred to and expatiated upon "a view of Providence and Grace," which the author denominates "equally simple and grand:" where, however, in the New Testament, is there any assertion of this scheme? That there are passages in the Gospels and Epistles which are reconcileable to it, and admit of an apparently easier exposition upon it, amounts to nothing; for the same may be said of almost every hypothesis that human ingenuity has suggested. But we need not press objections, for Dr. Bruce has made as ample concessions, and expressed himself with as much liberality, as a candid opponent could require:

"These convictions have been entertained, both by those who consider our Lord as a Ministering Spirit of the highest order, and by others who h him, in his spiritual nature, with t preme God. But, as these facts h been expressly revealed, they shou be enforced, as forming an indu article of faith. Nor do I wish to to be thought, dogmatical on ev cumstance connected with the pr redemption. There are many pol which it is prudent and becomin at my time of life, to exercise discretion, and maintain a cautio pense. In religion, as well a branches of knowledge, we shou ther hold all things equally cert equally uncertain; but receive th a measure of assurance, proporti the evidence with which we ha favoured, and the information been able to acquire. We shoul make a distinction between the s redemption, on the part of G Christ, and the Covenant of G tween God and Man; and re that mysteries can make no p Covenant."—P. 100.

We shall return on another to this interesting volume.

ART. III.—*A Brief Accoun Unitarians, with Observa the Rev. Edward Manley's to Thirty-Five Questions by a Unitarian.* By the A an Appeal to Scripture an tion. 12mo. pp. 68. Hu

ART. IV.—*A Word at Partin Letter to the Rev. Edward being a Sequel to the Brief of the Unitarians,* &c. &c. Same. 12mo. pp. 48. H

THOSE that have read t peal to Scripture and T on behalf of the Unitarian F our review of it (Vol. XIV. 500), need not be assured th controversial pamphlets are w attention.

The "Brief Account" is a sketch of the history of the U doctrine. The author is n either to expose the intoler dishonesty of the enemies of faith of the gospel, or to avoi sent from some of the concl its most able and respectal cates.

Mr. Manley, following in of some of his ecclesiastical a had said, that this answers

s to the scriptural objections
pponents were no answers,
evasions of the truth by
false translations, false quo-
terpolations and the like:
the author before us ob-

cts ii. 22, and x. 38, and iv.
vii. 24, or are *John* viii. 40,
10, and xvii. 3, 'false trans-
' interpolations'?
he false readings pointed out
dsey, as retained in the autho-
version, proved to be such by
to the oldest MS. and to the
reek, or are they not?
t the Church of England Clergy
defend the text of the three
vitnesses, 1 *John* v. 7, though
red to be spurious by Sir Isaac
and though it is rejected by

not the Unitarians, whenever
proposed a revised reading,
r authorities?
not an edition of the Greek
published in 1809, by *Dr.*
d dedicated to the *Archbishop*
bury, which, professing to be
u the text of Griesbach, the
ent and accurate collator of
ies, yet retained such readings
arked in that edition as spu-
never they appeared to counte-
system of orthodox theology?"
28.

thor describes, with a glow-
l, the different effects on the
l feelings of the reputed or-
nd the scriptural schemes of

must believe that God exists
who are only one from bearing
name and sharing a common
d who possess distinct attri-
have therefore claims, differ-
dition and degree, on the fear
f human creatures; and if in
to this perplexing theory, in-
ll the consequences of open
, we construe, by the letter,
al figures of Jewish allegorists,
a Semi-God of evil, and a my-
f demoniacal agents, having
the moral, and, as some say,
e physical creation of the bless-
opposing his laws, interfering
overnment, and supernaturally
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en of heaven, and the hierarchy
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transmuted and devoured, and
nd the spells

and transformations of witchcraft, were an unreasonable scepticism, and an inconsequent scruple. It is this 'wood, hay, stubble,' built on the foundation of Jesus Christ, which presses, like a mountain of adamant, on his pure and simple gospel: which makes our babes and sucklings, out of whose mouths their Father ordained praise, shrink at the name of the God from whom they are told that Christ has saved them, and tremble at God's malignant and omnipresent rival in the solitude of darkness: which has driven the reflecting adult to seek rest for his foot in the baseless vacuity of Deism, or to shrowd himself in the blind blackness of Atheism from the aspect of a maleficent Creator. To him who, in this painful and mutable scene of existence, feels his heart sink within him, and his intellect reel at the tenebrous interpretings and jarring dogmas of the credulous in creeds, to him I would reiterate the injunction of the author of the 'Oracles of God,' and commend *the study of the word:* 'the Lord that created the heavens, God himself, that formed the earth and created man upon it,' that same Lord and God, who 'will not give his glory to another,' 'who ruleth over all, and whose tender mercies are over all his works,' will at once speak peace to him in the consoling assurance that he is *one;* there is no other God the Saviour; no other God the Sanctifier; but one and the same God is the Father, and Sanctifier, and Redeemer; 'there is no God else beside me; a just God and a Saviour, there is none beside me;' *Isaiah* xlv. 21. 'To whom then will ye LIKEN me, or shall I be EQUAL, saith the holy ONE?' xl. 25.—Pp. 66, 67.

The "Word at parting" is in every page and every sentence *ad rem.* In reply to a ludicrous creed put into the lips of the Unitarian by Mr. Manley, the author gives the true Unitarian creed, of which we can only spare room for one article, the 9th,

"I believe in the Son of God, but not that this title implies an eternal filiation of nature. If the miraculous conception be adduced, it is still a human sonship, and '*this day* I have begotten thee,' if referring to this, and not to the 'election' of Christ, or to his being 'born from the dead,' cannot relate to an eternal generation, but to one in time. The miraculous birth of Jesus by the overshadowing of God's spirit or power can no more prove his pre-existence, than the miraculous birth of Isaac, or John the Baptist can prove theirs. They who think the narrative irreconcileable with the rest of the gospels, in which Jesus

"Such is a brief, but, as far as I know or can judge, a correct view of the direct and indirect labours of Missionaries in this quarter of India. Their exertions you will probably continue to think have been great, although it may appear that they have not been always steady to their main design, prudent in the formation and execution of their plans, or rational and scriptural in the doctrines which they have taught."—P. 38.

The statements which follow are so very important, in reference to the great objects of the *Correspondence*, that we must give them at length.

"Real success must consist, either in the spread of that general information which will enable the natives to judge of Christianity when it is made known to them; in the diffusion of a knowledge of what Christianity is; in the gradual relinquishment of idolatry; or in particular instances of conversion.

"(1.) There can be no doubt that *general information* is gradually spreading throughout Bengal, particularly amongst the high and middling classes of natives, and I have as little doubt that Missionaries have materially contributed to spread it, either by their own labours, or by exciting the efforts of others, or by calling forth the zeal of the natives to acquire and communicate it.

"(2.) They do not appear to me to have been successful in diffusing to any considerable extent *a knowledge of Christianity* amongst the unconverted natives. This is true, even admitting that the religious system of the Missionaries is the religious system of the New Testament; but their success has been still less when we consider that these two systems are so much opposed to each other. The doctrines which they teach, with the exception of the incarnation of the Deity, which is an idea very readily admitted by the native mind, are very little known. When they are attended to, in so far as they agree with preconceived notions, they only produce the conviction of a community of faith; in so far as they are understood to disagree, they chiefly call forth expressions of contempt and ridicule; and in so far as they are either unintelligible or not understood, they excite only a feeling of blank and aimless wonderment. As far as I have been able to observe and judge, high and low, rich and poor, learned and unlearned, are, with few exceptions, alike ignorant of the peculiar evidences and doctrines of Christianity, as well as the peculiar duties and expectations of Christians. An intelligent native will probably be found to receive few specific ideas respecting Christianity from the preach Missionaries. The general left on his mind will, I believ it is a system friendly to polyt opposed to idolatry; repres Deity as partial in his rega creatures, but inculcating a stricter morality than his own

"(3.) Idolatry is, though falling into desuetude, at least natives in Calcutta. This, ho not attribute to the labours sionaries; as those who have it are, if we may credit the themselves, more opposed to even idolaters. A native gen whose authority I can rely, co about one-tenth of the rea population of Calcutta ha idolatry; and of these he sup one-third have rejected Reve gether, although few of them do so; and the remaining tw believers in the Divine Revel Veds. This latter class ha their views from those spiriti of the Ved which have b translated and published in B Pp. 38—40.

As to the number of nativ the estimate given from *spondence*, at the close of ticle on the subject, (p. 10 cient for our present ob specting their intellectual character, we have already means of judgment. In t to the third Inquiry, Mr. A as his opinion, (p. 45,) tha very few advantages which converts have enjoyed, non his knowledge extends, have any reach of intellect calcul cite the respect of their c or to promise future usefuli them: and notwithstandin monies borne to their mora by a writer in the *Friena* (who does not, however, ap consistent with himself,) h clined to regard their mor ment so great as to justif satisfaction; and in this apprehends that he is bo the estimate of other Missic have had opportunities fo observation. This topic h with the following remarks characterized by that soun nating judgment which dis in his replies generally:

"From what I have kno personally, or have received

ty, I am inclined to think that they
n some respects superior to their
rous countrymen of the same rank
tation, and perhaps in other respects
r to their former selves. Speaking
eneral way, so as to admit of ex-
ns, it may, I think, be said with
that they have improved more in
tive than in the passive, in the so-
an in the personal virtues; in self-
t and in benevolence to others,
in humility and self-government.
rmer are those virtues in which
os are most deficient: hitherto the
Christians have been most wanting
latter. But although this is con-
o what might be wished, it is no-
more than what might be expected.
atural to the human mind to pass
ne extreme to another. Such was
e, although in a less degree, with
t Gentile converts to Christianity,
uch probably will always be the
with those who suddenly change
eligion, and who, with the errors,
mpelled by intolerance to relinquish
he habitual restraints of that in
they have been educated. If I
o adduce facts in corroboration of
s favourable view which I have
of the character of the native
ans, I would refer to the compara-
equency of suspensions and excom-
tions from church-fellowship, and
tacies from the Christian faith and
ion, i. e. the frequency of these
red with the actual number of na-
verts."—Pp. 47, 48.

Here we must suspend our account of this very valuable publication. We hope that what we have already cited from it will induce many of our readers to procure the *Correspondence* for themselves: and for them it must be unnecessary to continue the review of it; but for others it may be desirable. The subject is not one to which the Unitarians in England and America can soon become indifferent; and yet it is expedient that our attention should be frequently called to it, till some effectual means are devised to promote the spread of the gospel in that form in which alone it can become universal: for when JEHOVAH is king over all the earth, in that day JEHOVAH SHALL BE ONE, AND HIS NAME ONE.*

* We have received some recent numbers of the American periodicals, from which we hope to give our readers some information in the next Number. We must take this opportunity of adding, that in our enumeration of American writings republished in England, we omitted to mention Dr. CHANNING'S *Sermon to Children*, printed in a cheap form for distribution; and *Memoirs of the Rev. J. S. Buckminster and the Rev. S. C. Thacher*, from their discourses.

POETRY.

TO THE MEMORY OF THE VENERATED A. L. B.

The graceful humour, exquisitely light,
Thoughts, young and fresh, that savour'd not of years,
The golden fancy, the poetic flight,
The vivid sympathy in joy or tears,—
All these were thine; but more than fancy bright,
Or various pow'rs, in largest measure given,
Was thine unfailing purpose to unite
And spend them all for virtue and for heaven!
And thus it was that, gentle as the flow
Of crystal streams, thy stainless thoughts came on;
And the same tongue which pleaded long ago
With infant hearts, more manly spirits won
To truth and beauty, and the holy pow'r
Of mild religion, in thy closing hour.

OBITUARY.

1825. Jan. 15, at *Liverpool*, the Rev. ROBERT LEWIN, aged 85 years and 5 months. Though born in London, he was descended from an ancient family in Oxfordshire. After being some years head pupil of a considerable classical school near the metropolis, he was admitted student at the Academy under the Rev. Dr. David Jennings, the learned author of the Jewish Antiquities, though he resided all the time under the parental roof; and at the termination of his fifth year in that seminary, he received highly flattering testimonials of attainment and ability. At this early period his sentiments became Arian, which led some of the narrow-minded, though conscientious ministers of the day, to consider the passing his examination and the ordaining him to the ministry, a collision between justice and scrupulosity. He was soon fearfully assailed by splendid offers to conform to our National Church, but after deliberately reviewing the grounds of his tenets, he unhesitatingly rejected the allurements of wealth and distinction, and thus nobly evinced the strength of his integrity. After being for a short time a preacher in an obscure congregation, much divided upon theological subjects, he removed to Ipswich. In the year 1770, with his wife and three young children, he arrived in Liverpool, having out of three invitations to large congregations, selected that of becoming sole minister of Benn's-Garden Chapel. He resigned the duties of the ministry at the close of the year 1816. During his active and useful life, he displayed the benefits of his highly respectable attainments in classical and mathematical lore, and his theological learning was both accurate and profound. He was well versed in the opinions and writings of the early fathers and intimately acquainted with biblical criticisms. His tenets remained to the last decidedly Arian. Some of his numerous pupils are now filling respectable situations in Parliament, the Church, and at the Bar, and not a few enterprising and highly honourable merchants entertain to this day a grateful recollection of his assiduity and fidelity as a teacher. The hospitality of his house and the vivacity of his disposition can never be forgotten by the numerous guests who during his life frequented his board. The prominent traits in his character were bold and dauntless integrity and affectionate piety without the excesses of enthusiasm. He was a wa[illegible] admirer of the institutions of his and evinced his love of liberty b contending for the rights of th constituting a Dissenting cong rather than the lordly dominati aristocratic few. On the subject nister's rights over the pulpit, he opinion of the celebrated Lord M He ended his mortal career, pra his family might maintain their and piety, and took leave of dren who surrounded his bed w tion, and, though at the last eb evinced pleasure at seeing the bled around him. May my deat of the righteous, and may my l be like his!

Feb. 11, the Rev. LUKE KIRB of the Unitarian Church, at Yorkshire. He was interred in pel, at Thorne, on Monday, Fe the Rev. John Platts, of Donca also, on the following Sunday, a funeral discourse, at the abo to a very crowded audience, fro xxiii. 10, "Let me die the dea righteous, and let my last end his." Mr. Kirby was a truly upright man; on him the breat der never blew; his conduct formly correct; his life was v stain. Still he was meek and l humble as a child. He lived t the righteous, and he died w murmur, a struggle, or a pang. formerly a preacher among the C but he renounced the principle sect of Christians, became a dec tarian from the full convictio understanding, and steadily, fir calmly, supported the principl latter system to the day of his d

February 11, aged 50, MAR MARIA PARKER, wife of Samue Minister of the High-Street Stockport. Through a great pa she had suffered from a stricti throat, so as sometimes to b inconvenienced by a very smal of food. But, in the month o 1824, she found a great diffic in swallowing liquids; this exc ful apprehension in herself an Several professional men, physi surgeons were consulted, and p [illegible] with a view to the re [illegible] of the compla

aan attempts failed. In the the time which elapsed be- latter end of August and the of February she suffered much throat, ears and head. The varied. With the organic was combined much spasm. before she died, she was af- cough, as she had previously ifferent times; but, after the ed, her weakness was greater. hour or two before her death, , in the opinion of her deeply husband, evident symtoms of affection. He and a beloved watched her in her last mo- d, at length, found that she to breathe without a struggle . The person who was best with her, and who for four y years enjoyed her aid and unsel wishes to pay his tribute to her memory. Through life tively useful. Few could ex- s a wife, or as a mother; per- many equalled her. Religion, governed her thoughts and d actions. To do justly, to y, and to walk humbly with her aim—her practice. When she cheerfully availed herself nefits of public worship. No plaint, nor any passing cloud, er from visiting the temple of High. She did not always con- wn ease, but, as a much-es- end speaking of her said, "she others." During her illness, nful surgical operations, she great fortitude. Patience was by her in no small degree; nation reigned in her soul. If sed God to raise her from the ction, to which she was almost nfined for three weeks, she ve valued life on account of whom she was connected by t and dearest ties: the prayer rt, however, was "Father, not but thine be done." The in- ook place on Wednesday, the ebruary, in the cemetery be- the High-Street Chapel, Stock- which occasion the Rev. J. G. of Manchester, officiated. Mr. reading the usual funeral ser- ered in the chapel a very appro- impressive address of a moni- consolatory nature, which was with a suitable prayer. The then removed, and with much consigned to the silent grave. llowing Lord's-day, February gentleman before-mentioned, in the morning, in the presence ive and sympathizing audience, om Rev. xxi. latter part of the 4th verse, "For the former things are passed away." The congregation was larger than usual, and most of the regular attendants at the chapel were in mourning. In the afternoon the preacher delivered an admirable sermon from Job xiv. part of the 14th verse, "All the days of my appointed time will I wait till my change come." It is to be hoped, that the impression made by these two excellent discourses will not be transient.

S. P.

Feb. 25, aged 34, at *Whitchurch, Shropshire*, Mr. JOHN EDWARDS, Jun., leaving a wife and six children to lament his loss. His death was regarded by his numerous acquaintances as a heavy affliction, because his excellencies rendered him dear to all who knew him. Over the temporal and eternal interests of his family, he was watchful. In the diffusion of Unitarian Christianity, he took a lively interest. In the promotion of knowledge and virtue, he was zealous. In doing good to his fellow-creatures, he was indefatigable. It may be gratifying to some of his friends to know, that when the Sermon was preached on occasion of his death, the chapel was crowded to excess, there being on that evening an increase of numbers from about eighty to nearly six hundred persons, who all seemed deeply to feel the loss sustained.

J. P.

— 27, at *Tavistock*, Mr. R. C. CUDLIPP, in the 65th year of his age; whose memorial deserves a place in the records of the worthies that lived and died disciples of Jesus, in the belief of the Divine Unity. "Fair reputation is the pearl that constitutes the sole property of the dead." He was a just and good man; whose manifold excellencies were crowned by sincerity, the diadem of perfection. His faith and fortitude were subjected to the severest trial, during the space of more than nine years, under the pressure of mental affliction. When after that melancholy prevalence of despondency and sadness, bordering on despair, the soul in anguish, the troubled spirit was mercifully reinstated in health and equanimity, he resumed the exercise of the devout and social affections and graces as well as of the domestic and relative virtues, with rare felicity in the enjoyment of renovated nature. But this revival of social life endured, alas! only for a short season. In his last illness, he evinced, with the perfect possession of his rational faculties and a lively conviction of the doctrine of One God even the Father, the all-sufficient efficacy of this wisdom

from above, to sustain the spirit in the crisis of dissolution, and reconcile the heart to retire from the circle of dearest relations and friends, assured of meeting them again in the heavenly mansions of the only Potentate and ever Blest.

Park Wood, March 8, 1825.

Feb. 28, at his house in *Gray's-Inn Lane*, Mr. JOHN BAXTER, who (it may be remembered) was a leading member of the Corresponding Society, and was one of those arraigned and tried with Hardy and Horne Tooke. He was twice confined under different Suspension Acts; the first time at Chester Castle, and the second at Coldbath Fields, during the governorship of Aris. He was a member of the College of Surgeons, and was considered a very skilful demonstrator, but he devoted only a small portion of his time to private practice, which at last he limited almost exclusively to those persons to whom he gave, in the spirit of charity, his professional assistance. The powers of his mind, however, were not exclusively devoted to professional pursuits; he was well acquainted with the Hebrew, Greek and Latin languages; and, as a speaker, he was distinguished by his close logical method of reasoning; while, as a man, he was universally esteemed for the kind and generous qualities of his heart. He was buried March 7, in the ground of Lady Huntingdon's Chapel, Spa Fields. His remains were attended to the grave by a few of his old friends, and the mourning train was closed by the voluntary attendance of several persons who had been his tenants, and who adopted that method of expressing their sincere grief for his loss.—*Morn. Chron.*

On the 1st inst., at *Norwood*, CHARLES YARNOLD, Esq., Surgeon, Great St. Helen's, after an illness of three months' duration, in the 45th year of his age. By his numerous friends the loss of this worthy individual will be much felt, gifted as he was, in an eminent degree, with many amiable qualities. With ardent feelings, but under the controul of a well-disciplined mind, he had the happiness of gaining the good will and attachment of most of those with whom he became acquainted. His illness, not at first painful, became peculiarly so towards its fatal termination, yet was it borne with the fortitude and resignation of one who felt and acknowledged that he was in the hands of that Supreme Disposer of events, whose eminent attribute is mercy, and to whom his latest aspirations were directed. A member of the congregation of Protestant Dissenters worshiping in Monkwell Street, as long as that body remained together, he was much attached to its respected minister, and hence were his surviving relatives induced to request the Rev. Mr. W. S. to perform the last and rites over his remains. The following appropriate address and prayer were delivered at the interment, and those friends who were most intimate with the deceased will know how just a delineation it contains of his character and pursuits.

"MY CHRISTIAN FRIENDS,

"Death is ever hovering around us; how soon the dart may be hurled and strike at us, we know not: the firmest tenure is unstable; ere we are aware our feet totter, and down we sink to the dark and silent grave. Then must a lasting leave be taken of all our delusive joys, our fancied greatness, our cherished fame, however fondly we might imagine we should enjoy them for many years to come. Blessed are those who in treading life's beaten path have resisted the allurements of vice, have preserved their integrity in the dreadful encounter with human passions, have often and often conquered in the cause of virtue, freedom, knowledge, and of religion, the good deeds rise up in memory with a most refreshing fragrance; and our bright hopes of future happy immortality console us for our earthly loss: we trust that to them is granted to sit down with Jesus, even as he also overcame and is set down with his Father on his throne.

"These reflections come home to our breasts on the present occasion. We mourn over a friend who has just passed the threshold of mortality. The eye, once beaming with feeling and intelligence, often sparkling with generous affection or flashing with a generous detestation of wrong or meanness, is now for ever closed on this earthly scene; the glow of health which once tinged the [illegible] cheek can no longer be traced in the pale and sunken features of the dead; the contrast between the animated frame directed by a living soul, and the livid, ponderous corse, is too obvious not to strike the most careless, too awful not to affect the most unfeeling observer. Yet we can honour his departed worth. That countenance has often smiled upon us with a revivifying affection; his heart was kind and generous; his mind was [illegible] to intellectual and moral pursuits, uniformly cheerful; he was ardent in the cause of civil and religious liberty, cordial partaker of our pleasures, and had [illegible]

through a long succession of
n him an enlighted admirer;
those who were closely con-
him, and entered into his pur-
aracter developed itself in very
interesting points of view. I
ell upon his virtues as a hus-
er, a friend, because the re-
y awaken are too painful for
wounded by the recent stroke;
ere such as honour our reli-
threw a beauteous lustre on
Let us then hasten on to the
entous reflection, that some-
nd this transitory scene must
d for us by the all-bounteous
ur wise Creator. That man,
owed with intellect and noble
should have so short a period
ce, and that often without his
ities being fully called forth,
ear to us an incongruity never to
cable on Divine Wisdom; and
add with what strange inequa-
erity and adversity are distri-
a confessedly unerring Provi-
e argument that this cannot be
n stronger: we may therefore
ward to another life of unspeak-
ter moment, where every thing
ating shall be supplied, and
ng wrong set right. To these
g deductions of reason the gos-
full confirmation, and thus we
n that the moral government of
his revealed will concur in ren-
wise to life eternal."

The Prayer.

lmighty God and Father of man-
ith whom just men made perfect
trust, live for ever; in commit-
body of our dear brother to the
earth to earth, ashes to ashes,
ust, we know that he is in the
a faithful Creator and merciful
; and we humbly beseech thee
s who survive, in this and other
spectacles of mortality, to see
and uncertain our own condi-
nd so to number our days, that
ncerely apply our hearts to that
heavenly wisdom while we live
ch may in the end bring us to
ed repentance for all the errors
st lives, and a firm reliance on
mercies in Christ Jesus our
at our sins may be done away,
received into that everlasting
which thou hast made known to
well-beloved Son, the deliverer
nd from sin and death, through
honour and glory be ascribed
O Father Almighty, world with-
Amen."

March 6, at *Hatton Parsonage*, aged 78, the Rev. SAMUEL PARR, LL.D., Prebendary of St. Paul's, &c. The following account of this distinguished scholar and patriot is from The Birmingham Chronicle of March 10. It is said to have been drawn up by a clergyman, the intimate and beloved friend of the deceased.

"Death, and Biographical Notice, of the Rev. Dr. Parr.

"At length the hopes and fears, which the illness of this great and good man has for several weeks excited through the county, are terminated by his dissolution, which took place on Sunday last, at 6 o'clock in the evening, in the 79th year of his age; and it is pleasing to consider that the anxiety which has been so universally manifested respecting him, is a tribute which no elevation of rank or station could have called forth, but which is only to be commanded by the pre-eminence of moral and intellectual worth.

Dr. Samuel Parr was born at Harrow. His father was a Surgeon in that place, and his paternal grandfather was Rector of Hinckley, in Leicestershire. He was at the head of Harrow School in his 14th year, and on the death of the Rev. Dr. Sumner, who strongly recommended him as his successor, he was not appointed to the Head Mastership on account of his youthful age. At Harrow was formed his friendship with the celebrated Sir William Jones and the Right Rev. Dr. Bennet, late Bishop of Cloyne; and almost all the boys in the upper part of this School accompanied him when he removed to establish himself as a Teacher at Stanmore, in Middlesex. He was successively Master of the Grammar Schools of Colchester and Norwich, and in 1780 received his first ecclesiastical preferment, the Rectory of Asterby, in the Diocese of Lincoln. In the year 1785, the exchange of Asterby for the perpetual Curacy of Hatton, brought him into Warwickshire, where he continued to reside till the day of his death. The Rev. Dr. Parr was twice married; first to Ann, of the ancient house of Maulevérer, in Yorkshire; and afterwards to Mary, sister of the late Rev. James Eyre, of Solihull, in this county. By his first wife he had several children, all of whom died in their infancy, except Sarah and Catharine. Of these daughters, both of whom he survived, the former was married to John Wynne, Esq., of Garthmeilio, in Denbighshire, and left two daughters, now living, Caroline and Augusta, the eldest of whom is the wife of the Rev. John Lynes, Rector of Elmley Lovet, in Worcestershire. In addition to the small benefice before mentioned, Dr. Parr held the living of Graffam, in Huntingdonshire, to which

he was presented by Sir Francis Burdett. Through the kindness and interest of the present Earl of Dartmouth's grandfather, he also obtained from Bishop Lowth a prebend of St. Paul's Cathedral, which, though for many years of little value to him, was happily the means of securing him, to an ample degree, *otium cum dignitate*, in the decline of his life. He was thus indebted for all his preferment to the affection of private friends; for though he was animated by an ardent, but liberal and enlightened, attachment to our Civil and Ecclesiastical Constitution; though he was distinguished by unparalleled learning, by gigantic strength of intellect, by the most unblemished morals, and by profound unaffected piety, —he was never patronised by the Government of his country. This is a circumstance which many will perhaps consider explained by his own words in his admirable work on the Character of Mr. Fox, in which he truly states of himself, that "from his youth upward, he never deserted a private friend, or violated a public principle; that he was the slave of no patron, and the drudge of no party; that he formed his political opinions without the smallest regard, and acted upon them with an utter disregard, to personal emoluments and professional honours." He further adds (what his friends must rejoice at), "that although for many and the best years of his life he endured very irksome toil, and suffered very galling need, he eventually united a competent fortune with an independent spirit, and that, looking back to this life and onward to another, he possessed that inward peace of mind which the world can neither give nor take away." Nor will this be wondered at by those who know that his long residence at Hatton was spent by him in diligently performing all the duties of a Parish Priest, in assisting and advising and befriending the poor, in the exercise of a generous hospitality, in encouraging and patronising merit, in communicating knowledge, whenever required, from his own inexhaustible stores, in contributing, by a most extensive correspondence, to the general illumination of the literary world, in manifesting by his words and deeds that he cultivated a spirit of unbounded philanthropy as the practical essence of our holy religion, and in endeavours to promote from the pulpit and the press whatever is most conducive to the public and private welfare of mankind. It need not be added, that such a man was venerated for his wisdom and beloved for his goodness by all who had the happiness of knowing him. He accordingly died as a righteous man ought to die, in peace and charity with all men, and in a firm reliance on the precious promises of the Gospel; not doubted that, by those who of appreciating true greatness he will ever be considered not ornament to this county, but to his country, and to the hum

To this tribute of respect, w liarly happy to add another, *Conclusion of a Sermon preac Yates, at the New Meeting-hous ham, on Sunday, March 13th, of the death of the* Rev. Dr. P

"To the views which I hav you (on the evils of Sectarian my own mind has been led ings of solemn and affectionat for the character of that di minister of religion in the England, whose life diffused and delight amongst us, and has occasioned a general regret this neighbourhood. I need n for introducing to a Dissentin tion the praise of a man, wh sive attainments and wonderf character and understanding, the most manly independenc noblest virtues, rendered his ment to the Christian Chur country, and to mankind. Bu philanthropy was bounded by n prejudice, and extended its vi and beneficial influence far circle of his own denomination us to remember him as he w wished us to remember hi friend and brother. *This C* more especially owes to him a of gratitude and admiration. recall to your memory thos times when the spot where w assembled was covered by ruins. How nobly did he forward to vindicate your bod merited reproach, and at the to preserve them by his earn fectionate entreaties and h and powerful admonitions, f exposing themselves to a re the same evils under which still suffering: and, when t Christian philosopher, to wh reaved congregation then l sorrowing anxiety, was ass every side by the shafts of rage and cruelty, how equi kind, and how courageous w port which he received from nervous and discriminating

* The allusion is here mo larly to one of the most beautif quent of Dr. Parr's compos "Letter from Irenopolis to t tants of Eleutheropolis," A. D. to the admirable character of his

then in the prime of life; and
t forth one-tenth part of his
he methods usually adopted by
ecclesiastics, he would have
asy and rapid strides to the
nours and emoluments of his
nt he not only scorned to rise
g and oppressing his neigh-
was always ready to clear the
nd to succour the oppressed:
eatness of his mind appeared
at having resolved never to
otion at the expense of his in-
and integrity, or by the viola-
th and charity, he remained to
life satisfied with his choice,
ned his clerical labours in a
ely humble rank, witnessing
evolent pleasure the success of
nd him, but never complaining
as left behind. Entertaining
nlarged and enlightened views
fare of mankind, which were
of profound and vigorous re-
d which were accompanied by
ness of benevolent feeling, he
the sincerity of these philan-
ws by his actions and habits
e delighted in society as the
romoting mutual affection. He
ring together men of different
ntiments, and by shewing to
stimable qualities of the rest,
them to think well of one
The flow of his kind and
elings was strong and full as
ptions of his mighty under-
and unconfined as his ideas
ne benevolence. He uniformly
efface those unhappy distinc-
antipathies, which separate
man, and to diffuse around him
aching and his conversation,
ce and his example, the spirit
, moderation, and forbearance,
essings of Christian charity.
omes us to be grateful to God
np so great and good men as
enerated neighbour, and, ac-
our humble powers and limited
es, to endeavour like him to
ong Christians the violence of
animosity, and to practise our-
inculcate upon others the same
iversal benevolence."

at *Stoke Newington*, in the
of her age, Mrs. ANNA LÆ-
AULD, daughter of the late

h of Dr. Priestley, Dr. Parr
congregation, and re-
to the virtues and
r former pastor, by
for the monu-
in their place of

Rev. John Aikin, D.D., and widow of the Rev. Rochemont Barbauld. This distinguished lady, whose fame was second to none among the female writers of her country, was born at Kibworth, in the county of Leicester, on June 20th, 1743. She was indebted to her learned and exemplary father for the solid foundation of a literary and classical education; a boon at that period rarely bestowed upon a daughter. In the year 1756, she accompanied her family to Warrington, in Lancashire, where her father was appointed one of the tutors of a Dissenting Academy. She published in 1772, a volume of poems, which immediately gave her a place in the first rank of living poets. The next year, in conjunction with her brother, the late John Aikin, M.D., she gave to the world a small but choice collection of miscellaneous pieces in prose. On her marriage, in 1774, she went to reside at Palgrave, in Suffolk, where her Early Lessons, and Hymns in Prose for Children, were composed—master-pieces in the art of early instruction—monument at once of her genius and of the condescending benevolence which presided over its exercise. In 1785, Mr. and Mrs. Barbauld quitted Palgrave, and, after a tour on the continent and some months passed in London, they settled at Hampstead. Some pamphlets on public topics, printed anonymously, but marked for hers by a style of almost unrivalled brilliancy and animation, and a poetical epistle to Mr. Wilberforce, on his exertions for the abolition of the Slave-Trade, were the principal efforts of her pen during many succeeding years. In 1802, she and Mr. Barbauld fixed their abode at the village of Stoke Newington, whither they were attracted by her affection for her brother, and desire of enjoying his daily society. A selection from the Guardian, Spectator, and Tatler, introduced by an elegant essay; another from the MS. correspondence of Richardson, with a life of the author, and a view of his writings prefixed, and a collection of the best English novels, with biographical and critical prefaces, served in succession to amuse her leisure. A higher effort of her powers was the splendid poem entitled, Eighteen Hundred and Eleven, which appeared early in the ensuing year. This was the last of her separate publications, but she continued occasionally to exercise her poetical powers, which she retained in undiminished vigour nearly to the latest period of her life. She sunk by a gradual decay, without any severe bodily suffering, and with perfect resignation and composure of mind. The moral qualities of this admirable woman reflected back a

double lustre on her intellectual endowments. Her principles were pure and exalted, her sentiments on all occasions mild, candid and generous. No one could bear her faculties more meekly; neither pride nor envy had the smallest share in her composition: her beneficence was proved by many acts of bounty, and her courtesy, kindness and indulgence to others were unbounded. Her society was equally a benefit and a delight to all within her sphere. She possessed many and warm friends, and passed through a long life without an enemy. Mrs. Barbauld has left behind her many unpublished pieces both in verse and prose, and a complete edition of her works, with a selection from her correspondence, may be expected to appear under the superintendence of her family.

[The Editor begs to refer the reader to Mon. Repos. Vol. VIII., passim, for a Memoir of the first Dr. Aikin, in Mr. Turner's interesting Historical Account of the Warrington Academy; and also to Vol. XVII. pp. 52, &c., for Mr. Arthur Aikin's Memoir of his father, the late Dr. Aikin. Mrs Barbauld contributed to the Monthly Repository the following: Vol. III. 706, &c., Memoir of Rev. R. Barbauld. IV. 344, Lines on the Altar at Athens to the Unknown God. VI. 608, Lines on the King's Illness. XVII. 679, a Poetical Thought on Death. XVIII. 49, Lines written at the Close of the Year.]

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Opening of the Unitarian Chapel, at Welburn.

On Sunday, the 20th of March, was opened the Unitarian Chapel, erected at the village of Welburn, near York, through the exertions of the students of Manchester College and the kind assistance of their friends. The day being exceedingly auspicious, many friends from York and Malton were present, and strangers from the neighbouring villages attended in considerable numbers. In the morning, the devotional part of the service was conducted by the Rev. W. Turner, Tutor of the College. Before the sermon, Mr. John Mason, of York, the early promoter of the cause of Unitarianism in the village, addressed a few words to his friends and the congregation, congratulating them on the present promising aspect of Unitarian Christianity in the village, which but seven years ago had been almost unknown amongst them, urging the necessity of continued zeal and fortitude in the propagation of its glorious truths, and entreating them gratefully to second the efforts of the students who had thus far successfully exerted themselves in their behalf. The Rev. Dr. Hutton, of Leeds, then delivered an impressive and deeply interesting discourse from 1 Cor. xiv. 15. Having contended for the real possession of supernatural power in the early Christian church from the improbability that the apostle would ever have blamed the disciples for the abuse of a power which he knew never existed, he enlarged on the manner and the spirit in which social worship should in the present day be conducted and attended, in order to ensure mutual edification, the great object which the apostle urged them ever to have in view. The close attention which was paid to the discourse manifested the deep interest which the hearers felt, and it could not fail to excite something of the devotional spirit and truly Christian feeling which itself so pre-eminently contained. The Chapel was full, and on this occasion not a little adorned by the children of the Sunday-School, which will now be permanently attached to it. In the afternoon, Mr. J. R. Wreford, a student of the College, conducted the devotional part of the service, and the Rev. Noah Jones, of Todmorden, delivered an argumentative and excellent discourse on the direction which our Lord gave to his disciples when they prayed, to say, "Our Father who art in heaven, forgive us our sins," shewing the inconsistency of the orthodox views of the Divine Being with the compassion and forgiveness of the paternal character, and enlarging clearly and simply, but earnestly and impressively, on the superiority of Unitarian Christianity, for inspiring an ardent and cheering devotion to the "One God and Father of all." The Chapel was itself crowded, but there were so many round the door who could not gain admission, that Mr. J. R. Beard, of the College, left the Chapel, and preached to as large a congregation in a neighbouring field, on the common objections against Unitarianism and its real spirit. The interest displayed by the whole, manifested that a deep impression was made on the minds of the hearers, and the voices of either congregation were heard by the other as they lifted up the anthem of praise. In the evening, the Chapel was again crowded to excess. Mr. E. Tagart, another student, began with reading the Scriptu

er, and the Rev. Noah Jones
an admirable moral sermon
n ii. 15, exhorting to the same
d persevering exertion in the
religion which was usually be-
the world and its transient
. The friends then separated,
e trust improved, by the ser-
e day, convinced at any rate
fluence and spread of Unita-
anity amongst the poor was
viewed with despair, perhaps
ighter hopes of a time when
orship the Father in spirit and

chester College, York.

ourned Annual Meeting of the
f this Institution, will be held
s-Street Chapel Rooms, Man-
Thursday the 7th of April, at
ock in the forenoon: and in
on of the same day the Trus-
iends of the College will dine
t the Bridgewater Arms, in
r.
D. DARBISHIRE, } *Secretaries.*
J. TAYLER, }
ter, March 17, 1825.

eting of the Somerset and Dor-
an Society, at Honiton, origi-
nted to be held *on Good Friday*,
ed to *Thursday, April* 14*th*.

day, March 6, the new chapel
bury, near Manchester, was
r public worship. The Rev.
AWKES, A. M., conducted the
nd has accepted an invitation
the stated minister.

lesiastical Preferment.

King has been pleased to pre-
ev. Dr. JOHN GILCHRIST to be
ter of the parish and church of
te, in the Presbytery and County
rgh, vacant by the *transporta-*
e Rev. Dr. *John Lee*, late First
thereof, to Lady Yester's
n the City of Edinburgh"—
azette, March 3, 1825.
ANIEL WILSON, Prebend of

he Dissenting Teachers com-ed to Jail as Vagrants.

month of August last, we called
tion of our readers to the op-
nd illegal conduct of certain
amshire Parsons, against James
f Roundes, and William Wood,
of Oundle, who were committed under the Vagrant Act to hard labour, on the charge of collecting money under false pretences, they being at the same time accredited Ministers of the Gospel, laudably endeavouring to raise subscriptions for the erection of a Dissenting Chapel. We are rejoiced to find that the subject has been taken up by the Protestant Society for the protection of Religious Liberty; and that the result of their efforts was the liberation of the parties, the payment of all legal expenses, a liberal contribution to the objects sought by these divines, and a public apology from the wrong-doer. At least there is some advantage in a *Protestant Association!—Sunday Times.*

LITERARY.

THE venerable author of The Man of Feeling, HENRY MACKENZIE, is at present engaged on an autobiographical work, which cannot fail to be eminently interesting to the literary world. Except Bentham, Mr. Mackenzie is, we believe, the oldest living author in Great Britain. Johnson, Goldsmith, Gibbon, Reynolds, are all within his recollection; and in his own country the great names of the Gregories, Beattie, Cullen, Reid, the Monroes, David Hume, Robertson, Adam Smith, Blair, Kames, Tytler, Monboddo, Black, Logan, and many others, must all be familiar to him as household words. Mr. Mackenzie, notwithstanding his great age, is as fully in possession of all his faculties, as he was at five and twenty: and as his latter years have been passed among the highest literary characters of our own day, such a work as his cannot fail to be one of the most interesting ever published.—*New Monthly Magazine.*

The *Quarterly Review* is no longer under the superintendence of Mr. GIFFORD. The new editor is Mr. JOHN COLERIDGE, the Barrister. The next number will give us "a taste of his quality" as Editor of the Quarterly: an office of which those only who know how many persons and parties the gentleman who occupies it has to please and conciliate, can appreciate the difficulties.—*The Same.* [The number anticipated in the above extract has been published, and will not we think raise the character of the work. The tone of the Quarterly on religious and political subjects is evidently moderated. What indeed might we not expect in this point of view from a work like this, when Blackwood's Magazine is beginning to shew symptoms of liberality towards Dissenters and Americans and American Unitarians?]

MISCELLANEOUS.

A List of Joint-Stock Companies, the Proposals for which are now, or been lately, before the Public.

	Amount of Capital from p. 123 .		£157,104,050	
123	Thames or United Thames, Subscriptions received by Wm. Lane, . . .		1,000,000	
249	Scottish Wood, read Scottish Wool Stapling .		500,000	
			158,604,050	
169	Tlapazaban, 4,000,000, read Tlapazaban, 400,000 difference		3,600,000	
				153,00
253	General United Docks Company . . .			75
254	Edinburgh and Leith Dock ditto . . .			30
255	Cove Dry Dock			
256	Newcastle and Carlisle Rail Road . . .			30
257	London and Edinburgh ditto . . .			
258	Montrose and Brechin ditto . . .			
259	Colchester and Halstead ditto . . .			4
260	Ipswich and Suffolk ditto			2
261	General Rail Road Company, on the Principle of Mr. Henry Palmer's Patent			2
262	Pembry Harbour and Canal and Rail Road, from thence to Kidwelly and Llanelly Canal . . .			
263	Deptford and Arundel-Bay Ship Canal . . .			4,0
264	Dublin and Galway Bay ditto . . .			8
265	Atlantic and Pacific ditto . . .			
266	Norwich and Dearham Canal . . .			
267	Dearne and Dove ditto . . .			
268	North Waltham and Dilham ditto . . .			
269	Norwich and Lowestoft Navigation Company . .			1
270	Canal and Road Communication, Liverpool to London, by means of a combined Aqueduct and Road-way across the River Mersey at Runcorn, and embracing also a direct Canal communication between Liverpool and Manchester, through the lines of the Duke of Bridgwater's, the Saukey, and the Jersey and Irwell Canals, .			
271	Isthmus of Suez Canal			
272	Birmingham Portable Oil Gas Company . .			
273	Mediterranean Steam Packet Company .			1
274	Atlantic Steam Navigation ditto .			
275	Coasting Steam Vessel ditto . .			1,0
276	Hull and London Steam Packet ditto . .			
277	General Steam Towing ditto . .			
278	British River and Canal Steam Navigation ditto . .			2
279	Greenock and Stornaway ditto ditto . .			
280	Glasgow and Caledonian Canal Steam Boat ditto . .			
281	Northern Steam Packet ditto . .			
282	London and Dublin Steam Marine ditto . .			
283	Dublin and Liverpool Steam Navigation ditto . .			
284	Canal Gas Engine ditto . .			2
285	Patent Steam Carriage ditto, Sir R. C. Glyn and Co., Bankers			
286	Royal Stanary British Mining Association Beetham, Solicitor			5
287	Northern Mining ditto . Kearsey .			5
288	London United Mine Company . . .			
289	British United Mines ditto . . .			
290	British and Irish Mining ditto . . .			5
291	Irish Provincial Mining ditto . . .			
292	Scottish National Mining ditto . Blunt .			
293	Franco Mexican Mining ditto . . .			1
294	New United Mexican Mining ditto . . .			2
295	Guatimala and Central America Mining ditto . . .			
		Carried forward		£163,2

	Brought forward		£163,229,050
ıd Peruvian Mining	Company	Swan	1,000,000
and Morau Vein Mining	ditto		
Mining and Trading	ditto	Nind	
ditto ditto	ditto	Beetham	
Provinces of Central America Association for Working			
es, for the Pearl Fishery, and for Trading and Commer-			
Purposes			1,500,000
ıa Association for the Cultivation of Indigo, Cochineal			
Cotton		Hulton	
a Plata Association for Landed and Agricultural Pur-			
s		Borradaile	1,000,000
ıa Association for Agricultural and other Purposes			300,000
and Pacific Trading Company			
ditto			1,000,000
s Indigo	ditto		1,000,000
nerican Gem	ditto	Maughan	
Pearl and Coral	ditto	Tilson	500,000
shing	ditto	Dawes	
Loo-Loo, and Banca	ditto		1,000,000
and Pearl	ditto		
Life Assurance for Persons going to Tropical Climates			240,000
f Impaired Health			
ty Life Assurance Company			600,000
d Yorkshire ditto	ditto		1,000,000
Insurance	ditto, Glasgow		
Bank	ditto, Scotland		
e Loan	ditto, Edinburgh		200,000
iance Life Assurance	ditto		
sh Fire, Life and Marine Insurance	ditto		1,000,000
k Assurance	ditto		1,500,000
n Joint Stock Annuity and Banking Company			1,000,000
and Westminster General Investment Society			1,000,000
or the Encouragement of Literature			100,000
f Scotland for Improving the System of Church Patronage			
Suspension Iron Bridge Company			93,000
d Estate Investment Company		Freshfield	
an Iron and Foundry	ditto		
gh Iron	ditto		100,000
Distillery	ditto	Fisher	600,000
ditto	ditto	Spur	500,000
Ale and Beer Brewery	ditto	Borradaile	
e Brewery	ditto		100,000
an Porter Brewery	ditto		170,000
Porter and Ale	ditto		
Wine Association		Olivearson	
ditto		Gregory	
ugar Company			1,000,000
Free Labour ditto	ditto		4,000,000
bury Street ditto, Southwark Bridge to the Exchange			600,000
tures and Building Company of Ireland			2,000,000
Spinning and Manufacturing Company of ditto			
Company of Scotland			150,000
y for the Purchase, Importation and Sale of Timber and			
od			1,000,000
Slate and Stone Company		Anderson	
ock Stone	ditto	Baxter	
Lime and Coke	ditto	Wilkes	100,000
an Flax and Hemp	ditto	Tomlinson	1,000,000
Barrilla and Soda	ditto	Smith, Giles & Co.	200,000
Medical, Chemical and Drug Company		Oliverson	
Drug and Chemical	ditto	Dimsdale, Banker	250,000
Drug	ditto	Beetham Solicitor	
	Carried forward		£169,032,050

		Brought forward	£189,03
352	North British Whale Fishery	Company . .	25
353	Irish Fishing	ditto . .	50
354	Imperial Plate Glass	ditto . Wilkes	20
355	Edinburgh and Leith Glass	ditto . .	10
356	Albion Glass	ditto . . .	10
357	Edinburgh Portable Gas	ditto . . .	
358	Ditto Oil Gas	ditto . . .	
359	Pawn Brokers of Edinburgh	ditto . . .	7
360	National Commission Company of Dublin	. . .	10
361	Royal Dublin and Belfast Waggon Company	. . .	
362	Irish Turf Company, in shares of £20	. . .	
363	Company for the Growth of Silk in Great Britain and the Colonies		1,00
364	Old Passage Ferry Company . . . Sweet		2
			£191,3

In addition to the foregoing, Proceedings are now taking, in the House of Comm procure Acts of Parliament to enable the different Parties to carry into ex the following Projects:

365 Chesterfield Water Works and Gas Lights.
366 Oldham ditto ditto
367 Almond ditto
368 Chester ditto
369 Limerick, No. 1. ditto
370 Ditto No 2. ditto
371 Paisley ditto
372 Shaws ditto
373 Stockport ditto
374 Hinckley Gas Light.
375 Louth ditto
376 Devizes ditto and Paving, No. 1.
377 Ditto ditto ditto 2.
378 Canal from the Calder and Nibble Navigation to Halifax.
379 Ditto, a Lough Erne in the County of Fermanagh to the River Black near the village of Charlemont.
380 Ditto from the River Adia to Baybridge, Sussex.
381 Portsmouth and Arundel Navigation.
382 Tryddyn and Flint Rail Road.
383 Festiniog and Port Madoc ditto
384 Festiniog ditto
385 Glasgow and Rosebank ditto
386 Kelso, Melross and Dalkeith ditto
387 Llanllyfin and Carnarvon ditto
388 West Lothian ditto
389 Wormsley ditto
390 Portland ditto
391 Isle of Dogs ditto
392 Hungerford Market.
393 Sidmouth Pier.
394 Kerne Bridge over the Wye.
395 Kingston ditto.
396 Margate Embankment.

Errata in the former List of Joint-Stock Companies.

For the latter end of the year 1824, read the whole of the year 1824.
No. 64, 65, 66, 67, 68, for "Ship Canal," read *Canal.*
No. 107, 108, 109, 110, 111, 112, 113, 115, for "Water Works as Light" read *Gas Light.*
No. 123, for "Australician Washing," read *Australician Agricultural.*
No. 155, 156, 157, 158, leave out the words "of Ireland."
No. 249, for "Wood," read *Wool.*

Southcotians.

t the late Lancaster Assizes
e miserable fanatics again
blic. A man of the name
was indicted for the murder
imshaw, a child of fifteen
was one of the disciples of
cot, who are said to be still
Lancashire, where they bear
annahites. These deluded
tely adopted the Jewish rite
n; and the prisoner was
harge of having occasioned
ith by performing this ope-
im. The witnesses proved
ighth day from his birth the
en from his mother and
he prisoner to be circum-
the performance of the
re was music in the garret
el, where it was carried
umber of spectators. The
&c., used in the operation
on the trial. The father
ho is a collier, and another
ared with a long beard in
ion, stated that they had
mitted to the rite. Three
operation, the child went
h after a few days more
A medical man was of
e child's death was caused
reatment of the wound.
r the prosecution said he
eed further with the case;
e prosecutors was only to
they considered an illegal
Justice BAYLEY said they
d he should have gone
aying that the practice of
illegal, at least so far as
rned, who are not in a fit
for themselves. It was
public should know that
not legal, with respect to
at they should understand
ment went off only because
perly framed as to the
he means of death. The
Lordship's directions then
risoner.

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en Catholics.—It appears
statement just published,
throughout England 256
: Chapels, 71 charity and
nd 348 officiating priests.
nber in any one county is
namely, 81 chapels, 6
priests.

LIAMENTARY.

Question in its various
d the attention of both

Houses during the month. In the Lords, the bishops have presented many petitions from the clergy against further indulgences to the Catholics, some of them couched in violent language. These have occasioned very bold remarks from some of the lay-lords, who have reminded the clergy of the forgotten duty of peace and good-will. A petition from the clergy of the diocese of Ely gave birth to a warm debate. Amongst other charges against the Catholics, these petitioners accuse their priests of endeavouring to introduce amongst their flocks "a prostration of the understanding." Lord KING hereupon remarked, "These were fine words, and he might say of them as had been said of some other fine words—he wondered where the clergy of Ely stole them. He believed, however, they stole them from the charge of the Lord Bishop of London. He had recommended the clergy of his diocese to encourage in their flocks a prostration of mind and spirit, as the very temper most suitable to Christianity. He wished the Right Rev. Bishop were present, that he might reconcile the contradiction between his Charge and the accusation of the petitioners."—The Bill for suppressing the *Catholic Association* has passed and is now in operation. To counterbalance this, the Commons, on the motion of Sir FRANCIS BURDETT, have resolved in a full house by a majority to enter into the consideration of the Catholic claims, and a bill is accordingly drawn up for the purpose, and is to be discussed after the Easter holidays.—The UNITARIAN MARRIAGE BILL has been read a second time without a division, and the House is to go into committee upon it, we suppose after Easter. There was some debate upon the second reading, when a Mr. ROBERTSON made a long and violent speech in opposition to it. He was answered by Dr. LUSHINGTON. The bill was in some degree supported by Mr. PEEL, who, however, is pledged no further than going into the Committee. He spoke as if he wished for a more comprehensive measure, and pointed out the expediency of a general marriage register. The only other speaker, besides the mover, Mr. W. SMITH, was Lord G. CAVENDISH, who warmly supported the Bill. Hereafter we hope to insert the debate at length.

March 30th.—The *Unitarian Marriage Bill*, was committed last night, after fruitless opposition from Mr. ROBERTSON, whose motion, that it be committed that day six months, was negatived without a division. The Report is ordered to be brought up the 18th of April.

sed in the most confined space. What could be more natural than that the very consequences should ensue which are inevitable in such a position, namely, the greatest uncleanliness and contagious diseases? Here, therefore, was the first foundation laid for the evil, which even to the present day adheres to the nation, but must then have raged in a fearful degree.

The most terrific plague of this climate, leprosy, prevailed amongst them, and was perpetuated in successive generations; the sources of life and increase were gradually poisoned, and from an accidental malady there sprung an hereditary predisposition. How general this calamity became, is shewn by a multitude of legislative precautions, while the concurrent testimony of profane writers, of the Egyptian Manetho, Diodorus of Sicily, Tacitus, Lysimachus, Strabo, and many others, who knew little of the Jewish people save their national disease, proves how universal and how deep an impression it must have made upon the Egyptians.

This leprosy, therefore, the natural consequence of their confined habitation, their bad and scanty food, and the ill treatment they experienced, became reciprocally cause and effect; those who, as herdsmen, were despised, and as strangers avoided, were now, as tainted persons, shunned and detested. To the fear and dislike, therefore, which had previously been fostered by the Egyptians, were added loathing and profound, repelling contempt. With respect to beings so alarmingly stigmatized by the Divine wrath, every thing was held lawful; and no hesitation was felt in setting them without the sacred pale of humanity.

What marvel that barbarity increased in the self-same ratio with the visible effects of barbarous treatment, and that they punished, with ever-increasing severity, the wretchedness they had themselves created?

The evil policy of the Egyptians would only remedy the error already committed by means of a new and more gross delinquency.

Here Schiller relates the order for the destruction of the male children, and proceeds ·

In this manner, indeed, the Egyptian government must at length have accomplished its purpose, and had no preserver interposed, would have witnessed in a few generations the utter extinction of the Israelites.

But whence could this preserver of the Hebrews arise? Not easily from amidst the Egyptians; for how should one of these devote himself for a nation to which he was a stranger; the language of which he neither understood, nor would take the trouble of acquiring, and which must have appeared to him alike incapable and unworthy of a better destiny? From amongst themselves still less; for what had the Hebrews been made in a course of centuries by the inhumanity of their oppressors? The rudest, the most ill disposed, abject people of the earth, rendered savage by the neglect of 300 years, made desponding, and soured by long and slavish oppression, debased in its own sight by a cleaving hereditary infamy—unnerved, disabled for all heroic enterprises, and finally sunk almost to the rank of the brute by long uninterrupted stupidity; how from such a neglected race could there issue a freeman, an enlightened head, a hero or a statesman? How could one be found amongst them, fitted to procure respect for so despised a nation of slaves, to inspire self-estimation in a people so long oppressed and to confer superiority over their refined masters upon so ignorant and rude a horde of herdsmen? As impossible was it that a daring and magnanimous spirit should arise amongst the Hebrews of that period, as amongst the most abject caste of Hindoo Parias.

Here must the great hand of Providence, which unties the most complicated knots by the simplest means overpower us with astonishment; not however, of that providence which breaks into the œconomy of nature by the forcible entrance of miracle, but of that which has prescribed to nature herself an œconomy operating extraordinary effects with the most noiseless means. A native Egyptian would have wanted the necessary incitement of natural feeling for the Hebrews to induce him to stand forth as the avenger; a mere Hebrew must have been deficient in strength and talent for the undertaking. What resource then did destiny employ? She se

aelite; but, tearing him
is rude people, procured
advantages of Egyptian
d thus a Hebrew, with
education, became the
y which this nation es-
ondage.
g related the exposure
tion of the infant Moses,
ntinues:
time the mother received
now dared to bring him
and without peril; thus
e language of his nation,
acquainted with her cus-
his mother probably did
grave on his tender soul
g image of the universal
. When he had attained
in which a mother's fos-
as no longer needful, and
me necessary to separate
e common destiny of his
arent restored him to the
d to her committed the
of the boy; the daughter
adopted him, and named
because he had been saved
ter.
n being the child of a
he destined sacrifice to
ame the son of a princess,
, participated in all the
njoyed by royal children.
to whose order he belong-
ncorporated in the kingly
undertook his education,
d him in the whole circle
lore, the exclusive privi-
r profession; yes, it is
t they withheld none of
from him, since a passage
tian historian Manetho, in
scribes Moses as an apos-
s religion, and a runaway
eliopolis, leads us to sup-
e was destined for the
ion.
therefore, to determine
must have acquired in
and what share the educa-
eived among the priests
subsequent conduct as a
re must enter on a closer
of this institution, and
timony of old writers on
ere taught and implanted.
Stephen declares him to
skilled in all the learning
tians:" the historian Philo
Moses was initiated by the

priests in the philosophy of symbols and hieroglyphics, as also in the mysteries of the sacred animals. This testimony many confirm; and on casting a glance over what are called Egyptian mysteries, and the subsequent acts and ordinances of Moses, a striking similarity will appear.

The religion of the ancients (as it is well known) soon passed into idolatry and superstition; and even with those very nations, named by Scripture as the worshipers of the true God, the ideas of the highest Being were neither pure nor noble, and founded on nothing less than a clear and rational judgment; but as soon as, through a better arrangement of civil society, and the formation of established states, classes were separated, and the care of divine matters became the business of a particular station; as soon as, in this freedom from all distracting cares, the human mind enjoyed leisure to surrender itself wholly to the consideration of itself and of nature; as soon, finally, as clearer glimpses were obtained of the physical œconomy of nature, reason of necessity triumphed over every gross error, and the conception of the Highest was ennobled. The idea of an universal dependence of things must unquestionably lead to that of one Supreme Mind; and where should this idea rather germinate than in the head of a priest? As Egypt was the first cultivated state known to history, and the most ancient mysteries are delivered originally from thence, so was it here, in all probability, that the first idea of the Unity of the Highest was conceived by the human intellect. The fortunate discoverer of this soul-elevating idea, now sought, amongst those by whom he was surrounded, fit subjects to whom he could confide the precious treasure; and thus was it handed down from one thinker to another, through I know not how many generations, until at length it became the property of an entire little society, worthy of comprehending, cultivating and diffusing it.

But as a certain measure of knowledge and refinement of understanding was required rightly to grasp and apply the idea of one God, and as a belief in the Divine Unity must be accompanied by a contempt for the Polytheism which was the prevailing

religion, so it was soon felt that it would be imprudent, nay, dangerous to disseminate this idea publicly and generally. Without previously rejecting the gods of the state, and exposing them in their laughable nakedness, there could be no entrance for this new doctrine. But it could neither be foretold nor expected that each, to whom the old superstition was rendered an object of scorn, should be capable of rising to the pure and vast idea of truth: besides, the whole civil constitution was grounded on this superstition; by shaking it, you shook, at the same time, all the pillars by which the entire state edifice was supported; and it was still very uncertain whether the new religion to be substituted would be firm enough to bear the superstructure.

And should the attempt to cast down the ancient idols fail, blind fanaticism would array itself in arms, and the reformers be sacrificed as victims by a raging multitude. It was, therefore, held expedient to make the new truth the exclusive property of a small and chosen band, who might select from the multitude, and receive into their confederacy, those who exhibited a due measure of the power of comprehension; and truth herself, hidden from the profane eye, was clothed with a mysterious dress, only to be removed by those who had approved themselves worthy. To this end were hieroglyphics chosen, a speaking image-writing, concealing the universal idea in the juxta position of sensible signs, and grounded on arbitrary rules, previously agreed on. As these enlightened men had been taught by idolatry how strongly youthful hearts might be worked on by the power of imagination and the senses, so had they no hesitation in employing this artifice of deceit for the advantage of truth; they introduced, therefore, new ideas into the soul, with a certain sensible solemnity, and, by every preparation adapted to this end, placed the mind of their pupil in the situation of passionate emotion, fitted for the reception of a novel truth. Of this kind were the purifications to be undergone by the probationers, the washing and sprinking, the wrapping in linen vestures, the abstinence from all sensual enjoyments, the excitement and elevation of the mind in singing, the significant silence, the alternat light and darkness, and th

These ceremonies, unit mysterious images and hi and the concealed truths l latter, and prepared for t were comprehended alto the title of mysteries; th seat in the temple of Isis and were the prototypes in the sequel, the mysteri and Samothrace, and in the order of freemasonry deled.

It appears placed bey versy, that the import o ancient mysteries in He Memphis, in their uncorr was the unity of God and tion of Paganism, and that tality of the soul was ther Those who participated in tant deduction were call epopten, because a new a with a hidden truth may b to the passing over from light; perhaps, too, beca a real and peculiar sens the newly acquired truths images.

But this perception the at once attain, because the be purified from many erro through many preparation could support the full lig Hence were there steps tions, and it was in the sanctuary that the veil first from the sight.

They recognized one Cause of all things, one ori of nature, the life of life, th the Demiurgos of the Gre Nothing is more sublim simple grandeur with whicl of the Creator. In order him in the most exclusi they gave him no name. A said, is merely a requisite tion; he who is alone, nee for there is none with wl be confounded. Under an of Isis these words were re *that which is;*" and on a Sais, was found the ancie ble inscription, "*I am all was, and that shall be; no has raised my veil.*" None the Temple of Serapis w bear on his breast or bro Jao or J-ha-ho, a term als

ound to that of the Hebrew and probably of identical and no name was uttered in ith more reverence than this In the hymn which the hiero- guardian of the sanctuary he initiated, this was the first on given of the nature of the *He is one, and by himself, in alone do all things owe tence.*

sary preliminary to every was the ceremony of circum- which even Pythagoras was to submit, previous to his into the Egyptian mysteries. ration from others indicated aternity between themselves, timate relation with the Di- which Moses afterwards took among the Israelites.

ner recesses of the Temple, ply enigmas presented them- pressive of a common mean- ongst these was a sacred led the Coffin of Serapis, at its origin was a type of dom; but afterwards, as the degenerated, served the dealers in mystery and in priestcraft. To bear this a privilege of the priests, class of the servants of the called on this account Kis- To none but the hierophant nitted to uncover this chest, touch it. It is related of ad the temerity to open it, tantly became delirious.

Egyptian mysteries you fur- with certain hieroglyphical omposed of many animal well-known sphinx is one either it was intended to de- roperties which unite in the r to centre in a single form powerful of all living crea- nething was taken from the f birds, or the eagle; from iest of wild beasts, or the the mightiest of tame ani- e ox; and finally, from the f all creatures, man. The ion of the ox or the apis ally used as the emblem of n order to denote the om- of the Supreme; but the led in the original *cherub.* stical forms, to which none pectors had the key, gave teries themselves a sensible or palpable exterior, which deceived the people, and ever held something in common with idolatry: superstition, therefore, continued to be ever fostered by the external garb of those mysteries which were the sport of the sanctuary itself.

Still it is conceivable how this pure Deism might be reconciled with that idolatry which it at once rejected from within, and maintained from without. The original founders of the mysteries might plead necessity in excuse of this contradiction between the priestly and popular religion; it appeared the least of two evils, since there was more hope of intercepting the dangerous consequences of concealed, than the pernicious operation of prematurely discovered, truth. As unworthy members pressed by degrees into the circle of the initiated, as the institution degenerated from its pristine purity, so did that which was at first a simple auxiliary mean, viz. secrecy, become the ultimate object, and instead of gradually purifying the creed, and fitting the people for the reception of truth, they found their account in leading them more and more astray, and plunging them more and more deeply into superstition. Priesteraft now usurped the place of pure and innocent purposes, and the very establishment which should have upheld, maintained, and cautiously diffused the knowledge of the one true God, became the most powerful instrument of the reverse, and degenerated into a peculiar school of idolatry. The hierophants, not to lose their mastery over the mind, and to keep expectation ever on the stretch, found it advisable to hold back the final explanation, which must utterly demolish error; and to impede, by every theatrical artifice, the entrance to the sanctuary. At length the key to the hieroglyphics and secret figures was wholly lost, and the wrapping veil of truth was mistaken for her reality.

It is difficult to determine whether Moses' education occurred in the flourishing period of the institution, or at the commencement of its decline; but probably its decay was approaching, as some tricks borrowed by the Hebrew lawgiver, and some not very creditable artifices which he put into play, would lead us to suppose. But the spirit of the first founders had not

yet vanished, and the doctrine of the Unity of the Creator still rewarded the expectation of the initiated.

This doctrine, which had the most decisive contempt of idolatry as its inevitable consequence, united with the almost inseparable belief in immortality, was the rich treasure brought by the young Hebrew from the mysteries of Isis. At the same time, he was rendered conversant with the powers of nature, then the objects of secret learning, which afterwards enabled him to work miracles, and, in the presence of Pharaoh, to contend with his wise men and magicians, whom he in some instances excelled. His subsequent life proves that he had been an apt and attentive scholar, and had attained the highest rank among the seers.

In the same school he collected also a treasure of hieroglyphical mystical pictures and ceremonies, of which his inventive spirit made use in the sequel. He had wandered through the whole province of Egyptian lore, resolved the entire system of the priests, weighed against each other its deficiences and its advantages, its strength and its weakness, and taken an important and comprehensive view of the art of goverment, as exercised amongst this people.

It is uncertain how long he remained in the school of the priests, but his late political career, which lasted till his 80th year, makes it probable that he had devoted more than 20 years to the study of the mysteries and of the state; this residence, however, seems by no means to have excluded him from the society of his countrymen, and he had abundant opportunity of witnessing the inhumanity under which they groaned.

Egyptian education had not stifled his natural feeling; the ill usage of his people reminded him that he too was a Hebrew, and the sight of their sorsows implanted in his breast a deep and just displeasure. The more he appreciated himself, the more must the unworthy treatment of his compatriots irritate and inflame.

He beheld a Hebrew suffering under the stripes of an Egyptian overseer; the sight overpowered him; he slew the Egyptian. Soon is the deed known; his life is in danger; he must quit Egypt, and flies to the Arabian desert. Many place his flight i but without any proo enough to know, that longer be very young place.

With this exile con era in his life; and if w estimate his future po Egypt, we must accom solitude in Arabia. H into the desert a san towards the oppressor and all the knowledge in their schools. His with ideas and schemes replete with bitterne distracted him in this

The documents rec the sheep of an Ara Jethro. How low wa all his prospects and to the station of a he bia; from the future to be the hired servant How severely must his ed!

Beneath the garb of about with him a fe rule—a restless ambi this romantic solitude, sent offers him nothing aid the past and the fu munes with his quiet the scenes of oppre had formerly witnesse memory, and nothin sting from entering int thing is more insuppo mind than the enduran in addition to which are the sufferers. A n awakes in his breast, impulse to act and to self accompanies this

All that he had c course of long years, meditated and resol great, shall it die with sert? Shall it in vain tated and resolved? T fiery soul cannot endu himself above his lot; not limit his deeds: great has he been d high Being whom he recognize in the myste kindled by solitude and on that which is n party of the oppresse ings seek out each unfortunate will ever

…in Egypt he would …ician, a hierophant, …ible, he becomes a …glorious, presents …it the idea, "I will …"

…ability of accomplish… Not to be over… …difficulties which press …them with which he …among his own people, …the most alarming. …union nor confidence, …union nor courage, …spirit, nor the stirring …which noble deeds are …; to calculate; a …400 years' misery has …feelings. The people …are to step are equally …worthy of, the bold …them nothing can be …them nothing achie… …remains to him? …balance their deliverance, …by rendering them …valuable. He must rein… …the right of humanity, …have been outlawed. …the qualities smoth… …reputation to a savage …must enkindle new …ire, heroism and enthu…

…motions can only be sup… …real or factitious con… …power; and whence shall …Egypt derive this feeling? …he succeed in carrying …his persuasive eloquence …, will not this flash of …part them at the first …danger? Will they not, …means than ever, relapse …ery?

…the Egyptian priest and …the aid of the Hebrew. …tories, from his priestly …opolis, he calls to mind …instrument by which an …order bent to its will …ide men. This instru… …ther than confidence in …ction, and belief in su… …mers. Discerning no… …visible world, in the na… …events, that can inspire …oppressed nation, no… …sign which they may …the hinds it to heaven. …means of instilling into

them the feeling of their own strength, he has nothing to do but to conduct them to a God who possesses this strength. Can he but succeed in infusing trust in this Deity, he makes them strong and bold, and confidence in a higher arm is the flame at which he must kindle virtue and power. Can he but accredit himself with his brethren as the organ and ambassador of this God, they become as a ball in his hands; he can lead them as he will. But now occurs the question, *What* God shall he proclaim to them, and *how* shall he inspire them with faith?

Shall he announce to them the real God, the Demiurgos, the Jao, in whom he himself believes, whom he has learned to recognize in the mysteries?

How to an ignorant, slavish population, such as his nation, could he even distinctly intimate that truth which is the inheritance of a few Egyptian sages, and offered to the intellectual grasp of only an elevated rank of Illuminati? How could he flatter himself with the hope that the refuse of Egypt could understand aught of that which was barely comprehended by the best of the land?

But granted that he could succeed in inspiring the Hebrews with a knowledge of the true God, they could never avail themselves of it in their situation, and the knowledge would rather undermine than forward his undertaking. The true God troubled himself no more about the Hebrews than about any other people. The true God could not contend for them, nor for their pleasure disturb the laws of nature. He would let them fight out their quarrel with the Egyptians and mingle by no miracle in the combat. What then could he avail?

Shall he proclaim to them a false and fabling deity against whom his reason revolts, and whom the mysteries have rendered odious to him? For this is his understanding too enlightened, his heart too upright and noble. On a lie he will not ground his beneficent undertaking. The inspiration which now animates him will not suffer him to borrow its benevolent fire from deceit, and for such a disgraceful part, contradicted by his internal conviction, he would be deficient in zeal, in alacrity, and in perseverance. The good he purposes to achieve for his people shall be com-

plete: he will not merely make them independent and free, but happy and enlightened. He will base his work upon eternity.

He must not then found it on a cheat, but on truth. But how reconcile this contradiction? The real God he dares not reveal to the Hebrews, because they are incapable of comprehending him; a fabulous one he will not, for he despises the base part. Nothing then remains but *to announce to them his true God in a fabling manner*. Now then he puts to the test his rational religion, and examines into the additions and erasures necessary to its favourable reception with his Hebrews. He places himself in their restricted situation, descends into their very soul, and discerns the hidden threads by which they may be bound to truth.

He attributes to his God those qualities which the intellect of the Hebrews and their present need demand. He adapts his Jao to the people to whom he is to be declared, and to the circumstances under which he is to be announced; and thus arises his *Jehovah*.

In the minds of his people he finds a belief indeed in divine things, but one that has degenerated into the rudest superstition. The former must be eradicated, but the latter maintained. He must disengage them from their present unworthy situation, and turn them to his new divinity. Superstition herself offers him the means. According to the universal delusion of the time, each nation stood under the peculiar protection of their national god, and their patriotic pride was flattered by assigning him supremacy over the deities of all other countries. To these, divinity was by no means refused; it was even recognized; but they must not dare to elevate themselves above the national god. With this error did Moses connect the truth. He made the Demiurgos of the mysteries, the peculiar god of the Hebrews, but he advanced yet one step farther.

He did not content himself with barely making this being the mightiest of all, but he made him the *only* one, and cast all others into their original nothingness. He granted him indeed to the Hebrews as a property, in order to accommodate himself to their mode of representation, but at the subjected to him all other all the powers of nature. T served in the model exhib Hebrews, the two most imp perties of the real God, omnipotence; and made t effective in this human cov

The vain and childish va sessing an exclusive deit rendered actively subservi interests of truth and proc trance for the doctrine of t preme. It is, indeed, on error by which he overtu one, but an error far nea truth than that which it and this little alloy of delu cisely that which makes welcomed; and all the p makes must be attribut looked-for misconception trine. What could the He done with a philosophical a tutelar deity he may acl cles. Place yourself once ation of the Israelites. I they are, they measure th of the God by the fortu people who range themseh his protection. Abandone pressed by men, they beli selves forgotten by all H same relation they bear to tians, must their respective tain; the one can be but light by the side of the othe they even doubt whether possess any. At once it to them that they too have in the starry circle, that he out of his rest, that he ha self and made ready to ac drous deeds against his ene

This proclamation of a the call of a general to enr his victorious banners. If give proofs of his strength, known of old times, the ve spiration carries forward t morons, and this also Mo to the account of his enter

The conversation whic with the vision in the bur presents us with the doubt gested themselves to his the manner in which he them.

Will my unhappy nation fidence in a god who has so doned them; who now on

seems to fall from the clouds; whose name they have never once heard; who already, for long centuries, has been an unconcerned spectator of the ill treatment they have been compelled to endure from their oppressors? Will they not rather esteem as more mighty the god of their more fortunate foe? This was the next thought that must have arisen in the soul of the new prophet. But how does he now remove this difficulty? He makes Ia Jao the god of their fathers, incorporates him with their old traditions, and metamorphoses him into a native, ancient and well-known deity. But in order to prove that he means by this the real and only God, to guard by anticipation against confusion with any creature of superstition, to leave room for no possible misunderstanding, he gives the sacred name which in fact appears in the mysteries, "*I am that I am.*" "Thus shalt thou say to the people of Israel, (are the words which Moses puts into the mouth of God,) *I am* hath sent me unto you."

In the mysteries, God really bore this name—one, however, utterly unintelligible to the stupid Hebrew people. They could by possibility attach no meaning to it, and Moses might have been much more successful with another denomination; but he would rather face this evil than give up a thought on which all was set, and this was to make the Israelites really acquainted with the God who was taught in the mysteries of Isis. As it is tolerably clear that the Egyptian mysteries had flourished long before Jehovah appeared to Moses in the thorn-bush, still is truly remarkable that he should give himself the very name he had hitherto borne in the mysteries of Isis.

But it was not yet enough that Jehovah should announce himself as a familiar God, as the God of their fathers; he must prove himself a mighty Being if he is to inspire courage in slaves; and this was so much the more necessary as their lot in Egypt could give them no high opinion of their Protector. As he would lead them on only by means of a third, he must confer power on the individual, and enable him, by extraordinary proceedings, to vindicate both his own mission and the might and majesty of him by whom he was sent.

If Moses would accredit his mission, it must be supported by wonders. That he in fact worked these wonders, there is perhaps no doubt. How he achieved them, and how, above all, they are to be understood, is left to the consideration of each individual.

Finally, the allegory in which Moses relates his mission has all the necessary conditions for obtaining credit from the Hebrews, and this was all that was required—with us it is no longer needful that it should have this effect. We now know, for instance, that it must be indifferent to the Creator of the world (should he ever reveal himself) whether he appear in the fire or in the wind, or whether his worshipers be bare-footed or not bare-footed. Moses, however, makes Jehovah command that "the shoes should be put from off the feet," for he knew right well that he must aid the Hebrew ideas of divine sanctity by sensible signs, and a similar one he had borrowed from the initiatory ceremonies.

In like manner, doubtless, he thought that his slow speech would be prejudicial to him; he therefore anticipated this untoward occurrence, and, alleging in his narrative the objections he had to fear, leaves to Jehovah himself the task of refuting them. He undertakes the mission only after long opposition; the more weight then must be attached to the divine command which rendered it compulsory. Above all, he paints in his story, in the most detailed and precise manner, those particulars which to the Israelites, as to us, must be the most difficult to believe, and there is no doubt that he had good grounds for so doing.

What then, on a brief review of the preceding facts, was the peculiar plan laid down by Moses in the Arabian desert?

He wished to conduct the Israelitish nation out of Egypt, and to assist them in the acquisition of independence and of a political constitution in a country of their own. But because he well knew the obstacles to this enterprise; because he knew that it was impossible to reckon on the power of this people until they were inspired with self-confidence, zeal, hope and animation; because he foresaw that his eloquence would avail nothing with the abject slavish soul of the Hebrews,

he conceived that it would be necessary to proclaim a higher and celestial defence, to assemble them, as it were, beneath the banners of a divine commander.

He gives them therefore a god in the first place to liberate them from the Egyptians. But as to effect this alone would be doing nothing; as, in lieu of the country of which he deprives them, he must provide them with another, to be won and held sword in hand; so is it necessary that he should bind together their united powers in one commonweal, — he must give them laws and a constitution. Knowing as priest and politician that the firmest and most indispensable prop of all constitutions is religion, he must employ in the impending legislation that power which he at first only gave them for their deliverance from Egypt, to perform the functions of a mere general: he must too announce him in the beginning in the character he is afterwards to fill. For the purposes of legislation and the formation of the state, he requires the true God; for Moses is a great and noble man who cannot found on a lie a labour which is to endure. He seeks to make the Hebrews happy, and permanently so, by the code he destines for them, and this can only be done by building the constitution on truth. For these realities, the understandings are as yet too obtuse, nor can they be introduced into the soul by the open path of reason. Where he cannot convince, he must persuade, overpower and bribe. He must bestow on the real God whom he announces qualities which will render him comprehensible and acceptable to weak minds; he must veil him in a heathenish garb, and be content, though they should prize in the divinity the drapery alone, and receive the truth only after a pagan form. And thus is he an infinite gainer, for he obtains a true and solid principle for his legislation, an essential foundation that no future reformer need overthrow for the purpose of improving or correcting particular parts—thus steering clear of an inevitable result in all false religions, as soon as flashed on by the torch of reason.

All other states of this and subsequent periods are founded on deceit, error and polytheism, although we have seen that in Egypt a little circle existed, nursing just conceptions of the Supreme. Moses, himself one of this group, and being indebted to its tuition alone for his more elevated ideas, Moses is the first who ventures not simply to publish the hidden result of the mysteries, but even to make it the fundamental principle of a Republic. He becomes, therefore, for the advantage of the world and of posterity, a traitor to the mysteries and admits a whole nation to the participation of a truth, hitherto the property of a handful of sages. He could not, indeed, together with the new doctrine, bestow a mind to grasp it, and in this respect the Egyptian Seers maintained a vast superiority. The Seers perceived the truth by the reasoning faculty; the Hebrews could at the best, only blindly believe in it.

Homerton,
April 8, 1825.

SIR,

MR. GIBSON has favoured me with the proposal of the following question, supplementary to the four preceding: "Will every individual be included in the act of Justification, who has improved to the utmost of his power the means for attaining personal holiness, placed within his reach by the Supreme Moral Ruler?" (P. 154.)

With deep humility of feeling, but with the most satisfactory conviction of mind, I record my decided reply, YES.

But I must also beg permission to ask a question and to add some remarks.

Quest. Where is, or ever was, such an individual, among all the sons of Adam; except the man Christ Jesus?

Rem. 1. Of such an individual, the Justification would be essentially different from that which I have endeavoured to describe, and to which the supposed Mr. Gibson's former questions to refer; namely, the Justification of a *sinful* human being, a Justification of which a free and full pardon is a necessary part. To the person whom Mr. Gibson now describes *that* Justification would be irrelevant. Such a person needs no pardon. He is under no charge of defect or blame. He has "*to the utmost of his power* improved his opportunities and means of attaining holiness: and the Right

tous Jehovah requires no more. We are commanded to "love the Lord our God with all our heart and mind and strength:" and that is all. Obedience is required only "to the utmost of our power;" but not *beyond* our power. The supposed individual would, therefore, not be justified as a sinner *pardoned*, and *restored to the Divine favour*, by a constitution of grace (which all admit the gospel to be); but he would be justified in another sense and upon a different principle. He would be treated as a sinless and meritorious person; that is, he would be approved, accepted and rewarded with heavenly happiness, upon the ground of his own perfect moral excellence.

2. If, however, Mr. Gibson do not intend his terms to be construed strictly, but design only to describe a character distinguished by a singularly eminent degree of that upright, impartial, and persevering obedience which may be predicated of every sincere Christian; my answer to the question would be still and most decidedly *in the affirmative*. But I would solicit attention to a very serious addition to the answer: that the man who is most zealous and diligent in cultivating personal holiness will be the least disposed to rely upon his holiness, as the *ground* of his Justification. On the contrary, his moral sensibility is so quick and tender, and his conceptions of the perfections and government of God are so exalted, that no language can describe the strength of his conviction of the utter absurdity, yea the arrogance, the impiety, of considering his purest obedience, in any of its acts and through its whole continuance, as, in the smallest degree, a meritorious consideration for obtaining the pardon of sin and the blessedness of the Divine favour. He is unspeakably thankful that he is enabled to render that devout and constant obedience to his God, which is congenial to the best feelings and the warmest desires of his heart, and which he also knows to be the only genuine *evidence* of his being justified before God: but he is so sensible of its deficiencies and aberrations, that penitence and lowliness are among the strongest feelings of his mind, and he can find no peace or satisfaction in contemplating the results of his accountableness to the Most Holy One, excepting through the medium of the scripture-doctrine of *Free Justification by the grace of God, through the redemption which is by Christ Jesus*. The daily language of his soul is, "Enter not into judgment with thy servant, O Lord; for in THY sight shall no flesh living be justified!—What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith."

God grant that this may be the sincere conviction and belief and desire of him that writes, and of every one that may read these words!

J. PYE SMITH.

Dr. J. Jones on Philo, Josephus, False Gospels, &c.

PHILO was not only a believer in the Gospel, but one of the most eloquent and intrepid apologists which the gospel ever had. Facts highly important respecting its divine origin and propagation may be gathered from his works. We might reasonably expect that an advocate so distinguished by zeal, rank and talents, should have been noticed in the New Testament: and I now propose to prove—at least to shew by probable reasons—that Philo is the very person to whom Luke addressed his Gospel, under the name of *Theophilus*.

Tradition is very vague and uncertain as to the country in which the Evangelist Luke published his memoirs of Jesus Christ. We are not, however, without some testimony that Egypt was the place of its first publication: and this supposition is corroborated in a remarkable manner by internal evidence. I shall at present mention only one circumstance in its favour. The sacred historian speaks of many who took in hand to write about the things said and done by our Saviour. Origen and Jerome, if I remember rightly, two of the best informed of the Greek and Latin fa-

thers, say, that in the number of the false gospels, to which the Evangelist alludes, was the famous Egyptian Gospel. It is reasonable, then, to conclude, that Luke wrote in the very country where the Egyptian Gospel was known and propagated, and this was Egypt, the birth-place and abode of Philo. Whoever might be the person to whom Luke dedicated his narrative, *Theophilus* was not his real name, but a name which he received in consequence of his conversion. The epithet Θεοφιλης, indeed, was in use among the Greeks before the Christian æra; but the appellation *Theophilus* owes its origin to Christianity. It means Θεω φιλος, *a friend of God*, and points to φιλων, or *Philo*, as the person to whom it first belonged. We recognize a similar change from *Saul* to *Paul*, which last (Paulus) being a Roman name, the Apostle adopted to hold forth that he was a Roman citizen. Abraham himself, after he believed in God, was called Θεοφιλος, or a friend of God; see James ii. 23: and all those who followed his example by their faith in Jesus might have had the same title: but the name and virtues of Philo naturally gave him a sort of exclusive right to it.

Farther, Philo was a civil magistrate, and at the head of the Jews in Alexandria; and this circumstance accords with the epithet κρατιστος, which Luke annexes to Theophilus, and which implies the highest degree of influence and power.

We may gather from the writings of Philo that he had been instructed in the Christian doctrine some few years before the publication of Luke's Gospel in Egypt: and it is observable, and most characteristic of the fact for which I contend, that this Evangelist supposes this illustrious friend whom he addresses, to have been already acquainted with the transactions respecting Jesus Christ, which he was going to relate—"That thou mightest know the certainty of the accounts in which thou hast been instructed;" or, as the clause may be rendered, "of which thou hast been a catechumen." This last word is known to be derived from κατηχουμενος, the passive participle of κατηχεω, *to catechize*, the verb here used by Luke.

While I am on this subject I must notice a remark, made by the critic who reviewed my Greek and E Lexicon in the Eclectic. The is an able scholar, and did my in some respects, justice; and to ascribe the following judgm his jealousy and zeal for ort theology. "The quality," sa "of some of Dr. Jones's explan of words occurring in the New ment, will not, we apprehend, b highly appreciated by intelliger sober writers. Under ανατασσ have, 'I new model, forge, or *the gospel*, Luke i. 1.' Such me we are persuaded, does not bel the word. There is evidently n in the expression used by the E list Luke, which can fix the cha dishonest intention upon the w whose productions preceded hi Gospel."

Now, reader, judge between m my Reviewer. Luke wrote his tive that Theophilus might kn truth. It seems, then, that the to whom he alludes as having a attempted to give a similar nar were little calculated to lead Theo and others to a knowledge of the If the authors referred to we calculated, or had no intenti deceive their readers, then Luk good reason for determining write, as many honest and com men had already written on th ject. Farther, Luke sets for own qualifications to write in c tion to the many who underte write on the same subject. E himself, as his language implies, ly attended from beginning to e transactions which he records; t he had been an eye and ear wit all that his Divine Master sai did: he, moreover, was in the n of those Jewish believers to the Apostles, who had with hi nessed the same events, delive account of them in their disco so that he claimed the double q cation of having himself witnes things which he relates, and aft of having heard an account of from the mouth of those wh heard and seen them like hi Now, why this emphasis and sion in stating his own comp as an historian of Christ? Cle reference to the "many," w tempted to write without bei competent, who sought to lead

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about the disputed passage
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riter had discovered the true
of the Jewish historian with
Christianity: but he has
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love of truth, the resurrec-
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the controverted paragraph,
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ir full weight. When Echs-
d others talk of the passage
interpolation inserted in Jo-
the end of the third cen-
tury, they talk like children about what they do not understand. Josephus was a writer in the hands not only of the Christians, but of their enemies—the Pagans on one hand, the Jews on the other; and could a forger interpolate copies in the possession of innumerable foes? Could it be inserted in all the copies possessed even by the Christians, without being noticed and exposed by adversaries who were learned, able, and ever on the watch to detect forgeries in the opponents they cordially hated? If the passage were a forgery, then the books of Josephus, in the hands of the Jews at least, were without it. Some copies, some versions, at least, would have come down to posterity without the disputed testimony. But no copy, no version, no manuscript, was ever found that did not contain the account which the Jewish historian gives of Jesus Christ.

The writer of the disputed passage, whoever he might be, was an *Ebionite*, or, as we should now say, an *Unitarian*. What he asserts of Jesus, is but a syllabus of the Gospel of Matthew, beginning in substance with the third, and ending with the twenty-eighth chapter. The contents of the first two, respecting our Lord's miraculous birth, he passes over as foreign to his true history; and not content with this negative testimony, he brings forward, in the context, the men who taught his divinity and supernatural birth, as wicked in every respect. On the other hand, in the third century and afterwards, the belief of these Pagan dogmas was universal; and those who deny the genuineness of this passage, call upon us to believe, that a forger in those times foisted into the works of Josephus a paragraph calculated to set aside his own sentiments; and that Eusebius and the ecclesiastical writers who succeeded him, concurred in the cheat, with no other prospect than the overthrow of those tenets which they considered essential to the Christian faith. This view of the question places the adversaries of the disputed testimony in their proper light. The objections which they urge, and on which they insist as on a solid rock, become at one glance a heap of sand; and the objectors themselves, like what we read of the wife of Lot, struck with

the lightning of truth, are suddenly transformed into pillars of salt, transmitting in solid, crystal brightness, the memory of their folly and temerity to distant generations.

J. JONES.

Homerton,
April 11, 1825.

SIR,

YOUR correspondent "A Presbyterian," (pp. 157, 158,) has favoured me with some animadversions on a note in a former communication, in which I had turned out of my way to put the designation of *thieves* upon two classes of men whose existence in real life is, unhappily, not very uncommon. But I made no applications. None can be hurt but those whom consciousness or public opinion charges with being literary plagiarists or perverters of trusts. I do not wish, however, to shelter myself thus from the observations which your correspondent has honourably and candidly made: nor, on the other hand, shall I make myself a party in the Manchester controversy. That may be very well left with those gentlemen who roused it, or who have since engaged in it. But, as I am sure you will allow me that freedom, I trust that your correspondent will not be displeased at my laying down a few positions which appear to me to be the dictates of reason in this matter. If I am mistaken, I shall be thankful to be corrected.

I. As all sound writers on morals maintain that oaths are to be understood according to the mind of the imposer, so all other promissory engagements are to be understood, undertaken, and fulfilled according to the mind of the requirer.

II. Trusteeships, whether created by deeds of gift or by wills, are a species of promissory engagements.

III. Trustees are bound to fulfil the *known* intentions of founders or testators, faithfully and strictly, unless they be immoral, in which case the engagement is void from the beginning; or have become, from change of circumstances, physically impossible.

IV. If, in any case, such an impossibility have accrued, it is the duty of trustees to *approximate* as closely as possible to the known intention of the trust.

Your correspondent truly st
"the intentions of the pious
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and he therefore conceives,
trustees who hold property
kind have a right, when the e
filment of the intentions of th
ers is *impracticable* or *inexpe*
consider what might probat
been the views of the founde
the new circumstances whi
have arisen, and what upon th
is best to be done." Readily
when the exact compliance
truly and honestly said to be
ticable: yet surely, in suc
reason and justice say, Appro
as nearly as you can. But I
concede that trustees have a
set up what they may deem *ex*
and substitute that for the int
their trust. Is it not most
that this is a principle subv
all truth and fidelity? W
ever an act of injustice, fr
plunder perpetrated, which
appear to the doer of it hi
pedient?

With respect to calculatio
"what *might probably have*
views of the founders, under
cumstances," I can scarcely
of any principle of conduct m
carious, more hazardous, c
flexible to inclination and i
but, on its application to t
before us, I request attention
next position.

V. The differences betw
Presbyterians and the Congr
alists or Independents, at t
when the trusts referred to w
ated, (a period which may b
as from about 1670 to 172
not "considered matters o
quence by our ancestors," *in*
rison with the differences of
sentiment between both tho
minations on the one side,
the other, the persons in t
who held opinions resembling
proaching to those of the U
of the present time.

The proof of this assertion
ous to all who are acquainted
history and the writings of the
Presbyterian Divines in the p
ferred to.

It cannot be pretended that
senting ministers and churche

[illegible] unacquainted with the sub- [illegible] controversy between the Uni- [illegible] and the Orthodox. The capi- [illegible] essential sentiments of the Unitarians were maintained [illegible] Socinians, some among [illegible] Remonstrants, and Mr. [illegible] Emlyn, and others in our [illegible]. In 1674, Dean Sher- [illegible] published his book on the [illegible] of Jesus Christ;" in [illegible] drawn largely, though [illegible] acknowledgment, from Vol- [illegible] the other Polish brethren. [illegible] Presbyterian divine, Mr. Vincent [illegible] published in a volume of 730 [illegible] London, 1675,) written in- [illegible], but with great talent [illegible] motion, and entitled *Anti-* [illegible] in order to premonish the [illegible] the Socinian doctrines were [illegible] of his discussion. In his [illegible] his acute and learned writer [illegible] "the dispute is not now about [illegible] small order, about fringes and [illegible], about the tything of [illegible], or cummin; nor about a [illegible] flaw in the superstructure of [illegible]'s polity; nor about the [illegible] circumstant ceremonies; but about [illegible] face of the righteousness of [illegible], and the sacrifice of his [illegible] on our acceptance with God; [illegible] interest of the blessed Spirit [illegible] glorious work of the new crea- [illegible] whether God and man are re- [illegible] and we redeemed from the [illegible] the law, by the blood of [illegible] not; whether we are jus- [illegible] before the Just and Holy God, [illegible] righteousness, or by the [illegible] sense of a Mediator; and in [illegible] whether the death of Christ [illegible] proper and immediate cause of [illegible] single blessing, great or small, [illegible] covenant of grace: in which [illegible], *all the eternal hopes*, of [illegible] Christian are wrapped up." [illegible].)

[illegible] correspondent should not [illegible] sufficient evidence, I would [illegible] to paragraphs without end, [illegible] whole treatises, in the works of [illegible] distinguished Presbyterian [illegible] the Dissenting interest; in [illegible], Mr. Baxter, Mr. Howe, [illegible], Dr. Daniel Williams, and [illegible]. He will, perhaps, be [illegible] in reading the mere title of [illegible] pamphlet which is lying be- [illegible] "The Excellency of Unity; [illegible]

being a Sermon preached by the Appointment of the Ministers of the Congregational and Presbyterian Persuasion, at their Happy UNION; on April 6, 1691, which was a Day set apart by them, partly to bewail former Divisions, and partly as a Thanksgiving to God for their present Agreement; and now, at their unanimous request, made public. By Matthew Mead, Pastor of a Church of Christ at Stepney." The theme of this sermon is rejoicing and gratitude on account of the visible and declared union in a public association, of those who possessed already a "*Oneness*—in the inward principles and outward practice of religion,—as joint members of Christ and one of another;" [acknowledging] "*one Spirit* to enlighten and teach,—to sanctify,—to direct and lead;—*one Lord*, and that is the Lord Jesus Christ, whom *we all worship* and serve;—*one faith*, one system of Christian doctrine." (P. 25. I am obliged to cite in this broken manner, to avoid tediousness.)

Allow me to quote also a passage from Dr. Calamy, who was among the most zealous maintainers of the Presbyterian plan of discipline. It is from his "Letter to a Divine in Germany, giving a Brief but True Account of the Protestant Dissenters in England." London, 1717. "There are some things in which they differ among themselves. For some of them are most desirous of the Presbyterian form of Church Government, as it is legally established in North Britain. Others are rather for the Congregational form of Government, by each worshiping assembly within itself; having no other reference to Classes or Synods than for advice in cases of need. But, notwithstanding these and some other such differences among themselves, they generally agree in the doctrinal articles of the Church of England,—the Confession of Faith and Larger and Smaller Catechisms compiled by the Assembly of Divines at Westminster." (P. 44.)

From such evidences as these, I conclude that the difference on Church Government between the Presbyterians and the Congregationalists at the beginning of the eighteenth century, would have been deemed by each of the parties lighter than the dust of the balance, in comparison with those

revealed is to us the same as a nonentity, and will remain so for ever until it is revealed; and that which is revealed [in whatever manner] enables us, agreeably to the apostle's exhortation, to give a reason of the hope that is in us to honest inquirers.

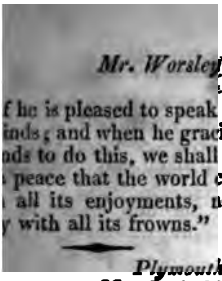
"I also assert that we ought to bring all doctrines whether written or verbal, to the test of the spirit of truth in our own minds, as the only sure director relative to the things of God. Otherwise, why is a manifestation of the spirit [the voice of conscience] given to every man if it is not to profit by? And if the Scriptures are above the spirit and a more certain test of doctrines, why is the Spirit given, seeing it is useless? But this doctrine that the Scriptures are the *only* rule of faith and practice [independent of the voice of conscience, that 'Right reason, given unto all, constant and eternal, calling unto duty by, commanding and deterring from deceit by forbidding—that is, one, eternal, and the same to all nations—whoso obeys it not, must flee from himself, and in this is greatly tormented, although he should escape all other punishments'] is a fundamental error, and is manifested to be so by the Scriptures themselves, and also by our primitive Friends' writings. I have not said more than Robert Barclay and many others of our predecessors, respecting the errors in our English translation of the Bible. To make me erroneous for saying that the gospel handed to us was no more authentic than many other writings, surely a person that did not assent to this must be ignorant indeed. Are not the writings of our primitive Friends as authentic as any book or writing, and especially such as were written so many centuries ago, the originals of which have been lost many hundred years? And are not the histories of passing events written by candid men of the present age, which thousands know to be true, as authentic as the Bible?

"As to the manner of our coming into the world in our infant state, it is my belief that we come into the world in the same state of innocence and endowed with the same propensities and desires that our first parents were in their primeval state; and this Jesus Christ has established, and must be conclusive in the minds of believers, when he took a lit in his arms and blessed him, to them around him, that exc were converted, and became little child, they should in enter the kingdom of heav course all the desires and pro of that little child, and of parents in their primeval sta have been good, as they wer endowments of their Creat given to them for a special a purpose; but it is the impr unlawful indulgence of then evil.

"I readily acknowledge th not been able to see or u how the cruel persecution a fixion of Jesus Christ by th and hard-hearted Jews shoul my sins, and I never have kn thing to effect that for me, grace of God, that taught m bly to the apostle's doctrine, all ungodliness and the worl and to live soberly, righteo godly, in this present world.

"And as I have faithful under its teachings in full c thereto, I have been brougl lieve that my sins were forg I permitted to sit under th teaching, as saith the prophet children of the Lord are all the Lord, and in righteousn are established, and great is of his children; and so long this peace, there is nothin world that makes me afra respects my eternal conditio

"But if any of my Frie received any known benefit outward sacrifice, I do not e their privilege; but surely th not be willing that I should ledge as a truth, that which kind of knowledge of. I a to admit that Divine Mer doubt watching over his rat ation for their good, and ma work at times for their pres but if in his infinite wisdom a ness, he sees meet to hide it as most consistent with hi and our good, let us have a we do not, in the pride of o undertake to pry into his sec sels, lest we offend, but b with what he is pleased to us, let it be more or less


f he is pleased to speak peace
inds; and when he graciously
ds to do this, we shall know
peace that the world cannot
all its enjoyments, neither
with all its frowns."

Plymouth,
March 31, 1825.

ORT time since I requested insertion in the Repository of arks on Missionary preach- favoured me with publishing arks, and they have moved what angry feelings of some correspondents. I expected ld do this; for when we at- rite schemes, the favourers schemes are wont to be For this reason I did not, as ally done, address you under ed title, nor with the initials me alone. With design I name at length, because I t the obloquy of the senti- uld fall upon myself and upon I will not load your pages ussions upon this subject. hts are before the public, as r. Wright's and Mr. Pope's; I have refrained from making because I would not seem of a controversy, nor tire ders as many do, who will last word. No one can be ply sensible than myself of es that Mr. Wright has ren- Unitarian cause; but, while mired his industry, his zeal, edness to the cause of truth, ot follow that I am to ap- all the measures in which he engaged: and, although I dmit that the course pursued Unitarian Fund through his tality has been in all re- ght, it may be, that now an- ure might produce with the ans a more effective benefit use. If I had not thought ect a very important one, I ot have exposed myself to the s which have been made at I have written: and be- o think it highly important, ow offer you an apology for act, not in words of my own , but in those of different these notes lie now before me. e Unitarian Society a few I have received thanks for my communication, with assurance that "they are all of the same opinion with myself." Another writes to a friend in this town as follows:

"There is a very good article by Mr. Worsley in the last Monthly Repository, respecting Unitarian Missionaries, concerning which we perfectly agree with Mr. W." The same writer again: "In the last Monthly Repository, there are two replies to Mr. W.'s letter on Unitarian Missionaries by Mr. Wright and Mr. B. P. Pope, of Exeter; however, we think Mr. Worsley has the best of the question, and I can assure you it is also the opinion of most of the people here, who are friends of the cause; and we hope he will write again."

A third, from another town: "I have read your paper in the Repository on Missionary Preaching, and fully agree with you as to the plan that should be adopted in order to its being effectual. Mr. —— is of the same opinion, but he feels hurt at the severity of your remarks; I think you will have to justify what you have advanced, which I dare say you are prepared to do."

To these attestations of approbation from all but one society that is within any tolerable distance, and with which I keep up an intercourse, I shall with some satisfaction add from another note,

"On a late visit to Exeter, I was requested to assure you, that, notwithstanding Mr. Pope's letter, *a great many* of the members of the Unitarian congregation there, fully coincide with you in opinion upon the above subject."

From what I have heard of societies which are now forming in the West, with a view to support Missionary preaching, I am led to expect that plans similar to what I have suggested will be adopted, and am convinced that stations may readily be selected where great good may be done by intelligent and active men.

One observation I cannot refrain from making on Mr. Wright's letter; for while I will not say his statement is incorrect, I cannot admit it to be true, *that he suggested to me the very plan which I have offered, and that I declared my unwillingness to join in it.* I can only say, I have no recollection whatever of such a com-

munication from him; but, were it even so, tempora mutantur et nos mutamur in illis.

ISRAEL WORSLEY.

P. S. UNITARIAN ENDOWMENTS.—An endowment of a hundred pounds was left to one of our societies in the West, and the interest long enjoyed by the minister, but the nephew of the managing trustee becoming minister, as a matter of delicacy it was withheld from him and given to a Calvinistic minister of the same town. This nephew some time after removed from the town, and the five pounds came back to the use of the minister who succeeded him, upon which a clamour was made, "that the bequest was for the minister of that church, if he preached the doctrines of the Assembly's Catechism, and that the present minister, as well as his predecessor, was a Unitarian."—"To whom then," said the Trustees, "must we pay it? Have you any claim to it? If you have, shew the grounds of your claim; and if they are just, you shall have the money." They could shew none, and the money has been since regularly paid to the Unitarian minister of the meeting, to which the principal was originally given.

SIR, *April* 20, 1825.

THE Rev. John Rawlet, mentioned in p. 144 of the present volume of the Monthly Repository, was a very pious and worthy man. He was the author of a book very much in use at the beginning of the last century, entitled, "The Christian Monitor:" he was also the author of other pious works.

K—x.

SIR, *April* 16, 1825.

I MUST confess, while I entertain the most friendly feelings towards Mr. Baker and his friends, that I have been able to learn from his communication, inserted in your last number but one, (pp. 81—83,) neither what the modern and unobjectionable *ordination* is, on what authority it is grounded, nor what good purposes it is calculated to answer; while I know what it used to be among the old Presbyterians, and how objectionable it was in various respects; nor do I think that any modern form it l assumed, or can assume, will jus entitle it to our approbation and ad tion.

That the question may be fairly a pretty fully considered, it will be pr per, first of all, that a succinct sket should be exhibited of the practice ordination among the Presbyteri Dissenters, with the opinions ent tained concerning its nature and i portance.

During the *short reign* of Presb terianism, in the time of the Co monwealth, the Presbyterians held t power of admission to, and exclusi from, the ministerial office, as abs lutely as it is now enjoyed by t prelates of the Established Churc they claimed and exercised the *spi tual power* with as high pretension they professed as confidently to conf the Holy Ghost (or, at least, that t Holy Ghost was at the ordination co ferred); and, for any thing I have ev known to the contrary, their cla and pretensions were equally we founded. See extracts from the R gister of the Manchester Classis some former volumes of the Month Repository.

In the preface to a Sermon at t Ordination of Mr. Samuel Clark, St. Albans, Sept. 17, 1712, by Jer miah Smith, an account is given, Dr. Daniel Williams, "of the meth and solemnity of Presbyterian ordin tions;" from which, I think, yo readers will be gratified, and, I hop instructed, with the following e tracts:

"The course of their [students studies being finished, and their beh viour promising, they are at a fit p presented before such of our past as are appointed to examine candida for the ministry.

"These ministers require the pr posed person"—(Here I shall on give the substance of the account, f the sake of brevity)—to write an e *genis* in Latin, on some controver point, to maintain the orthodox s of the question against all oppone in the same language; afterwards preach in English on a given tex and, finally, to be strictly examin in Greek and Hebrew; also in phil sophy, scripture chronology and ca istical divinity. If the ministers a prove of his seriousness and the su

all his performances, he is
preach as a *probationer*; if
delay his admission. When
d by a congregation to a
rge, the pastors must be
at the call is regular, and
ndidate has behaved soberly
ntly since he had been li-
fore they will consent to his
ined.

ay of ordination is observed
The ordainers are senior
ho were ordained Presby-
en some have prayed, "one
reacheth a sermon relating
isterial office"—then "one
st aged appoints the candi-
ake a public confession of
posed by himself." Then
tions are asked, and he en-
mnly to perform the duties
l minister, "under special
that particular church from
has had a *call*, although he
l a minister in the *Catholic
rch*." Afterwards, "the
kneeling in the midst of
ters, the aged pastor pray-
im, imploring the Divine
praising God for instituting
qualifying men for it from
, and rendering it successful
ration of many; then also
the pardon of their own
d sinful defects, and of the
f the person to be ordained;
g their thanksgivings to the
l grace, for the gifts and
his Spirit conferred on this
t,—they all *lay their hands*
head, and set him apart, in
of the Lord Jesus, to the
work of the gospel ministry,
rity to preach the gospel,
the sacraments and disci-
Christ, and to perform all
gs, which by Divine institu-
g to the order of a Presby-
er follow in order—prayers,
right hand of fellowship,
singing, the blessing.

Sermon preached at the
of Mr. Thomas Fisher, at
lingham, in Essex, June 23,
Samuel Bury, V. D. M., I
following extracts:

xternal call into the work
of the ministry, is by such
hom God has deputed it
e gospel, and are capable

judges of the qualifications of the candidates. The suffrage of the people, or a call only from the people, cannot make a minister. They are not only examined as to their fitness for it; not only approved for their willingness, aptness, ability and faithfulness in it; but also solemnly *inaugurated*, *installed* and *invested* in the work and office.

"Ordination is the determination of a person duly qualified for the office, whereupon he is invested in the ministry by the authority of Christ. This investiture is appointed by God to be by *fasting* and *prayer* and *imposition of hands*. Acts xiii. *init.*"

Till about the date of the sermon last quoted, (1713,) Presbyterianism did not yield to prelacy in regard to the extent and validity of its authority and claims. But the circumstances which have conferred permanence on prelacy, were in this country hostile to Presbyterianism; power cemented not its authority; interest riveted not the affections of its adherents to the idol which *the powers that be* had set up. Presbyterians did not enjoy the advantages of such elements of permanency; and, moreover, as by degrees they came to understand and value the principles of Christian liberty, and disentangled themselves from those voluntary chains, by which ignorance and prejudice had enslaved the world, they disclaimed the spiritual authority which they had previously asserted, and, every individual claiming for himself the privilege of free inquiry, they maintained and "stood fast in the liberty with which Christ had made them free." By this process the hay and stubble were burned and consumed, the silver and gold were purified and burnished, opinions and practices not surely and solidly grounded on scriptural truth, by degrees lost their hold on men's minds; they were partially changed and discontinued, or they were so modified or qualified as to mean little or nothing; and wherever a tone of independence was assumed, they were undisguisedly disclaimed and opposed.

Ordination, with other parts of the Presbyterian discipline, underwent the process we have been just now describing. With the progress of free inquiry, its claims continually sunk in

the public estimation, until it was pretty generally discontinued, as in Lancashire and Cheshire, or until its high import was so explained away, that nothing remained but an empty name. These remarks, inserted here as they suggested themselves, will be verified and illustrated by the continuation of our brief historical sketch.

I shall next extract a few passages from "A Sermon preached at the Ordination of Mr. Thomas Morgan, at Froom, in the county of Somerset, Sept. 6, 1716, by Nicholas Billingsley."

"'Tis the will of Christ," (p. 12,) "that this ministry should in common cases be conveyed to persons * * *, by solemn ordination to it. * * * The ordination vow may be as needful to engage a man to be a faithful minister, as the baptismal vow is to engage him to be a faithful Christian. The vow itself, in either of these cases, I take to be absolutely necessary. * * * I take the person ordained to be the principal agent in his own ordination, as the contracting parties are in the case of marriage. The part he performs is a free-will offering of himself to God in Christ. 'Tis he that makes the solemn vow to be his minister. The answer of a good conscience to the questions proposed is his. Ministers and people assist in the solemnity. They bear their parts. But, I think, their parts are not of equal necessity with the part he sustains himself. * * * * But it seems highly agreeable to the rule of his word and to the nature of things, that that they who are already in the ministry should be concerned in the conveyance of it to others. * * * * The people are also much concerned in the ordination of a minister. * * * Every devout soul is engaged in commending him to the grace of God. So that none here should think, that they have nothing to do in the present ordination."

From the last extracts it is evident, that a change in the views and sentiments of our Presbyterian ancestors was already begun. From several expressions, it is manifest, that the preacher found himself under the necessity of choosing new ground, the old ground of ministerial authority, according to the Presbyterian discipline, being become untenable; and this is still more evident from a very sensible preface to the above sermon, written by Mr. Henry Chandler, of Bath, from which I shall select a few passages:

"All that the ordainers have to do in that solemnity [ordination], is to declare that those persons are ministers of Jesus Christ, that really are so antecedently to that their declaration; and to recommend them to the Christian people by their approbation, and to the Divine blessing by their conjoined importunate prayers. And that to make them ministers is no part of their duty, because it is wholly out of their power. * * * They cannot possibly qualify any person for the work of a minister. * * * They cannot efficaciously *incline* any person to undertake the work. * * * And they cannot *make* any Christian people accept or invite any person as their minister."

Near the conclusion of the preface, the writer gives his own opinion concerning ordination, that "'tis a laudable custom to preserve order, encourage the qualified, and prevent the intrusion of ignorant and bold pretenders."

I shall next make an extract from a Sermon at the Ordination of Mr. John Murckley, 1717, by Dr. Edmund Calamy:

"As the Holy Ghost has from one time to another inclined some persons to the office of the ministry and qualified them for it, so has he also called them forth to it. This he has done by giving them opportunity for a solemn investiture by *ordination*, when the commission has been delivered to them upon their declared readiness to accept such an office, and the trust which it implies and carries in it, upon the terms laid down in the word of God. This *ordination* is what in several ages, according to different schemes, there has been a diversity of sentiments about. Some have reckoned it to be much like an inserting the names of such and such particular persons in the list or register of public officers: others look on it to be a solemn investiture in the office, upon proof given of a concurrence of all the qualifications that are necessary to fit men for it; while others have apprehended

…a public
…by the ordainers of
…the qualifications,
…of the parties
…they undertake."
…Brief Account of
…Ministers in England,"
…above sermon, we are
…"examinations and
…managed according to
…the *Directory*,
…Westminster Assem-
…1644."
…also, likewise,
…public ordination by C.
…gospel; but as the
…minister are not mate-
…the two preceding,
…necessary to make
…
…evident, that ordina-
…as an indispensable
…the gospel ministry;
…not allowed to be set-
…with any congregation,
…the ordinances of
…Lord's supper, with-
…of ordination.
…And, conflicting opi-
…the grounds of the
…cy of the institu-
…still retained the
…ing qualifications, re-
…ion of faith, and the
…ining; and it ap-
…at the power and au-
…of which they pre-
…h things, was the cir-
…h, in reality, chiefly
…e practice.
…I am not able to
…al progress of more
…by a regular series
…ordination sermons
…me; but, perhaps, if
…doing so, it would
…y necessary, as, from
…case and the speci-
…, the course of sub-
…may be easily con-
…without such aid.
…from an ordination
…, (on which occasion
…ished,) from the ad-
…re of ordination, by
…Godwin, it will ap-

pear very manifestly at once, that, though the meagre form of ordination and the name were retained, it was nothing more than a compliance with custom, and a prudent yielding to old-fashioned prejudices; for which, indeed, reasons were given, (as may be for any thing,) but very insufficient reasons:

"Great pains" (p. 41) "have been taken to shew, that ordination is of divine authority, and to prove its obligation from Scripture. But concerning the subject, considered in this light, I shall not speak absolutely; only that this argument is attended with some difficulty, and does not appear to all with equal evidence.

"Allow me here to indulge some latitude, and consider ordination, at this time, as a voluntary act of public worship, usually performed soon after a person has devoted himself to the Christian ministry, and accepted of an invitation from a Christian society, to settle with them as their stated minister."

By one extract from the ordination service of the Rev. David Jardine, it will be seen how rational Christians have disavowed the essentially constituent parts of Presbyterian ordination:

"We" (p. 41) "assume no authority over Christian churches or ministers, nor have we the vanity to think that we can communicate any ministerial gifts or graces to them. These we believe to be the effects of the blessing of God on the use of the means of spiritual improvement which he has afforded them; and when a church or society of Christians has chosen such a person for their pastor, and he accepted their invitation, nothing more is necessary to constitute the relation between them."

It will now, Sir, remain for me to consider the reasons which have been urged for continuing this harmless species of ordination—for retaining the name, when the thing is so essentially changed. But this I am under the necessity of reserving to another communication.

RURIS COLONUS.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Three Additional Letters addressed to the Ven. and Rev. Francis Wrangham, &c.* By C. Wellbeloved.

(Concluded from p. 168.)

IT may be desirable that we now look back upon the polemical discussion, of which the " Three Additional Letters" form a part. The object of Archdeacon Wrangham, in his " Charges" of 1822 and 1823, appears to have been, not so much an illustration or defence of the received doctrine of the Trinity, as the destruction of the credit of some of the most celebrated advocates of Unitarianism; against passages in whose writings he brought, or rather repeated, accusations, which, could they be substantiated, would seriously affect the moral character of the authors, and which are calculated to inflame the prejudices of many of his readers. Was such an attempt, from such a quarter, to pass without notice, and without rebuke? " The sages in the healing art have laid it down as a maxim, *Nullum capitis vulnus contemnendum:* the sage in human life might with equal truth establish the position, that no attack on *moral character*, is to be slighted."* This remark, may occasionally be as applicable to " bodies of men," as it always is to individuals; and it is eminently so to *religious* bodies. Mr. Wellbeloved, therefore, has obeyed the dictates of a correct judgment, and of generous feelings, in proposing it as his chief design, to repel the dignitary's misrepresentations. This was the unpleasant but unavoidable task in which our author engaged. His own language to his opponent, is,

" I have compared your quotations, and shewn them to be inaccurate; I have examined your reasonings, and proved them to be unsound; I have scrutinized your accusations, and demonstrated them to be groundless; I have traced your authorities, and exposed their insufficiency, and I have detected you in adding to the errors by which you have been yourself misled, errors of your own, adapted still farther to mislead others." —P. 15.

All this Mr. Wellbeloved, most assuredly, has effected. Never, in our own judgment, was triumph more complete. Yet the writer of these Letters contends for no personal victory, but simply for the cause of scriptural though obnoxious truth; and we are persuaded that he would far rather have discussed with the Archdeacon of Cleveland the sense of controverted passages in the Sacred Volume, than have found himself compelled to employ his pen chiefly in demolishing the " work of crimination." In estimating our author' polemical labours and merits, it must be recollected that the nature of his replies has been what the substance and the style of his opponent's two " Charges" made essential. If the present discussion has not principally or even greatly turned on the criticism and interpretation of the Scriptures, it is because the venerable dignitary has, for the most part, resorted to other ground.

That " high-seasoning of controversy,"* of which Bishop Horsley was so enamoured, and which, it must be admitted, he profusely used, has no charms for men who feel that religion ought to be vindicated in the spirit of religion. There is a majesty in Divine Truth, (and as such we regard severally our theological sentiments) which ill accords with railing, with banter, with sarcasm, or with anything like the sallies of malignant wit and humour. An argument cannot be answered by a sneer: nor should play on words be introduced, with the view of diverting our attention from groundless statements and feeble reasonings. It cannot gratify us to advert on these practices in Archdeacon Wrangham, on his unbecoming spirit and language as a controversialist. From a clergyman of his station

* Letters from a Father to his Son, &c., by J. Aikin, M. D., ed. 2, Vol. I. *p. 112.*

* Tracts in Controversy with Priestley (1812,) p. 323.

and character we should have expected better things. We should with difficulty have believed that he could so violate all the common laws of courtesy and decorum. Unacquainted with him in any of the intercourses of private and social life, (strangers even to his person,) we, nevertheless, are not ignorant that in these he exhibits kind and polished manners. In academical and in literary reputation he deservedly stands high: and in some of his former writings—not least in those of his translations from Milton's Latin Odes, &c., which adorn the pages of the life of our sublime poet by Dr. Symmons—we have warmly admired the elegance of his taste and style. Even for traces of that elegance we search in vain through his Archidiaconal Charges. It will soon claim in our way to inquire, by what peculiar fatality he and not a few other dignified ecclesiastics lose their acknowledged urbanity, the moment they snatch the weapons of theological warfare; how it happens that *they* find about themselves of the ability of wielding purely and chastely, handsomely and politely. Such an effect, we believe, must be resolved into general but powerful causes.

Amidst much that might have awakened strong personal indignation, Archdeacon Wrangham's opponent has maintained an exemplary forbearance, nor clothed his arguments and remonstrances in language, of which he has need to be ashamed. That insult and injury should be spoken of in exactly the same terms and manner in which we speak of the favours bestowed on us, is more than can be looked for from human nature; more than Christianity itself requires. It became incumbent on Mr. Wellbeloved to reprove his antagonist for many a rash and wrongful assertion. The reproof is administered, however, with dignity and with firmness: the sword which this gentleman draws in his honourable combat, is a keen and admirably tempered weapon, and no "rustic cudgel;"* forced to contend, he contends lawfully, nor makes use of arms which the rules of civilized warfare have long since stigmatized. Of the rank and office and reputation of the Archdeacon of Cleveland he never loses sight: and, compelled, as he is, to censure in strong and decided terms, he censures with deep regret.

Let persons whose habits of mind and life render them unbiassed judges of the spirit and style of this controversy, take up the tracts which compose it, and pronounce their opinion. A few persons such as we have described, may surely be found; some who not merely are strangers to the external situation and the previous writings of the combatants, but whose decision will not be made under the influence of ecclesiastical or theological attachments. Let men of this character say, whether from the pages of Mr. Wellbeloved's sets of Letters they have not received ample and valuable instruction, communicated in a language and tone suited to its high importance; while in the Charges and Appendixes and Notes of Archdeacon Wrangham they view more of invective than of reasoning, and the almost perpetual attempt to disguise weakness of proof and a scanty knowledge—in many instances an absolute ignorance—of scriptural exposition and criticism, under ill-placed sarcasms and pompous flourishes.

Properly speaking, the controversy before us is not *local:* Mr. Wellbeloved's labours in it must have caused it to be *public*. Remote as is the district where it originated, and has been waged, still it presents itself to the world; nor does only one province of the kingdom, however extensive and considerable may be that province, feel an interest in the refutation of false accusations, when men of high character are the subjects of them, and in an abstract of powerful reasoning, on a topic of primary and acknowledged moment. The reader of the "Three Letters," and of the "Three Additional Letters," will receive from them no superficial knowledge of the history and the state of the discussion, which has long been carried on by Unitarian Christians and their opponents.

That such a discussion should exist, and even be zealously pursued at this period of time, and in this quarter of the globe, may, at first view, strike us with astonishment, not to say, with perplexity and mortification. In our

* Gibbon's Miscellaneous Works, 8vo. IV. 605.

Testament that represent Christ as a creator; and we venture to say that the late Mr. Tyrwhitt's short paper upon this subject (Commentaries and Essays, II. 9, &c.) presents the true key to these hyperbolical passages.

If we are dissatisfied with Dr. Bruce's exposition and defence of his own system, we are altogether pleased with his confutation of the Trinitarian doctrine, in which he speaks out as plainly as the (English) Unitarians.

In Sermon VII., on the Pre-existence of Christ, we find the usual array of texts in favour of the doctrine. Dr. Bruce has not examined them very critically, nor in most instances has he condescended to notice the proper Unitarian exposition. Enjedinus (Explicationes loc. Vet. et Nov. Test. ex quibus Trinitatis dogma stabiliri solet) points out a more excellent way of interpretation.

We suspect Dr. Bruce has not very closely studied the Unitarian controversy. He must have laboured, at least, under want of memory, when he wrote the following passage:—"Those who deny it" (the pre-existence of Christ) "are forced at the same time to expunge the commencement" (we pass by this phrase) "of Matthew and Luke, and this without any warrant or authority from manuscripts." (P. 132.) Is it possible that Dr. Bruce does not know, that all Unitarians do not reject the introductions to these two Gospels, and that some that question the genuineness of Matthew's receive Luke's! He evidently confounds the miraculous conception of Christ with his pre-existence, whereas they have no logical connexion. The earlier Unitarians made no scruple of admitting the former. Dr. Lardner has Four Discourses on Dr. Bruce's text, Philip. ii. 5—11, which our author would have done well to consult. With these before him, he would, we think, have been less positive in some of his comments and assertions, and he would have been spared these remarks upon the singular passage just quoted; for Dr. Lardner uses the language in which the miraculous conception is stated as an argument for the proper humanity of Christ. He says of those that hold "the Nazarean doctrine," that their sentiment concerning our blessed Saviour is, "that he is a man with a reasonable soul and body, especially favoured of Of which there are these proo was born of a woman.—We account of our Lord's nativit Evangelists, both agreeing tha born of a virgin, and *conceive Holy Ghost*, as it is expresse Apostles' Creed, Matt. i. 18— Luke i. 26—38. Must not reckoned full proof, that Jes man, and that it was designe present him to us as such? N as Adam, but born of a wom in the ordinary way of generat of a virgin, by the immediat tion and miraculous power See Luke i. 35."* Four Dis Dis. III. p. 49, or Works, 8vo.

When Dr. Bruce accuses t tarians, of Dr. Lardner's scl "perversion" and "distort scripture, he uses the allow guage (though it is somewha of controversial theology; but following passage, there is a s tone, scarcely becoming in c courts the praise of being a ' rate" divine, and, unless the know infallibly that he is ri the Unitarians wrong, reflec possibility upon the Evangeli the whole scheme of divine tion.

"Who can believe, that the loved and only Son of the Mo the brightness of his glory, and press image of his person, was *of a Jewish Carpenter*; and th manifested that tender love to th which is so much celebrated by cred writers, by parting with *th beloved Son of Joseph*, to be the tion for the sins of all mankind 134, 135.

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* We are tempted to quote D ner's next paragraph: "Nor m amiss to observe here, that in t cited evangelists are two pedig Jesus; one carrying his genealo David and Abraham, the other as Adam: *to satisfy us of his human* to shew the fulfilment of the Div mises concerning the great pers was to come, and that Jesus *seed of the woman* who should br serpent's head: *the seed of Abra* whom all the families of the earth be blessed, and the *Son of Da* whom the everlasting kingdom p to that patriarch should be establi

lo not think that Dr. Bruce uch to his hypothesis by shew- the pre-existence of souls has prevailing Heathen and even sed" Jewish notion, or that he hes a reputation for metaphy- arguing "that we are all at ment in a state of pre-exist- ith respect to the life to come re certainly now in a pre-ex- tate; and, *for aught we can* may have been in a state of ior to this." P. 141.

latter part of this Sermon is e example of Christ, and Dr. ndeavours to shew that it is ly powerful upon the Arian Dr. Lardner (ubi sup.) ob- this scheme that it fails re- y in this very particular, and of the subject is to us far tisfactory than our present .

uote one passage in which we to see that Dr. Bruce avows an Unitarian in his *worship*:

erefore God hath highly exalted given him a name that is above me.' 'Wherefore;' that is, in nce of his humility and resigna- relinquishing his former glory, considering it as a matter of t of favour; and as a reward for ence to God, and the important had done to man, the Almighty im, even above his former state and assigned him a yet more rank in the spiritual world; t (or in) the name of Jesus, ee should bow in heaven and on l under the earth;' that is, that ures should do him reverence. meant literally, as some under- that we should, on every occa- w the head or bend the knee, ame of Jesus in particular, and hrist or Messiah; for this would y perplexing, impracticable and njunction: besides, that Jesus is distinguishing appellation, being Greek for Joshua. But it is that he should receive honour rence from all mankind. With o the degree and mode of this e, there is a variety of opinions ivines: some are very scrupulous ling in this respect, and carefully even in their hymns. Others t as there is a degree of external n due to superior age, rank or mong ourselves; and the demon- of it vary according to the just ns of the individual; so our glorified Redeemer is entitled to much higher degrees of veneration, and more solemn demonstrations of reverence than any other creature. Of these divines, some feel no scruple in offering a degree of worship, of a nature, however, subordinate to that paid to his Father, while the large majority of Christians seem inclined to make no distinction at all. Among these sentiments each individual will make a selection, according to his own feelings and convictions. For my own part, I am persuaded, that direct worship, adoration, confession and supplication, should be confined to the Almighty. Any transfer of these to an inferior being, I conceive to be absolutely forbidden by the Supreme Being himself; and in his own case expressly rejected and disclaimed by our blessed Lord. We are not, therefore, to address our prayers, in any case, to Christ, but to the Almighty, through him as Mediator. I would say with the angel in the Revelations, *(Revelation,)* when John fell down before him, 'See thou do it not; he is thy fellow-servant,—worship God;' and with our Lord himself, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"—Pp. 142—144.

(To be concluded in the next Number.)

ART. III.— *The Country Minister. (Part Second.) A Poem, in Three Cantos, with other Poems.* By the Rev. J. Brettell. 12mo. Pp. 181. Whittakers.

THE readers of Mr. Brettell's former poems will receive with pleasure the announcement of the little volume before us. They will again be delighted with nature, simplicity, and all the melody of verse.

"My object, in this poem," says the author, (Pref. p. 6,) "has been, to describe the retired and domestic life of a Country Minister; possessing from nature an imaginative and sanguine temperament of mind, but, from the melancholy impression left by the misfortunes of early life, and from the gloomy influence of secluded habits, as well as adverse circumstances, at a later period, inclined to pensive and querulous musings." The description of a course of domestic enjoyment uninterrupted by disappointment and care and sorrow, might have been more attractive to the reader, as well as more pleasing to the writer; but it is sometimes, even in our hours of literary amusement, "better to go to the house of mourning, than to go

to the house of feasting:" the mental and corporeal sufferings and untimely death of the hero of this tale may be an useful lesson to those whose respectful attention and friendly exertions would save many a man of worth and genius from a similar fate; whilst the melancholy sketch at the same time, warns the retired student against the morbid sensibility to which his habits and situation render him peculiarly liable, and which too often counteracts the influence of pure principle, pious feeling, and conjugal happiness. The effect of penury and anxious care is well portrayed in the 5th Canto:

" Opposing duties now distract his mind,
With care perplex'd, to toil too long confin'd:
For when, with day's laborious work oppress'd,
His weary frame demanded needful rest,
The lonely vigils of the studious night
Were oft prolong'd to morn's returning light,
Which mingled with his lamp's expiring gleam
The faint, cold lustre of its purer beam;
And day itself, ere sleep had clos'd his eyes,
In all its brighter radiance oft would rise,
Glow o'er his cheek, pale as some marble tomb,
And shew, but not revive, its faded bloom.

" Oh! bless'd, whose days in one pursuit are spent,
To one sole object all their studies bent,
Not wanting leisure, when the mind, o'erwrought,
May rest from too intensely labouring thought.
With baffled aim th' exhausted spirit tries
In fancy's lofty flights sublime to rise:
Its heaven-born powers unfold their wings with pain,
And in the effort sink to earth again,
Whilst, spent with toil, the soul can rise no more,
Compell'd to creep, tho' longing still to soar.

" How oft o'er his vain toil would Alfred sigh,
Hang o'er the blotted page with thoughtful eye,
And hope success, tho' late, would crown his care—
Vain hope! at last resign'd to sad despair.
Yet were there times when inspirat came
In looks of lightning, and in word flame:
But these inspiring moments mi not last—
The transient ardor from his sp pass'd,
Fleeting as sunshine on a wintry mo
Ere aught beneath its fruitless ra born!"

Pp. 11—13

The author shews, in the charac of Alfred's wife, how justly he app ciates the power of a timid, gen female to support her husband's in grity, when the worldling and the bi would tempt him to adopt a m lucrative religion, and to alleviate sufferings when his overtasked min quitting its earthly abode: we sel the two following passages:

" Her soul beam'd forth indignant in glance:
'Renounce thy creed!—nay first nounce thy life,
And perish all—thy children and wife:
Ere thou for gain forsake thy fath God,
And leave the path in which thy si have trod.
No: let the worst of human ills fall—
Virtue, unmov'd by pain, can b them all,
Less wretched, when oppress'd by ha est fate,
Than vice, tho' dress'd in purple ro of state.
Oh! then, my Alfred, as in all t past,
Still let thy worth be upright to t last—
To others leave their splendour, a their pride,
And let the sons of wealth the p deride:
Thine be the greatest bliss to mort given,
A peaceful conscience, and approvi Heaven!'

" Woman! dear partner of our sof hour—
On life's frail stem the loveliest, m derest flower—
Thy form so slight, so delicately fai
It asks supporting love's most gen care—
When every sunny beam of joy is fl
And sorrow's tempests darkly rou us spread,

How much thy patient fortitude can bear,
Thy fond and firm affection nobly dare!
So timid in the sunshine—in the storm
Intrepid is thy soul—and thy weak form,
Where man's more boasted strength would feebly shrink,
Undaunted stands on ruin's awful brink."

Pp. 52, 53.

"When Fortune's sunshine gilds youth's roseate bowers,
To lie inglorious 'midst the scented flowers,
And bask beneath the light of beauty's smile,
Or breathe the whisper'd vows that still beguile,
This is not love—tho' such it falsely seem
To hearts entranc'd in passion's idle dream—
But, when life's sunny beams are all o'ercast—
Joy's sweet flow'rs wither'd by misfortune's blast—
Unmurmuring then, to tread the dreary shade,
That cheerless want and its dark woes have made,
Smile 'midst the gloom, and, with the tender art
Affection teaches, raise the drooping heart;
Or, should disease throw its destructive blight
O'er days of bloom, and hope, no longer bright,
To watch with patience near the sufferer's bed,
Wipe the chill brow, and hold the fainting head,
Whilst the full eyes are rais'd to heaven above,
And sorrow swells the heart—Oh! this is love."

Pp. 95, 96.

Some copies, the author informs us, of the first part of "The Country Minister," remain unsold; but should any one who has the volume now published be unable to procure the former, the merit of the work consists so little in the mere incidents, that the second part may be read with pleasure by itself.

ART. IV.—*Compiled Prayers, adapted to Family Worship and Closet Devotion: with an Essay on Prayer.* 12mo. Pp. 196. Bristol, printed for T. J. Manchee; and for Taylor and Hessey, London. 1823.

THIS little manual of devotion is compiled by the respectable author of the "Appeal to Scripture," "Brief Account of the Unitarians," &c. (See our last number, pp. 172, &c.) It consists of services for morning and evening, and for the Lord's day, and of "Occasional Prayers" for children and young persons, and adapted to the various changes of the human condition. For simplicity, pure doctrine and rational fervour, we can cordially recommend it as a companion to the Closet and Family-Altar.

Of the "Essay," a highly-esteemed minister, whose mind and character render him a truly competent judge, says, in an extract from a letter lying before us,

"I have never met with any thing on the subject so likely to lead men to pray, and at the same time free from admixtures of what would lead them to pray wrong or to form baseless expectations as to the effect of prayer, and full of weighty directions as to the way of obtaining the spirit of prayer."

In this eulogium we cordially join. We differ, however, from the Essayist on one point. He censures (p. xvi. Note) "the recapitulation of new invocations of God at the head of successive prayers," which we humbly think may give peculiar efficacy to our supplications and thanksgivings. The practice takes off the tedium of what Dissenters, with too much truth, call the *long* prayer. Who does not admire the Collects of the Common-Prayer Book and the Missal, of which the appropriate invocation is the great beauty? A hymn of praise is naturally addressed to the Giver of good; a penitential psalm to the Father of mercies; and a prayer in affliction to the God of all comfort.

"There are numerous intelligent natives, who thirst after European knowledge and literature, but not many who wish to be made acquainted with the Christian religion, and to examine its truth, being chiefly deterred by the difficulty (if not utter impossibility) attached to the acquirement of a correct notion of the tremendous mystical doctrines which the Missionaries ascribe to their religion." —P. 137.

2. If any think that such culture is not necessary in order to bring them to the Trinitarian views of Christianity, we have only to refer them to the *Correspondence* for proof that Trinitarianism never can become prevalent in Hindoostan; and that nothing has been accomplished which can justify the hope that it will. Even in that department where most appeared to have been done, viz. the Translations of the Scriptures, great as have been the exertions of Dr. Carey and others, they appear to have hitherto been almost fruitless; and, indeed, Rammohun Roy expresses his conviction that no advantage can be expected from the translations in circulation. The translators did not correctly appreciate the difficulties of their undertaking; nor was there any adequate benefit to be derived from them in so early a period of Missionary success. It would have been much better to have devoted all the labour and expense in *preparing* the minds of the Hindoos for Christianity. The statements of Rammohun Roy, who was for a considerable time engaged in the translation of the New Testament, in conjunction with Mr. Adam and Mr. Yates another Baptist Missionary, must shew the difficulties which one who is not a native necessarily has to encounter:

"Notwithstanding our exertions, we were obliged to leave the accurate translation of several phrases to future consideration, and for my own part I felt discontented with the translation adopted of several passages, though I tried frequently, when alone at home, to select more eligible expressions, and applied to native friends for their aid for that purpose. I beg to assure you, that I (though a native of this country) do not recollect having engaged myself once, during my life, in so difficult a task, as the translation of the New Testament into Bengallee."—P. 139.

We will now return to Mr. Adam's portion of the *Correspondence*. With the power now in the hands of all to examine the pamphlet for themselves, it is not necessary to consider in detail its varied information; and we will confine our further selections from it principally to the two following points: What are the prospects of the gospel in Hindoostan? and, By what means are they to be realized? We have already laid before our readers sufficient to enable them to judge what has actually been done. The general result is, that few of those who have professed Christianity have done it from inquiry and conviction: and Mr. Adam declares, (p. 57,) that he has never been personally acquainted with any in whom he could repose unhesitating confidence; and adds, that he has understood "that Dr. Carey has expressed himself to the same effect respecting the native converts." He afterwards says, (p. 77,) "that perhaps three-fourths of the direct missionary exertions hitherto made, have been frittered away upon persons who have either disappointed all the expectations formed of them, or who have at best proved scarcely worthy the attention they have received."

To the diffusion of Christianity in Hindoostan, there are three great obstacles. (1.) The character of the prevalent religion: (2.) The extreme ignorance of the great bulk of the natives: and (3) The influence of caste. In all probability, the last will diminish with the second; and in proportion to the increased estimation in which the English are held for intellect and character, aided by the influence which they must possess as the predominant power. The character of the present prevalent religion is briefly and forcibly described by Mr. Adam, as follows:

"The popular is an idolatrous system most demoralizing in its influence, and of a highly complicated character: intimately uniting itself with all the relations and duties of a present life, and with all the hopes and fears of a future state; thus arraying in its own defence every prejudice and passion that either dignifies or degrades human nature."—P. 66.

In addition to the foregoing obstacles, the Trinitarian has to encounter some which to all appearance must be insurmountable, in proportion to the enlightenment of the natives. True it

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ıd opportunities of observing
which this doctrine strikes
natives who probably had
heard it stated. 'If,' re-
d Brahmun to a Missionary
n attempting to recommend
to his attention, 'if the
ist can alone satisfy the jus-
and atone for the sins of
during all the ages of the
ing his death, the justice of
d unsatisfied, and the sins
oned and consequently un-
The Missionary, who proba-
at time in his recollection an
l plausible passage in the
Hall's Treatise on the Essen-
e between Christian Baptism
tism of John, (pp. 40, 41,)
to obviate this objection by
to the Divine Mind the fu-
well known as the past, and
e the sins of 'penitent be-
'in the earliest ages,' were
the ground of that Great
ch was, in the fulness of
fered up. 'That is,' coolly
Pundit, as if acquiescing in
ation which had been given,
f Christ procured the pardon
e Christ died! The cause
e effect! The effect existed
use!' Here the conversation
to drop."—Pp. 79, 80.

**s doctrine of the Incarna-
e Trinity, we must make
g extracts:**

**rnation of the Deity, it has
r mentioned, is an idea ex-
liar to the native mind; but
stead of being conciliated and
a doctrine so consonant with
re rather flattered by the close
which they suppose can, in
, be traced between Chris-
Hindooism, and are thus con-
ir ancient superstitious.
ed with the doctrine of the
is that of the Trinity, both
hile they are retained, will
rable obstacles to the propa-
e gospel in this country. It
is to these that Mussulmans constantly recur in their reasonings against Christianity, and it is upon these that Unitarian Hindoos, or those who have relinquished idolatry on the authority of the Veds, have hitherto grounded all their objections.**

" The despite in which Christianity is held by Mussulmans, on account of these doctrines, is so notorious, that it seems scarcely necessary to adduce any particular examples. I shall therefore only mention one. A Missionary, in one of his first attempts to speak in the Hindoosthanee language, under one of the sheds erected for native worship, was endeavouring, in general terms, to impress on the minds of a few Mussulman hearers a conviction of the dignified character and meritorious sufferings of Christ, when he was stopped by one of them who impatiently inquired, 'Is Jesus Christ God, or not?' To this the Missionary, with great deliberation and seriousness, replied, 'He is God.' The Mussulman, to shew his contempt, immediately made a profound obeisance, and, without adding a word, left the place. The Missionary, since that time, has never returned the same answer to the same question."—Pp. 81, 82.

What may be expected from the Unitarian Hindoos, is faithfully represented as follows:

" Those whom I have already mentioned under the name of Unitarian Hindoos form the most intelligent and enlightened portion of the native population of Calcutta. They have derived their present views of religion from those portions of the Ved which have been translated and published by Rammohun Roy, and from the numerous pieces which he has written in his own defence against his native opponents; and as the decided bias which, in his controversy with Dr. Marshman, he has shewn in favour of Unitarian Christianity, and the encouragement he has given to its propagation, are known to most of them, and have not lessened the influence which he possessed, or the respect which they entertained for him, it is fair to suppose that, in as far as they have attended to Christianity, they agree with him in his sentiments respecting it. In proportion to my acquaintance with them, this view of their favourable disposition towards Unitarian Christianity has been confirmed, and I am therefore of opinion that it is in Calcutta, and among the persons belonging to this increasing class of the native community, that Unitarian Missionaries will labour with the greatest prospect of success. I would not, however, be understood as intimating that it will be found an easy

POETRY.

TO THE MEMORY OF THE LATE REV. JOHN DAVIS OF COLLUMPTON.

(See Monthly Repository for January, p. 52.)

THERE is many a harp, for the young man's doom,
That is tuned to the notes of woe;
But, alas! they are mute o'er the old man's tomb,
Though he lived like a saint below.

There is many a tear over beauty's grave,
And warm from the heart they rise—
Ah! why less warm are the tears that lave
The spot where the good man lies?

Is it nothing to keep the *soul* still *young*,
When the frame where it dwells grows old?
Or less should *a beautiful life* be sung,
Than the charms of an earthly mould?

No, old man, no,—one passing lay,
Though a powerless lay it be,
Shall be given to the thought of the silent clay,
Which is all that is left of thee.

Though thy life was passed in the humble shade,
Yet it brightened the shade around;
And every step that thy meek foot made,
Was made upon holy ground.

Thou hast seen thy friends around thee fall,
Thou hast lived through years of pain;—
And now thou hast reached the goal of all,
And broken a frail world's chain.

Oh! rest in peace till the day for which
Thou hast looked with a Christian's eye!
Faith, hope, and love, long have made thee rich
In the gold of a purer sky.

Though soon forgot be thy lowly sod,
Yet thou hast not lived in vain;
For green above are the groves of God,
Where the just shall meet again!

Crediton.

A SUNSET THOUGHT.

ONCE more, O God, I own Thy power,
At holy evening's glorious hour;
And, while I gaze, half deem I see
A thinner veil 'twixt Earth and Thee.

Yes—I adore Thy presence, while
All Nature drinks Thy splendid smile—
From radiant cloud to sunny sod,
Rejoicing drinks *the smile of God!*

Crediton.

LINES ON A BEE-HIVE.

Ye musical hounds of the fairy king,
Who hunt for the golden dew,
Who track for your game the green coverts of spring,
Till the echoes that lurk in the flower-bells ring,
With the peal of your elfin crew!

How joyous your life, if its pleasures ye knew,
Singing ever from bloom to bloom!
Ye wander the summer year's paradise through,
The souls of the flowers are the viands for you,
And the air that you breathe perfume.

But unenvied your joys, while the richest you miss,
And before you no brighter life lies:—
Who would part with his cares for enjoyment like this,
When the tears that embitter the pure spirit's bliss
May be pearls in the crown of the skies?

Crediton.

FRAGMENT

On entering a Place of Worship alone, on the Evening of a Week-day.

All hushed! With what a thrilling deadness falls
The footstep echoing round the dusky walls!—
Mysterious dews shed round an icy balm
That strikes the checked heart with electric calm;
The breath of desolation chills the pile,
And silence muses in the glimmering aisle.
Yet, though the spot, so dim, so void and still,
Fling o'er the heart a moment's transient chill,
There is not in that lone and mellowed gloom
Aught of the cold forlornness of the tomb;
And, though 'tis silent as the last mute bed,
Death is not here—but Life awhile is fled.
In such a haunt pale Thought might wish to dwell,
And paler Sorrow find a welcome cell.

Crediton.

OBITUARY.

1825. Mar. 9, at *Salisbury*, the Rev. J. Saffery, in the 63rd year of his age. He had been 35 years pastor of the Particular Baptist Church in that city. He was a native of Hythe, near Southampton. He does not appear to have enjoyed the benefits of education for the ministry, but was a remarkable instance of the ascendancy of talents and virtue. By the force of strong sense, a popular address, esteemed character and warm piety, he rose to a station of great respectability and usefulness in his own denomination.

Mar. 12, at *Sheffield*, in the 61st year of his age, Mr. John Fox, a member, an elder, and a trustee of the Presbyterian Chapel in that town. He was educated in the doctrines of the Church of England, and was an exemplary attendant for many years on its form of worship: but disapproving of many things in both, he withdrew from it—yet he withdrew in the spirit of *peace*; and neither felt nor expressed any illiberal sentiments towards that communion from which he thought it to be his duty to separate. Launched upon the world in early life, with no resources but those of his own

mind, he acquired, by much laborious exertion and unwearied perseverance in business, a handsome competence, and is another example of what patient industry and honest, upright dealing can achieve. He was a kind husband, a tender parent, a beloved master, an affectionate and faithful friend. *Active benevolence* was the motto of his life. In the course of it he filled, with great credit, many situations of public trust; his conduct in all was the straight-forward course of rectitude and truth, and he was rewarded with the unreserved thanks of his townsmen, and the acquisition of some valuable friends. He was an advocate for the education of the poor, and rejoiced in every effort that was made for promoting it on liberal principles. He possessed a strong and vigorous mind, clear conception, and accurate judgment. He was the last surviving member of that faithful brotherhood, who many years ago separated for conscience' sake, from the Church at Attercliffe, and met together at the house of Mr. *John Spencer*, on the Lord's-day, for the worship of the one God and Father of all, through our Lord Jesus Christ, and for the purpose of their mutual edification as Unitarian Christians. [Mon. Repos. V. 260.] For that faith "once delivered to the saints," Mr. Fox was a zealous advocate; and to the hour of his death, he possessed that clearness of conviction, that calmness and fortitude of soul, that Christian peace and elevation of mind, that full assurance of faith and hope, which the gospel alone can impart, and fell asleep in Jesus. A surviving *widow* and *family* do not sorrow therefore for him that is asleep as others that have no hope, but believing that Jesus died and rose again, they are assured that "them also which sleep in Jesus, will God bring with him."

S. F.

Mar. 12, at *Leamington*, in the 47th year of his age, the Rev. R. Bland, Curate of Kenilworth. He possessed high classical and literary attainments, and was greatly accomplished in music. As an instructor of youth he was much beloved by his pupils. His published works are, Translations from the Greek Anthology, with an admirable Preface prefixed to them; Edwy and Elgiva, and Poems; Four Slaves of Cytherea, and Poems; besides several works of classical utility.

Mar. 20, at *Walworth*, Rev. James Dore, M. A., aged 61, late Pastor of the Particular Baptist Church, in Maze Pond, Southwark. He was educated at the Baptist Academy at Bristol, and at an early age succeeded the late Mr. Wallin at Maze Pond. The services at his ordination were published. The late Robert Robinson, of Cambridge, delivered the charge. Mr. Dore was a sensible and amiable man, of a catholic spirit, refined taste and retired habits. His preaching was, we understand, most acceptable to persons of education. He published some Essays and Sermons on Faith, the Resurrection of Christ, &c.

— 30, at *Hinckley*, Mr. Milligan, aged 63. For many years he was an extensive manufacturer of hosiery, the business of which he conducted with great respectability and success. In the early part of life he was, what is commonly denominated, an orthodox Dissenter. Having joined the General Baptists, he conducted himself with such uniform propriety, and manifested such traits of individual excellence, as to call forth the warmest sentiments of commendation. In a letter to a young man, on his offering himself for Christian fellowship, speaking of the Christian's conduct in the church, and in respect to his fellow-christians and members, the late Rev. J. Freeston observes, "I could mention an opulent member of a church, who, as to temporal matters, is, under God, its principal support, who has acted very honourably in this respect. His circumstances would give him great influence, were he disposed to avail himself of it; but he has conducted himself in as unassuming a manner, as if he had been among the poorest of the members. I have always considered this to be greatly to his honour, and a proof of his conscientiousness and uprightness." The individual to whom the allusion is here made was Mr. Milligan. He was for a considerable period, the principal support of the Baptist society at Hinckley. But possessed of a vigorous and inquiring mind, he became, from conviction, a decided Unitarian. To his friends he frequently expressed great satisfaction at the change which had taken place in his religious opinions, and the influence of the principles he had imbibed had a most pleasing effect upon his conduct. He was candid to the opinions of others, while he manifested a steady and persevering zeal in the promulgation of his own. He was a subscriber to the funds of the Institution at York, and of the

Birmingham Tract Society: he also contributed to the erection of several Unitarian chapels. Within a few days of his decease, he presented a donation to the Unitarian Fund, which, though small, was a gratifying proof of his fixed adherence to the sentiments he had embraced. Entertaining habitual and sublime views of the Divine goodness, in the hour of death he manifested a piety of resignation, a dignity of composure and an ardour of hope, which few have equalled, and, we venture to say, none have surpassed. The virtues which adorned his life, receiving fresh lustre in the expiring moment, will long remain with those he has left behind, as a cheerful and delightful evidence that when he died, a sincere Christian left the world. "Mark the perfect man, and behold the upright; for the end of that man is peace."

May we, who survive to deplore his loss, be anxious to live with equal integrity, that we may die with equal peace!

S. A.

Mar. 31, in the 61st year of her age, Mrs. Martha Fisher, widow of the late Mr. Fisher, of Dorchester. [Mon. Repos. XVIII. 528.] The much valued subject of this notice was taken from her afflicted family after a short but very severe illness of one week. During this little respite, however, she was allowed sufficient strength and opportunity to convince her sorrowing friends of the serene composure and good hope with which a Christian could die; and thus she closed, with a most edifying scene, the series of bright and amiable examples which her life has afforded to her family, the church, and the world. She possessed a mind of considerable strength and resolution, and it was early and carefully imbued with deep, fervent, and rational piety. Her feelings, although very ardent, were ever subject to the control of reason and religion. Her warm and affectionate disposition was well calculated to excite and retain the strongest attachment of her friends and acquaintance. The Holy Scriptures were her constant study and delight, and in perusing and meditating on them, she displayed an example worthy of universal imitation. Jesus she received as her honoured Lord and Saviour, on whose sure word of promise she reposed her hopes of immortality. Instructed by him, she entertained the most enlightened and liberal views of God and providence, and rejoiced in the fond but firm conviction that, under the government of an omnipotent and unerring benevolence, all events will terminate in universal good. Possessed of her faculties during her very painful illness, and fully sensible of her approaching dissolution, she never evinced one symptom of murmur or discontent. Although her mind was elevated far above the reach of any alarming fears, she discovered no signs of exulting triumph over death, but in that solemn season, she exhibited the best criterion which the pious and aged Christian can afford—a humble resignation, a placid firmness, and a joyful hope. To those who have been bereaved of a most beloved parent, the loss can be compensated only by the hope of a happy reunion in a better world. Her watchful care over their infant years, her pious efforts to instruct them in their duty to God and man, her tender assiduity for their best welfare, her constant flow of love towards them, together with a thousand recollections of maternal kindness, can never be obliterated from the memories of her immediate family. Whilst her generous and hospitable disposition cannot be forgotten by her friends, the recollection of her peculiarly considerate charity will ever be dear to the poor and destitute. Anxiously alive to their distresses, she engaged with uncommon ardour, energy, pleasure, in the good work of affording them ease and comfort. And most truly may it be said of her in a thousand instances, that "the cause which she knew not, she searched out," and that "the blessing of those who were ready to perish, came upon her." The writer of this humble tribute of gratitude to departed excellence, cannot express a higher wish for her surviving relatives or for himself, than that the tears which may be shed over their graves, may flow from the same source as those which were shed for her, which was the pleasing assurance of what she was at death, as well as the remembrance of what she had been through life.

L. L.

April 4, at *Thorne, in Yorkshire*, after a long and painful illness, Charles James Fox Benson, in his 22th year. The death of this young man has not merely filled with grief his numerous relatives and friends, but has deprived pure and vital religion of one of its brightest ornaments and most conscientious advocates. Owing to peculiar circumstances, it was never in the power of Mr. Benson to devote as much of his time and talents as he could have wished to the diffusion of the great doctrines of truth and righteousness among men. It was in his heart to have been the means of extensive usefulness in the cause of misrepresented Christianity, and though his modesty forbade us

to do good was by no means fully gratified, the fruits of his benevolent exertions and the remembrance of his virtues, have rendered his name dear to every individual who had the privilege of enjoying his friendship, or who had an opportunity of witnessing his conduct.

Mr. Benson was well known to many of the readers of the Monthly Repository as one of the most active and useful members of the Unitarian Society at Thorne. Though originally educated in the principles of the Established Church, no sooner did he begin to think on religious subjects than he felt incapable of subscribing to its articles and creeds; and for a considerable time it may be said, that whatever might be his ideas of the truth of divine revelation, he was convinced that what was usually denominated Christianity could not be the truth of God. While thus undecided in his religious opinions, his attention was excited to the doctrines of Unitarianism, by the preaching of the Rev. R. Wright, during one of his Missionary visits to Thorne, and also by the Unitarian publications that were put into his hands by some of the members of the congregation in that place. Among other tracts which he was induced to peruse, the Trial of Mr. Elwall produced a powerful impression upon his mind, and was one great means of leading him to that serious and deliberate examination of the Scriptures which soon rendered him one of the most zealous, virtuous, and enlightened advocates of Unitarianism. No sooner was the Unitarian Chapel erected at Thorne, than he voluntarily engaged to render the congregation every assistance in his power in conducting the services of public worship, till they should be able to obtain a minister. Though preparing himself for the profession of the law, in the office of Messrs. Benson and Beckett, and having to contend with the remonstrances of many who beheld with the greatest regret his ardent attachment to the cause of Unitarianism, he hesitated not to unite with the sect that was every where spoken against, and publicly to teach and to preach what he believed to be "the faith once delivered to the saints." Mr. Wright in his Review of his "Missionary Life and Labours," (p. 193,) when alluding to his exertions says, that he "preached occasionally and assisted the people much before they had a minister fixed among them." The truth is, that for nearly twelve months he discharged all the duties of a minister among the congregation: and he not only employed his talents in conducting the services of religious worship, but in the publication of two small pamphlets in defence of Unitarianism, in reply to the Rev. J. Doney, (formerly Calvinist minister at Thorne,) which display great ability and extensive information, as well as the most ardent and sincere desire to promote the interests of truth. For the last five or six years Mr. Benson has been only an occasional resident in Thorne, but he has always felt the greatest anxiety for the welfare and success of the congregation with which he was first connected as a Unitarian and a Christian. His declining health has for a long time prevented him even from joining in the services of public worship on the Lord's-day; but happily for him he has not been deprived of the aids and consolations which the spirit of pure and sincere devotion can every where and at all times afford. During his indisposition, nothing could give him greater pleasure whenever an opportunity occurred, than to hear and to speak of the progress of those doctrines which he usually designated *pure religion*. But however anxious he might feel for the diffusion of the truth, he would continually recur to the sentiment that "it matters not what men profess or believe, if they are not Christians in character and conduct." He had seen, and with the greatest regret, that it is not the profession of the purest faith that is always accompanied with the spirit and practice of religion; but it was his consolation to believe that whatever might be the ignorance of some or the indifference and misconduct of others, the goodness and wisdom of God would continue to raise up faithful and conscientious disciples of Christ who would esteem it their happiness and their honour to be the humble imitators of their Divine Master. His language was, when the writer of this imperfect tribute to his memory had last an opportunity of conversing with him, "the plans of the Divine Government are progressive in their operation; but I feel most firmly persuaded that all partial evil will ultimately have to give place to universal good."

In his private character, Mr. Benson was a man of unshaken and fearless integrity: possessing a mind richly stored with general information; he was yet most conversant with the doctrines and duties of religion; and if ever there was a mind that shrunk with abhorrence from the meaner vices of hypocrisy and selfishness, and from the immoral sentiments and feelings that too frequently disgrace the characters of men, it was his. The sacrifices which through his attachment to pure religion he was led to make, were neither few nor inconsiderable.

Even the short space of time that was allotted to him for the discharge of the duties of active life, was by no means free from anxiety and care. The task he had to perform was sometimes truly arduous and difficult, but his honour and integrity were preserved without spot and without blemish. He lived as he expired, in the faith and hope of the Christian, and "of such is the kingdom of heaven."

J. G.

April 19, at *Acton Place, Kingsland Road*, the Rev. JOSEPH BROOKSBANK, in the 64th year of his age, pastor for nearly 40 years, of the Dissenting congregation of the Independent denomination, assembling in Haberdashers' Hall, Staining Lane, Wood Street, London. He succeeded Dr. Thomas Gibbons, a multifarious author. He was a native of Yorkshire, and was educated at Homerton Academy. He was much respected for his upright character and his amiable manners.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Christian Tract Society.

THE Sixteenth Anniversary of this Society was holden on Thursday, April 21st, at the Old London Tavern, Bishopsgate Street, London; the Rev. ROBERT ASPLAND in the Chair.

The Treasurer reported that he had a balance in hand of £22. 16*s.* 7½*d.* At the last Anniversary he was in advance £5. 8*s.* 3*d.*

The Committee's Report was brief. It first detailed the grants which had been made of the Tracts during the year. Among these was a set to Senhor *Vasconcellos Menezes de Drummond*, Member of the Brazilian Cortes, accompanied by a request that he would use his best efforts in getting them translated and circulated in the empire of Brazil.—To the Missionary Society established and supported chiefly by the labours of the Students in Manchester College, York.—To the chapel library of Rivington, Lancashire, connected with which a society has been formed for supplying young persons with the means of moral and instructive reading, irrespective of their theological opinions.—To the Mechanics' Institute, through the President, Dr. *Birkbeck*, who, at first, conceiving them designed to teach dogmatic theology, had objected to presenting them to the committee; but, on learning their real design, that gentleman promised a ready compliance with the wishes of the donors. It was stated, that they had been placed in the hands of the Committee of the Institute and received with gratitude.—An interesting letter from Mr. Adam, of Calcutta, acknowledging the receipt of a set of the Tracts was read. The impression they have made on Mr. Adam's mind will be obvious from the following extracts: "That Society appears to be formed on those catholic principles which must recommend it to the approbation of every sincere Christian, of whatever sect or party; and its publications are pervaded by a spirit of pure, high-toned, and strictly evangelical morality, which must render their general diffusion a general blessing."—"The publication in *Bengallee* and *Hindoosthanee* of tracts inculcating the same morality on the same principles is most desirable, and is, indeed, precisely what is needed." But Mr. Adam adds, "A mere translation of the tracts of the Christian Tract Society would not probably be so useful as, from their undoubted excellence, you might be led to anticipate. The tracts published here for *natives* should not only be written in the native languages, but they should also have the impress of native illustrations, and should be interwoven with references and allusions to native manners and customs, superstitions and prejudices."—"All this, however, has nothing to do with their circulation among the professors of Christianity, to whom I have no doubt they will be eminently useful.—Scarcely any Christian people can be more in want of publications exhibiting the first principles of the oracles of God, and inculcating the most indispensable duties of the Christian life, than the members of the various Christian sects in India, from the benighted Roman Catholic to the careless and, perhaps, unprincipled liberalist."

During the past year, the Committee have had occasion to reprint only four Tracts, most of the Subscribers having been supplied with their annual allotments previously to the last Anniversary, when the stock on hand was very ample. Besides 11,000 copies of the four reprints, 2,000 have just been printed of a *new* Tract, entitled *The Happy Consequences of Family Religion, exemplified in the History of the Widow Brown and her Six Children.* The total number of copies

printed since the establishment of the Society is 403,500—of which 345,079 have been sent out from its store and chiefly circulated. Some are still in the hands of the booksellers. The stock on hand is 58,421.—By the publication of the last *new* Tract a *fifth* volume has been completed. This will probably be gratifying intelligence to many of the Subscribers, as a considerable proportion of them were stated to prefer having their allotments in volumes rather than in single tracts, because an entire set in boards is generally esteemed a more acceptable present by servants and other young persons.

This decided predilection in Subscribers for *volumes* had led the Committee to entertain the idea of reprinting the whole series, *uniformly*, in five volumes. At present the volumes are made up of single tracts printed at very distant periods, on paper not of the same colour, with the pages of different lengths, and with the list of publications appended to several numbers in the same volume. Besides the desirableness of rendering the appearance of the volumes more conformable with their admirable moral tendency and literary merit, it was calculated that there would ultimately be a considerable saving effected by the adoption of this plan. But in the mean time the requisite outlay for *paper* and *printing* would be so great, that the Committee did not feel justified in doing more than to mention the plan for future consideration.—The Society's property was stated to be as follows:

Due from its gratuitous Agent, the Rev. James Yates, of Birmingham, Booksellers, and Country Societies....	£102	14	5
Estimated value of the Stock on hand.....	326	3	8
Balance in the Treasurer's hands.....	22	16	7½
	451	14	8½
Owing for paper.....	9	5	0
Balance of the Society's Property.....	£442	9	8½

The Committee, as might have been anticipated, alluded to the irreparable loss the Society had recently sustained by the death of Mrs. MARY HUGHES, to whose pen it has been indebted for *nineteen* of its Tracts. For a testimony of the Society's gratitude to this most amiable lady and admiration of her virtues and talents, the reader is referred to a resolution below.—On a motion being made that the Committee's Report be received, &c., Mr. Fox rose to inquire why th tee had not noticed the invi had received, to unite with rian Fund, &c., in the appoin Committee for the purpose of the expediency and practicabil ing a General Unitarian In answer to Mr. Fox's inq replied, that the Committee h pliance with the invitation t referred, appointed a deputat the deputies from the other but so deeply were the Com pressed with the idea of the ibility of the proposed Unio deputies had stated, on meeti cial Committee, that they h pointed merely from *courtes* Christian Tract Society had b edly established on a cathol inculcate that *moral conduct* portance and necessity of w tians of all parties concurred constituents feared it would a breach of confidence by scribers who were known Unitarians, and who had subscriptions because the pr managers had declared that designed to disseminate the opinions of any denomination having made their report to t tee, the following resolution mously passed: "That this approves of the report made i ties, and embraces this opp recording its opinion, that a of this Society are not confin party, but extend to the grea of Christian virtue, they ab the introduction of any doctr tions which might limit the future usefulness of the Soci second invitation having be the Committee had directed t to forward the above resol count for their declining t Deputies for considering th Union. For these reasons the had thought it unnecessary t the subject into their Repor said, he did not intend to Committee, but he expected cumstance of such a nature been specially noticed, and brought forward for the con the meeting.

The following resolution proposed and carried unanim

"That this Society recogni liveliest gratitude, the valual tions which during many yea from the pen of the late HUGHES, who, by her pri not less than by her literar essentially contributed to t great objects of this Insti

ds its sincere and deep regret at
t death of that amiable Lady."
this Society sincerely sympa-
th Mrs. PRICE, of Bristol, in
he has recently sustained by the
her very estimable relative, *Mrs.*
ghes; and begs her acceptance
nual medal, and of the Society's
dial thanks for her numerous
aluable literary contributions."*
the thanks of this Society be
to Mrs. THOMAS PINE, of
, for her literary contribution,
ne Tract."
were then voted to the officers
ciety, to the Rev. James Yates,
gham, and the following gen-
re elected into office for the year

er, JAMES ESDAILE, Esq.
ry, Mr. GEORGE SMALLFIELD.
tee, Messrs. J. Evans, J. Fernie,
, Hart, Jun., R. Holt, S. Parkes,
, J. Clennell, R. M. Imeson, R.
nd Townsend.
, J. Todhunter, R. Fennell,
end, Esqrs.
, Mr. J. M. Edney, 2, St. John's
erkenwell.
seventy of the Subscribers and
ds afterwards dined together,
ISTIE, Esq., in the Chair.—In
of the evening the company
ressed by Messrs. Fox, C. B.
Frend, Bowring, Rutt, Hardy,
, and Dr. T. Rees, on topics con-
h the objects of the meeting;
mes of several new Subscribers
nced.

Unitarian Book Society.

eneral Meeting of this Society,
hursday, March the 8th, it was
that for the future the affairs of
ty should be conducted by a
e of twelve gentlemen, including
er and Secretary, to be annually
the Meeting in March; and the
gentlemen were elected as the
e for the ensuing year:—
Gibson, Esq., *Treasurer*.
mas Rees, *Secretary*.

Committee.

Aspland, John Bowring,
Bowns, Esq., Rev. W. J. Fox,
, Jun., Esq., Richard
Mr. G. Smallfield, Edgar
Richard Taylor, Esq., James

Mary Hughes, Mrs. *Anne*
Mrs. Price, the Society is
its publications.

Devon and Cornwall Unitarian Missionary Society.

THE First Annual Meeting of this Society was holden in George's Chapel, Exeter, on Friday, the 1st of April. The Rev. J. C. Wallace, of Totnes, preached the sermon in the morning, from Matt. xi. 5, and gave an interesting sketch of the history of Christian truth, accompanied with animated appeals to the zeal and benevolence of his hearers. The devotional parts of the service were conducted by Mr. Smethurst, of Moreton, and by Mr. Maurice, late of Frenchay. In the evening, Mr. Martin was expected to preach, but he being prevented by indisposition, Mr. Maurice very obligingly gratified the congregation with a sermon on religious intercourse, which was heard with deep attention. After the morning service, the business of the Society was transacted in the chapel, when a lively interest was manifested by all present in the objects and success of the institution. In the afternoon the friends assembled dined together at the Globe Inn, where the attendance was numerous, far beyond expectation; upwards of sixty persons sat down to a simple and cheerful repast, and the company was afterwards addressed, on various topics connected with the purposes of the Society, and with the general interests of religious liberty and truth, by Messrs. Acton, Maurice, Wallace, Martin, Smethurst and others. The entire transactions of the day were highly indicative of a rising zeal for Unitarianism in these Western counties; and it was particularly gratifying to witness the number of *young men* who attended the religious services, and manifested a serious interest in the good work of diffusing the truth.

The following is a general abstract of the Report of the Committee.

The Committee have a full persuasion, that sufficient good will appear from their report to have been effected by this Society, not merely to justify its having been originally instituted, but also to afford its friends a bright prospect of its future and certain usefulness, and, therefore, to interest them warmly in its continued support. And even with regard to the instances in which the Committee have not been able, for the present, to carry the objects of the Society into effect, the hindrances that have arisen are so entirely of a temporary and casual nature, as ought by no means to occasion despondency, but rather to awaken us to the necessity of a more lively zeal, and more spirited exertions.

In compliance with the general wish of the Society, expressed on the day of

its institution, the Committee early directed their endeavours to effect the introduction of Unitarianism into the principal towns in the north of Devon. From correspondence, both personal and written, with individuals in those parts, there appears good reason to believe that a respectable Unitarian missionary would there be likely to meet with a favourable hearing. The Committee had actually voted a certain portion of the funds of the Society to be appropriated to this purpose, and had engaged, for six months, the services of a gentleman well known to the Unitarian public as an efficient and successful missionary. But, unfortunately, (owing to circumstances which, as they have no connexion with the business of the Society, it will not be necessary or proper to mention here,) the gentleman alluded to felt himself obliged to decline the engagement. The Committee regret that, since this disappointment of their sanguine hopes, they have not yet been able to find a person at once willing and competent to undertake this important work. The design, however, is on no account to be abandoned, and their successors, the Committee for the next year, may pursue the object with a well-grounded hope of success.

Soon after the formation of this Society, Mr. Martin, who was already engaged in missionary labours in Cornwall, came entirely under the direction of the Committee. This arrangement was made at the request of Mr. Wright, to whom the superintendence of Mr. Martin's mission had been entrusted by the Committee of the Unitarian Fund;—and the expenses arising from Mr. Martin's labours during the year, have been defrayed by a grant of £20 from the Unitarian Fund, by an equal grant from the Bristol Fellowship Fund, and by the Funds of this Society.

In the account which Mr. Martin has delivered to the Committee of the result of his labours, he says, "When I returned to

Flushing,

in March, 1824, I found the society there going on well, as, through the exertions of Mr. Odgers and Mr. Stuart, worship had been regularly conducted, twice on Sundays, and once in the week. On my arrival I immediately set about forming the people into a church, in order to promote a bond of union. I also set on foot a tract system, on the plan of the Methodists, by lending them about from house to house. Our congregation here is numerous, considering the smallness of the population, and the prospect is very pleasing. Many persons, once much prejudiced against us, now regularly attend. We have service three times on Sundays, a sermon on Tuesday evenings, and a meeting for prayer and religious conversation on Thursdays. Every three months we celebrate the Lord's Supper. In Flushing, since April last, I have preached 130 times.

Penryn.

"In this place we have succeeded in obtaining a small place originally fitted up as a chapel by the Union Methodists, and it was opened for Unitarian worship, September 12, 1824. In addition to the morning and afternoon services of that day, Mr. Philp, of Falmouth, preached in the evening, when numbers went away unable to gain admittance. Since then the congregations have kept up, and notwithstanding many discouraging circumstances, we have prospered in this place, and still continue to prosper. Had we a more commodious place of meeting, we should go on better, as the place we have is small and obscure. We have only 26 enclosed sittings, and these are all taken. We have lately established a Fellowship Fund here, and the state of things is encouraging. We have service on Sunday afternoons and evenings, and on Wednesday evenings, and we celebrate the Lord's Supper every three months. A tract system has also been set on foot in this place. At Penryn I have preached 64 times.

Redruth.

"Having obtained the use of the market-house, I have visited this place frequently during the last summer, and latterly about once a fortnight. Sometimes after morning service at Flushing or Penryn, I have preached on Sunday afternoons at Redruth, and returned to either of the above places for service in the evening. At such times there has been manifested a great readiness to hear, and frequently the place has been crowded. Some here have been brought, I trust, clearly to see the truth, several of whom have lately gone on a mining expedition to Mexico, and we have severely felt their loss; but we trust that they are gone to sow the seeds of Unitarianism in that interesting country. Could regular worship be carried on at Redruth, a society might soon be established here, and I am not without hopes of this being shortly the case. We are at present seeking to obtain a room to be fitted up as a small chapel. The population is very large, and the sway of Methodism very great.

Scilly Islands.

"Thinking a short voyage to these islands might improve my health, which has been far from good, and finding a vessel ready to sail from Penzance, I went in it

to St. Mary's, where I preached in the street on a Sunday morning to about a hundred hearers, among whom were the ministers of different persuasions stationed on the island. At the conclusion of the service, the Baptist Minister came forward and offered me the use of his chapel, which I accepted, and he gave notice to the people of my preaching there at nine. At the hour appointed I found a large, respectable chapel, and a good congregation, who heard me with the greatest attention. I also preached in the same place in the evening. The Baptist Minister invited me to his house, and accompanied me to Truscow, where I likewise preached in a small Baptist chapel to a very crowded and serious audience. The liberality of this worthy man I shall not easily forget; though so widely different in our views of truth, he treated me with the greatest attention and kindness to the last. I left behind me at St. Mary's many tracts.

Devonport.

"From the gratuitous and valuable services of Mr. Gibbs, and the exertions of some other members, the congregation here is kept up in a very respectable manner. I had the happiness of spending two Sundays, and two week-day evenings with them, and had large congregations. Our friends here are alive to the cause of truth and holiness: they have a good chapel library, and a Fellowship Fund, which is increasing. At Devonport I have preached eight times."

Mr. Martin's report also gives a particular account of his having preached, generally to large congregations, at the following places, in Cornwall and Devon:—Chacewater, St. Day, St. Agnes, Marazion, Goldsithney, Milor Bridge, St. Austle, Fowey, Looe, Stonehouse, Cawsand, Milbrook, Torpoint, Tavistock, Callington, St. Ives, Lostwithiel and Falmouth.

At Midsummer next a gentleman has kindly offered a room for Unitarian worship at Penzance, which it is hoped will be regularly supplied.

Mr. Martin also reports the following facts, which appear to be sound proofs that his labours in Cornwall for another year or two are likely to be productive of permanent good effects:—"The congregation at Flushing have raised the sum of about twelve pounds during the last year,—and there is every reason to expect that this amount will be increased during the present year, and also that some money will be contributed by the congregation at Penryn. We have now three assistant preachers, and another bids fair to come forward soon. When I am absent, my place is supplied by Mr. Odgers, Mr. Stuart, or Mr. Welsford, and several times we have been favoured with the services of Mr. Philp."

Under these circumstances, and relying partly upon the hope of a grant for this object from the Unitarian Fund, the Devon and Cornwall Society have engaged Mr. Martin to continue his services for another year. And the Committee are fully persuaded that this Society, if liberally supported and prudently managed, may become the means of diffusing through the district which it embraces, a purer knowledge of that most holy religion which was revealed from heaven to promote the true glory of God, and the present and eternal happiness of mankind.

Half-Yearly Meeting of the Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Association.

This Association was established in September, 1824; its meetings are half-yearly, and may be held in any town in the above three counties, as the committee for the time being shall determine. The first Half-Yearly Meeting of the members and friends of this Institution was held at Bradford, on Friday, the 1st instant, instead of the following Tuesday, as had been proposed, (the latter day having been found inconvenient,) and was respectably attended by friends from Bath, Bristol, Bridport, Yeovil, Warminster, Oakhill, Trowbridge, Calne, Frenchay, Marshfield, Christian-Malford, Sutton-Benger, &c. The Rev. G. Roberts introduced the public service by prayer and reading of the Scriptures; the Rev. S. Fawcett delivered the long prayer; the Rev. H. Clarke preached a very suitable and truly excellent discourse from Luke xi 2, "Our Father which art in heaven;" and the Rev. Theophilus Browne concluded the service. Immediately after the public service the meeting of business commenced, H. E. Howse, Esq., in the chair. The Secretary read the Report of the Committee, which shewed that, if much had not been done during the short time the Association has existed, the committee had not been inactive, that they had used all the means in their power to gain information respecting the state of the Unitarian cause in the district, to form an estimate of the measures it would be most proper to pursue, and to prepare for future exertions; and, it appears, their attention is particularly directed to those places where the congregations are in a very low state, and where, without the fostering care of an association, there is a danger of the cause *sinking*. After the meeting of business,

fifty-four friends dined together; some important matters relative to the objects and plans of the Association were briefly discussed, and Messrs. Howse, Wawne, Wright, Clarke, Roberts and Browne, addressed the meeting. Mr. Roberts in particular insisted on the importance of the institution, and said, that had such a society as this existed seventeen years ago, when he came into this part of the country, some congregations now extinct and lost to us might have been preserved, and he mentioned several such, where the places of worship had passed into other hands. The meeting resolved that subscriptions and donations shall be sacredly appropriated to such specific purposes as the subscriber or donor shall in any instance desire, whether it be the aiding congregations in a low state or missionary objects, and that a rule to this purpose shall be added to those already adopted by the association. Mr. H. Clarke conducted the devotional part of the service in the evening, and Mr. Wawne delivered a most judicious and impressive discourse from Luke xii. 57. The congregations, though not large, were respectable and deeply attentive; and the proceedings throughout the day were calculated to excite the zeal and encourage the exertions of the friends of the cause, and to promote candour, liberality, mutual love and Christian brotherhood. Several new members were added, and the amount of subscriptions, &c., received by the Treasurer during the day was £10. 14*s.* 6*d.*

April 18, 1825. R. W.

Quarterly Meeting of the Presbyterian Ministers of Manchester.

The Quarterly Meeting of the Presbyterian Ministers of Manchester, and its vicinity, was held on Friday the 1st of April, at the chapel of the Rev. W. Harrison, at Blackley. The service was introduced by the Rev. John Gaskell, of Dukinfield; the Rev. T. C. Holland, of Manchester, preached a very excellent discourse on the necessity of zeal in contending for the truth, from 2 Cor. xiii. 8. After the service, the business of the Lancashire and Cheshire Unitarian Missionary Society was transacted. The expediency of appointing a permanent Missionary in this populous district was considered; and the drawing up of a report on the amount of funds necessary for this purpose, as also on the future management of the business of the Society was referred to the Sub-committee, in order to be presented at the General Meeting in summer. Afterwards, according to the usual practice, the ministers and some lay friends dined together and spent the afternoon agreeably.

Unitarian Association, Battle District.

The Annual Tea party of Unitarians residing in Battle and its vicinity, was held on Good Friday, and brought with it a renewal of those pleasurable feelings which characterized their last meeting. About two hundred and fifty persons of both sexes were accommodated with tea in the chapel, being more than double the number present at their Association last year, and consisting of persons of various sects, probably more than a hundred members of the Established Church, a circumstance which augurs well for the spread of liberal principles, and is peculiarly gratifying as breaking that line of demarcation which has been so long kept up in provincial places between Churchmen and Dissenters. Mr. Blundell, of Rye, presided in the Chair; and addresses in favour of the doctrine of the Divine Unity, the Unitarian Marriage Act, Civil and Religious Liberty, the enlargement of science and the mechanic arts, and against Negro Slavery, were delivered by Messrs. Blundell, of Northiam, Taplin, Groves, H. Weller and Jeakens. T.

Removals and Appointments of Ministers.

The Rev. T. Madge, of Norwich, has removed to Essex Street, as co-pastor with the Rev. T. Belsham.

The Rev. Mr. Davidson, of Dundalk, in Ireland, has removed to Jewin Street, London, as co-pastor with the Rev. Dr. Rees.

Mr. Brown, of the College at York, is chosen minister of the Unitarian congregation, at Hull; and Mr. Taggart, of the same College, minister of the Unitarian congregation, Norwich.

The Protestant Society for the protection of Religious Liberty, will be held at the City of London Tavern, on Saturday, May 14, at 10 for 11 o'clock precisely, when some distinguished friend of Religious Liberty will preside.

The Annual *Assembly* of the General Baptists will be held on Tuesday, May 24th, at Worship Street, Bishopsgate Street, London. Mr. T. Moore, of Godalming, is expected to preach. Divine service will commence at eleven o'clock.

The Annual Meeting of the *Society for the Relief of Aged and Infirm Protestant Dissenting Ministers*, will be held at the King's Head, in the Poultry, on Tuesday, the 31st of May. The Chair to be taken at One o'clock precisely.

MISCELLANEOUS.

Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

mount of ascertained Capital from p. 196,			£191,[illegible]650	
s Water Works, for 750,000 read	1,000,000	.	250,000	
n ditto for 500,000 read	1,000,000	.	500,000	
rn Steam Packet . . .		.	30,000	
Bridge, for 93,000 read	100,000	.	7000	
l and Drug Company . . .		.	250,000	
n Drug ditto . . .		.	250,000	
				192,669,650
		Solicitors.		
Investment and Annuity Company	.	Pitches	.	2,000,000
ment Bank for the Advancement of Money on Life Interests, Policies of Insurance, ontingent and Reversionary Interests, &c.				
Building Investment Society . .		Scholes	.	
Tontine Building Association . .		Pownall	.	100,000
Kingdom Estate ditto . .		Fisher	.	2,000,000
, Sussex and Southwark Life and Fire surance Company . . .		Weston	.	
and Irish Concord Insurance Company		Scholes	.	
surance Company of Scotland . .			.	3,000,000
lire Fire and Life Insurance Company			.	500,000
ealand Company	.	Swaine	.	1,000,000
a ditto	.	Amory	.	
an Trading ditto	.	Joseph	.	1,000,000
evant Free Traders' ditto	.	Bowden	.	2,000,000
n or St. Domingo Trading ditto	.	Fry	.	1,000,000
pine Islands Mining and Trading Association		Stokes	.	
an Colonization, Agricultural and General rading Company . . .		Ravenhill	.	
Pacific Trading, Mining and Pearl Fishery ssociation		Gregory	.	
American and Hibernian Manufacturing d Trading Company . .		Jackson	.	1,000,000
Pearl and Crystal Fishery Company		Sir W. Kay	.	150,000
e Pearl Fishery ditto		Devon	.	
English and Italian Coral ditto			.	150,000
Peruvian Mining Association . .		Beetham	.	600,000
Mining ditto . .		Andrews	.	300,000
ill and Devonshire Tin, Copper and Lead ining Company . . .			.	500,000
Copper, Lead and Slate ditto		Wilkes	.	
e Iron and Coal ditto			.	50,000
ston Importers and Manufacturing ditto		Kaye	.	2,000,000
gham Water Works ditto			.	125,000
and Powderham Rail Road			.	
a and Reading ditto			.	200,000
me and Tonbridge Wells ditto, on the inciple of Mr. Henry Palmer's Patent			.	60,000
rn Canal			.	100,000
Navigation			.	45,000
port and Limerick Gas Company			.	
g and Cod Fisheries ditto			.	500,000
al Poultry Joint-Stock ditto		Andrews	.	200,000
ham Corn and Flour ditto		Sir Wm. Stirling		250,000
Flour and Bread ditto			.	
Bread ditto			.	
n Flour ditto		Dickenson	.	300,000
on Wheaten Bread Society			.	
n Ale Brewery Company		Ditto	.	200,000
al Victuallers Rectifying Distillery Company		Keddington	.	500,000
	Carried forward			£212,499,050

		Brought forward		£212,499,050
		Solicitors.		
440	London Drug Company	Cooper	.	200,000
441	Surgeon and Apothecaries' Drug Company and Benevolent Medical Fund	Burd	.	200,000
442	British Rock and Patent Salt Company	Clarke	.	2,500,000
443	Canada and Nova Scotia Steam Navigation Company		.	50,000
444	Patent Steam Canal Company for England and Wales	Willett	.	80,000
445	Scotch Locomotive and Gas Engine Company		.	500,000
446	Levant Steam Packet ditto	Swaine	.	
447	Timber and Wood ditto	Chisholme	.	1,000,000
448	British Forest Planting ditto	Ransom	.	1,000,000
449	British, Irish and Colonial Hemp ditto		.	
450	British North American Ship Building ditto	Gilkerson	.	500,000
451	Canada ditto ditto	Oliverson	.	150,000
452	Guernsey and Jersey Patent ditto ditto	Beetham	.	200,000
453	English and Foreign Share Exchange ditto	Wilkes	.	25,000
454	London Abattoire Association	Simpson	.	
455	British and Foreign Patent ditto	Fuller	.	500,000
456	British Invention and Discovery Company	Robertson	.	750,000
457	British Lead ditto	Forster	.	500,000
458	Cattle-Food Culture Association	Florance	.	100,000
				£220,754,050

Errata in the former List of Joint-Stock Companies.

310 For "Barneo, Loo-Loo and Banca," read *Borneo, Soo-Loo and Banca.*
311 For "Atlantic and Pearl," read *Atlantic Mining and Pearl.*
338 For "Tropical Free Labour Sugar Company," read *Tropical Free Labour Company.*
379 For "a Lough Erne," read *from Lough Erne.*

Literary Joint-Stock Companies.—In this age of speculation, we have societies for aiding Literature and drawing a revenue from it. One of these is entitled, "Society for the Encouragement of Literature," with a capital of £100,000 in shares of £25. The object of the company is to purchase copy-rights at their fair value, and thus to protect and encourage authors, but without interfering with the established trade of the bookseller. The profits are calculated to arise from the sale of the works purchased by the society and printed with all the advantages of ready money payments. One fourth of these is to form a fund for the benefit of authors; the remainder to be divided among the proprietors or to accumulate as capital with a view to such division ultimately. "The society will not be biassed by party-feelings; but will be open to the reception of all works that do not militate against good order and morality." Each share entitles its possessor to one copy of every work published by the society, at two-thirds of the publication price.—Another company is called the "National Institution for the Promotion of Literature and the Fine Arts," the proprietorship vested in shares of £50 each. Premiums are to be offered for the best paintings, drawings, and sculptures, by living artists. Original productions by authors of merit, and Translations of rare Oriental and other Foreign Essays are to be purchased, and published in a Periodical Work to be established by the Institution, and to be superbly embellished with highly-finished Engravings after the best ancient and modern Masters. A Select Library to be progressively formed. The rooms of the Institution to be fitted up with a splendid Collection of Paintings, and to be supplied with the Daily Papers, Periodicals, Maps, &c. A sixth part of the profits to be appropriated to the formation of an extensive School for the education and maintenance of children of deceased or indigent Artists or Authors. An annual subscription of Five Guineas entitles Subscribers to be free of the Institution, with liberty to introduce a friend, and right to a copy of the work.

Petition of Clergymen, Meeting at the Bell Inn, Maidstone, against the Unitarian Marriage Bill.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

The Humble Petition of the Clergy, resident in Maidstone and its vicinity,

SHEWETH,

That a measure lately introduced into the House of Commons, the object of which is the repeal of the Marriage Laws, as they at present affect the Unitarian Dissenters, has attracted the attention of your petitioners.

That, as it appears to your petitioners, the parts of the Marriage Service of the Church of England, to which the Unitarians principally object, are these two—the repeating of the words—"In the name of the Father, and of the Son, and of the Holy Ghost," and the hearing of the following blessing from the mouth of the minister.

That the foregoing words, which the Unitarians object to repeat, are the words of our blessed Saviour himself, and your petitioners think it to be most unreasonable in persons calling themselves Christians, to protest, as many of the Unitarians have protested, against the words of Christ.

That your petitioners humbly suggest to your Right Honourable House, that it must needs be dangerous to the stability of a Christian Legislature, to listen to the scruples of such persons. For since the Unitarians have not scrupled to alter the New Testament, and to reject such parts of the same as are repugnant to their principles, the mere admission of the truth of their argument by the Legislature, may lead to the general rejection of whole chapters of the sacred volume, and eventually to the public acknowledgment of man's right to alter the word of God, and so to the establishment of Unitarianism by law; and that in proof of the foregoing assertion, your petitioners humbly refer your Lordships to a book which is called "The Improved Version of the New Testament," published some years ago by the Unitarians. And being firm believers in the truth of the whole sacred volumes, and being bound by their ordination vow to instruct the people out of the same, your petitioners, in conclusion, beg to represent, that the plea of conscientious scruples is as forcible when applied to themselves as to the Unitarians, and considering that the compliance with the proposed measure would be in direct opposition to their own feelings and conscience, they humbly hope, that the aforesaid measure may not be allowed to pass into a law.

And your petitioners, &c.

During the year 1824, there were admitted into the British Museum 112,840 persons. The estimated expense for the current year is £15,416. Amongst the items of approaching charge are, "Drawings from the Athenian Marbles, £350;" "Engravings from ditto, £1,300." For the purchase of foreign books, and continuing the works in progress in the library of Sir Joseph Banks, and MSS., £1000. Towards printing the Alexandrian MS. there were last year expended £391, and the sums already expended in the printing, &c. of this MS. amount to £8,677. The printing of the whole of the text, and of the greater part of the notes, is completed. The remaining portion of the notes and of the Prolegomena will amount to about £300. Sir R. C. Hoare has presented his valuable collection of Italian Topography, amounting to 1700 articles, to this national Institution.

Particulars of the Funeral of the late Rev. Dr. SAMUEL PARR.

(See Obituary, pp. 183—185.)

[From *The Warwick Advertiser, March* 19.]

THE mortal remains of Dr. SAMUEL PARR,—in whom the republic of letters has lost one of its brightest ornaments—the Church one of its most eminent divines—the country one of its greatest patriots—society one of the best of men,—and civil and religious liberty, one of its most eloquent advocates,—were, on Monday last, interred, without pomp or ostentation, though with becoming solemnity, in the Parish Church of Hatton;—where, for the long period of forty years, both by precept and example, he had approved himself a faithful pastor over the flock committed to his care, as well as an able and successful minister of that gospel which proved to him a source of unfailing consolation through life, and amidst the struggles of expiring nature.

The funeral, superintended by Mr. Baly, of this place, was arranged, even in the most minute particulars, agreeably to the directions which the deceased had left behind him.

At one o'clock, the bells of the parish Church, which had tolled, at intervals, throughout the day, suddenly ceased; and a peal of cheerful melody from its humble tower, soon put the whole line of procession, which had previously been formed in front of the house, in motion. The Rev. Dr. Butler, and the Rev. Rann Kennedy, headed the mournful cavalcade. Two clergymen, who had occasionally discharged the duties of the ministry for their deceased friend during his last illness, next followed; then came two other gentlemen, his friends, and four medical attendants, walking two and two.

The body of the deceased was borne from the Parsonage-House—where he had closed his long and valuable life—by eight of his parishioners. These were

afterwards relieved, at the churchyard, by eight others, who conveyed the sacred burden to the grave; and happy indeed were those who were permitted to perform this last sad office for their beloved friend and benefactor. The pall was supported by seven clergymen, and one Dissenting clergyman, of the neighbourhood, attired in the habits of their sacred office.

The chief mourner, the Rev. John Lynes, grandson to the deceased, supported by six of the late Doctor's friends, dressed in mourning cloaks, immediately followed the body; and, though the executors had, in compliance with the directions of the deceased, strictly confined their invitations to the persons already noticed, a long train of gentlemen dressed in black, with hat-bands and scarfs, many of whom had come a considerable distance to pay the last tribute of respect to departed worth, were, at their own particular desire, allowed to join the mournful procession. The whole was closed by the domestics of the deceased, attended by all the inhabitants of the parish as mourners, except indeed those whom necessity, age or sickness, confined at home. Business was entirely suspended in Hatton; and even many of the inhabitants of the surrounding towns were not backward in testifying their respect and unfeigned sorrow on this melancholy occasion.

The proper Psalms and Lesson in the Burial Service having been read by the Rev. Rann Kennedy, a sermon was preached, according to the particular desire of the deceased, by his learned and highly-valued friend, the Rev. Dr. Butler, from the following text:—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8.

In the progress of his discourse, which did equal credit to the talents and feelings of the preacher, the Rev. Doctor pronounced, in a strain of uncommon eloquence, a just and striking eulogy upon the character of the illustrious dead; pointing out his piety, his moral rectitude, his profound learning, his unbounded benevolence, and the many rare virtues by which he was so pre-eminently distinguished. Nor were the frailties of the deceased forgotten; they were delineated with all the feeling of a man, and the fidelity of a Christian; thus rendering more powerful and striking the splendid eulogium which preceded. The sermon concluded with the words of the text, which the deceased has directed to be inscribed upon his monument, and by which he will still continue to address his former parishioners.

The sermon being ended, the remaining part of the sublime service, which our Church hath appointed to be used at the Burial of the Dead, was then read; the coffin was lowered into the vault where the ashes of the late Mrs. Parr and her daughters are deposited; and, after an appropriate anthem had been sung by the choir, the funeral obsequies were closed with the apostolic benediction.

The congregation then separated, and successive peals from the muffled bells ended the melancholy solemnities of the day.

The Church, which the Doctor's piety and munificence had beautified and enlarged at so much cost, was lighted up with numerous wax-lights; the windows being darkened so as to give the edifice the appearance of a capacious cemetery. The altar and communion rails were covered with black cloth; the latter being ornamented with several escutcheons of the deceased. The reading desk and pulpit, in which the venerable Doctor never entered without claiming uncommon attention, from his unfeigned piety, his solemn deportment, and the great evangelical truths which he delivered with so much energy and impressiveness, also exhibited the same symbols of mourning. The brilliancy of the lights, contrasted with the sable hangings of the church, and the funeral habiliments of the mourners, could not but impress the minds of all present with serious and awful sensations. The few rays of rainbow-varied light, which escaped here and there through the richly illumined windows, and rested upon the sculptured marble which enriches the sides of the sacred edifice, produced a grand and pleasing effect.

The great concourse of persons of all ranks and denominations that witnessed the funeral solemnities, and the extreme sensibility with which they listened to the truly affecting and impressive discourse, delivered on this solemn occasion, are a strong eulogy on the life of the deceased, and evince how much he was revered as a minister, and beloved as a man. And though the tomb has closed upon his remains, he has left a name that will never die among men as long as religion and learning shall be respected.—The words written by the poet upon the death of a celebrated statesman, may with equal justice be applied to our lamented friend—

"A *patriot's* even course he steered,
'Mid Faction's wildest storms unmoved;
By all who marked his mind—*revered*;
By all who knew his heart—*beloved*."

FITZPATRICK.

[Following this account are two paragraphs, announcing that a Funeral Sermon for Dr. Parr would be preached the next day (Sunday), March 20, by the Rev. Dr. WADE, at St. Nicholas' Church, Warwick; and another in the evening, at the High-Street Chapel, by the Rev. WM. FIELD.]

Appeal of the Catholics of Ireland to the People of England.

Friends and Fellow-Subjects,

Those who are labouring under oppression will naturally seek for deliverance, and they will be exposed to the strong temptation of receiving (if they can obtain it) assistance from any part of the world; but, of the whole world, we would, if the choice lay before us, prefer the obtaining of such assistance from you. To you, therefore, we appeal on the present momentous occasion; on your sound understanding and justice we rely for aid in the obtaining of deliverance from our unmerited ill-usage—from thraldom, from injustice, from degradation, cruelty, and insult, such as never had a general existence in any country but Ireland.

We are well aware of the prejudices which systematic deception, constantly carried on for two centuries and a half, has implanted in your minds. When we hear within the walls of Parliament itself, our ancestors of only two centuries back, represented as *half savages*; when we hear this in such a place, and see that it passes as a truth acknowledged, we can scarcely impute blame to you for suspecting that we are by nature unfitted for the enjoyment of those rights and immunities which the law insures to you. But, Englishmen, listen no longer to these calumnies; hear the voice of history, and consult your own good sense. The former will tell you, that Christianity, the great civilizer of mankind, had, before it had taken root in your country, long flourished, and spread far and wide its blessed branches in ours, where the mournful ruins of our abbeys, and all our numerous ancient monuments of piety, patriotism, and science, still remain to prove that at later periods Ireland yielded in civilization and in science to no country in the world. But your reason, your unbiassed judgment will tell you, that two hundred and fifty years are much more than five times as many as wisdom and justice, accompanied with legislative power, require for the civilizing even of savages; and that, therefore, if the well-earned fame, in letters as well as in arms, of Catholic Irishmen, were not so firmly established in every court and army of Europe, except our own, whence their services have been driven to be offered to other states; even if this, together with the recent innumerable triumphs of our Catholic priesthood over those who imprudently attempted to sow the seeds of discord amongst their flocks; if these were not an answer to the selfish, and crafty, and malignant detractors from Irish merit, your justice, when you hear them in power affect to regard us as buried in gross ignorance, and as unfitted for freedom; your justice will lead you to turn upon them, and indignantly ask, "Why, then, after all the unchecked authority that you have had in your hands, after all the countless millions that you have heaped on the Protestant Clergy of Ireland, after all the immense treasures, the fruit of our patrimony and our toil, that we have so unsparingly poured into your laps for so many, many years; why, after all these, is so large a part of our fellow-subjects in this deplorable state?"

Englishmen, the pictures exhibited to you of the *ignorance*, and *idleness*, and seditiousness of the Irish people, are foul calumnies, invented by cunning fraud, to impose on your unsuspecting natures, and thereby to obtain the aid to be derived from that prejudice, which has been and is so fatal to us, and so costly to you. We cannot bring you here to shew you a people, who, down to the very lowest walks of life, well understand (thanks to their pious, industrious, and tithe less teachers), all their duties towards God and their neighbour. We cannot bring you here to shew you (nor need we, if you but think of the specimens which you yearly have, in harvest time, before your eyes) a people the most cheerfully laborious, and contented with the hardest fare, of any people on earth—we cannot bring you here to shew you a people, who, so far from being seditiously disposed, submit peaceably, and almost without a murmur, to oppression, and contumely past all description; and whose occasional acts of vengeance are the effect of tantalizing and tormenting cruelty, the bare thought of enduring which would drive Englishmen mad.

But, if we cannot bring you here to give you ocular demonstration of these truths, we can refer you to facts which are notorious to all the world, and from which, if you dismiss from your minds the prejudices there obtruded by fraud, you will not fail to draw a just conclusion. Can, then, we ask, those immense quantities of food and raiment, with which this island supplies the navy, the

army, the colonies, and even England herself—can these be the fruit of ignorance, and idleness, and improvidence?

True, those amongst us whose hands produce this food and raiment are half naked, and you have been called upon to subscribe for their relief when they were actually starving by thousands upon thousands. You generously gave that relief; and we thank you from the bottom of our hearts. Misery never appealed to English humanity in vain. But, it is not your benevolence, though we join the rest of the world in applauding it, but your *justice* that we want. That justice will lead you to ask how it can have happened, that a people should be in a state of the most deplorable distress, the most frightful famine, at the very moment when fleets, laden with food, the produce of their own soil and labour, were freighted from their shores; and while, oh, deceived Englishmen! you were paying and clothing a large and most expensive army, who were well fed, and even feasting on Irish food, and whose cannons, and sabres, and bayonets had no other use than that of making the expiring producers of the food refrain from breaches of the peace! If you put this question to yourselves, if you cast your eyes on this scene, and then coldly turn a deaf ear to the call we now make upon you, never again let us hear of English justice, of English *humanity*.

Trusting, however, that we shall always hear of both, and that it will be our delight to be amongst the foremost to proclaim them to the world, we will, in few words, lay the history of our wrongs before you; we will briefly state to you the causes of our miseries, and describe to you that remedy in the obtaining of which we now appeal to you for aid.

During more than one thousand years the Catholic religion was the religion of our and your fathers. A time arrived when the Government became Protestant, and when, no matter by what means, your fathers were brought, by degrees, to adopt and to follow the new religion. Our fathers retained the ancient faith. This faith they have handed down to us; in this faith we were born; this faith we believe to be that which our Saviour and his holy apostles taught; and, therefore, to this faith we have remained, and still remain, attached by the double motive of veneration for our fathers, and duty towards God. And what motive more worthy of respect and admiration ever actuated the mind of man?

Yet, for acting upon this motive, what have we not suffered? In the long list of persecutions, invented by minds at once the most fraudulent and ferocious, there is not one which, during some portion or other of the last 250 years, we have not had to endure. To see our abbeys, our cathedrals, our churches; to see the first of these confiscated and demolished; to see the two latter, together with all the immense endowments attached to them by our pious, provident, disinterested and generous forefathers; to see this our patrimony wrested from us, and given to a clergy who protested against our faith, and in whose doctrines our consciences forbade us to believe; to see this, was a trial sufficient for ordinary minds; but of our wrongs this forms not a thousandth part. During two centuries and a half, we, as well as you, have had eleven Sovereigns and one Usurper; and, except the reign of one Sovereign, no reign passed, until that of his late Majesty, without some new law, in addition to those in existence, for punishing us for our fidelity. Barely to quote the titles of those acts, barely to describe the objects of that code, to propose, or even to think of which would have made Nero blush, would require much more space than the whole of this our appeal. There is nothing, we believe there is no one thing, which is unjust, cruel, and insulting, which is not to be found in some part or other of that code. "Wives, be obedient unto your own husbands," says the Holy Apostle. *Wives, be disobedient* unto your own husbands, said, in effect, the code; for it tendered the former a power over the property of the latter, if the former would become Protestant, while the husband remained a Catholic. "Honour thy father and thy mother," says God. *Dishonour* thy father and thy mother, said the code; for, if any son would but apostatize, cover his parents with shame, and bring their grey hairs with sorrow to the grave, it, in despite of his parents, rewarded the unnatural monster with a large part of their estate. "Covet not thy neighbour's goods," says our Maker. *Covet* thy neighbour's goods, said the code; for if any Protestant saw a Catholic have a horse worth more than five pounds, it gave him a right to take away the horse and make it his own, upon giving the owner five pounds; and if any Catholic had a lease yielding him a profit greater in amount than one-third of the rent, any Protestant might go, turn him out, and become proprietor of the lease in his stead; and all this, and a hundred times more than this, for no other cause than that we remained firmly attached to the faith and worship of your and our fathers!

True, these parts and many others of this flagitious and sanguinary code were done away during the reign of his late Majesty, whose memory we, on that account, hold in grateful remembrance. Still, however, much remains to be removed, in order to place us on an equal footing with our Protestant fellow-subjects, which is the object of our present exertions and prayers. His present Majesty, when Regent, in the 57th year of the reign of his Royal Father, graciously gave his assent to an Act, which in some degree mitigated our disabilities in respect to the army and the navy. But we still remain excluded from all offices in corporate towns and cities—from the higher ranks at the Bar, and wholly from the Bench—from the office of Sheriff; an office of the utmost importance to the security of life and property—and from the councils of the King and both Houses of Parliament. There remain other and more serious grievances; but we rest our appeal to you on these grounds alone.

Our crafty and selfish foes, your foes as well as ours, would fain persuade you, that that for which we pray would do no good; and they ask, with a degree of simplicity which would not have detracted from the cunning of the seducer of the primitive parents of mankind, how the allowing of Catholic merchants to become Mayors, Aldermen and Common Councilmen of towns and cities; how the permitting Catholic gentlemen to be Sheriffs; how the making of Catholics occasionally King's Counsel, and Law Officers of the Crown; how the putting of Catholic Judges on the Bench; how the making of Catholics sometimes Judges in Equity; how the putting of a few Catholics into the Privy Council; how the placing of fifty or sixty of them, perhaps, in Parliament—they ask, with all imaginable simplicity, how this could tend to clothe the backs and appease the hunger of the ragged and half-famished people of Ireland? But, Englishmen, make but for a moment our case your own. Suppose that some strange combination of circumstances were to give the small sect of Unitarians, for instance, a mastery over you—supposing this sect, not forming more than a sixteenth part of the population of England, held all the civil offices of importance; that they, and they alone, nominated juries in causes of property, and of life and death; sat on the bench, administered justice in equity; were alone the advisers of the King; alone were Mayors and Aldermen, and Common Councilmen of towns and cities; kept wholly to themselves the power of making laws; appointed all the Justices of the Peace; disposed of every civic office down to the very excisemen and tide-waiters;—and suppose that to all these powers, they added that of disposing, at their pleasure, of the whole of the tithes, and of the immense property of your Church; heaping benefice upon benefice on the same man, even unto half-scores together; suffering the churches and parsonage houses to tumble to pieces; and compelling you to pay taxes for their re-erection and repair, while there was only one of sixteen to enter those churches, and while you were compelled to build chapels for yourselves, and pay your own teachers, or live without the knowledge of God in the world: suppose all this, and though we think we see your cheeks redden at the bare idea; suppose all this, and you are still far short of the case of Ireland, where, out of about four hundred thousand Church Protestants, which thus domineer over six millions of Catholics, there are about forty families, who ingross for themselves and their dependents all the real power, all the honours, all the emoluments of the State; in fact, all the revenues of our country, which do not now yield annually to the King's Exchequer a sum equal to that which you yourself pay for the purpose of forcibly keeping us in abject submission to these families and their faction; add, moreover, to our sufferings, the habitual insolence and cruelty of this faction, who, though now deprived of the administration of certain parts of the plundering and sanguinary code, still act as if they had an imprescriptible right to be unjust, profligate, and ferocious: and still, a mere handful of a faction as they are, treat the people at large as outcasts and slaves.

Would, then, our emancipation from the fangs of this faction do no good? Could there be Catholic Mayors, Sheriffs, Aldermen; could there be Catholic Law Officers of the Crown, Judges in Law and Equity, Privy Councillors, and Members of both Houses of Parliament, and could things still remain the same; and will this faction still, in all simplicity, ask how that for which we pray, could possibly tend to improve the food and clothing of our labouring brethren? If they still ask this question, we beg not them, but you, to reflect; first, on the powers which the administrators of justice, the rulers of towns and cities, the sheriffs of counties, the advisers of the Crown, and the makers of laws, have, and always must have, in the making of the people happy or wretched. In the next place, returning to the supposition, that you were domineered over by the sect of Unitarians, though the domination were more bearable than that which

we endure, we beseech you to say, whether the consequences would not be an incessant heartburning, pervading almost the whole of the people; continual efforts on the part of the domineering faction to repress and degrade, by every species of partiality and injustice, those by whose subjection it could alone retain its power and emoluments; unceasing endeavours, on the part of the oppressed, to obtain justice; and, if that were unattainable, revenge; and, as a necessary result of these, a flight of the land-owners, and even of the clergy, from the country, to spend in peace and safety those revenues which ought to be distributed amongst the people; leaving those to be ground down into bare beggary, by middlemen, tithe-proctors, drivers, and land-jobbers, the hardest-hearted of all mankind. You feel indignant at the mere thought of your being reduced to this state. But acknowledge, we are sure you will, that this would be your state, if you, like us, were under the domination that we have described. To obtain deliverance from this intolerable domination, we are now about to make supplication to the Parliament; and we call on you to join us by your petitions in those supplications. With Englishmen, famed throughout the world for generosity and bravery, it were as unjust as unwise, to make appeals addressed to sordidness, or to hold the language of menace. But, while justice to you, who have so long been deceived, demands that we tell you, that our degradation now loads you with taxes to the amount of several millions a year; and that that debt, which may yet make England hang her head in the face of her enemies, has in no small degree proceeded from the same cause; while justice to you makes us tell you this, that frankness and sincerity, in which alone we are your rivals, bid us beseech you, with a solemnity suited to the source of the words, "to lead us not into temptation," nor by indifference or neglect to induce us to rest our hopes on any thing but the justice of the Government, and of the English people; nor to leave it in the power of any person to suggest to any portion of the people of this country, the possibility of seeing in foreign fleets or bands the deliverers of Ireland, but to see them in a most gracious King, and in a just Parliament, dutifully called upon by us, in conjunction with you, our fellow-subjects of England. Many are the occasions when you have, by your petitions, produced the most salutary effects. In the exercise of this right you are obstructed by no impediment; and never, since the right was heard of, was it exercised in a cause more closely connected with every consideration interesting to the man. We conjure you, therefore the names of that justice, and humanity, which, bright as your is, are the brightest gems in that —we conjure you to back our pr Emancipation from our deplorab "That which you would that should do unto you, do ye so unto is a precept which all are calle obey, and to which all acknowl duty of obedience. While, th with this precept in your minds, your heads upon your pillows, the miseries of this ill treated think of the nakedness, the fam pestilence, think of the manifol bodily and mental, that your l here endure; and, when you c God for mercy and protection, we implore you, to say, "as shewn mercy and given protectio fellow-subjects of oppressed and Ireland."

NICHOLAS PURCEL O'GOF
Secretary to the Catholics of

PARLIAMENTARY.

House of Commons.

The *Unitarian Marriage Bill* reported and re-committed. It brought on again in a few day bishops and ministers have, we agreed upon the alterations wit *they* are willing that it should pa present Bill takes the ceremony out of the hands of the clergy: service and the registration ar performed in the Registered C Chapels. A few petitions agains been sent in from the clergy.

The *Irish Catholic Bill* has b a second time by a majority of House of 537 members. Mr. C distinguished even himself by a s splendid eloquence. Numerous p have been poured into the Hous the measure. The clergy are th rity, perhaps, of the petitioners, l are about 30 petitions purportin ceed from Dissenters. This h sioned some smart discussion Houses, and especially the C Mr. Brougham has lectured the ters upon their inconsistency, but Smith has shewn that the petitio in most instances scarcely Dissen that the denomination is not to b by the folly or intolerance of a f nificant members! We must l collect and register the debates u subject. The charge of intol made a deep impression upon senters in general. The Protes

Mr. Wilks's, Society has published Resolutions relating to it, (see the *Wrapper*,) which do not stand for much, as they bear two senses. The Lay Deputies are about to meet to pass some resolution to clear their character; and the ministers of the Three Denominations, at their annual meeting on the 26th inst., adjourned to the 3rd of May, to take into consideration the propriety of publishing a Declaration of their freedom from intolerant sentiments with regard to their Roman Catholic fellow-subjects, and of their desire and prayer for the removal of all penalties and disabilities for conscience' sake which lie upon any class of their countrymen.

Mr. Secretary PEEL's Bill for *consolidating and amending the Acts relating to Juries* (moved for in the House of Commons, March 9), is a most important and beneficial measure. It appears that there are no less than 85 statutes upon the impanelling of Juries, all which he proposes to unite in one clear and intelligible Act. Some of these are mixed up with other matters having no relation to Juries. Other statutes are obsolete and are to be abolished. The summoning of common Juries is proposed to be transferred from the petty constable to the churchwardens and overseers. The lists of persons liable to serve to be more distinct and explicit. Appeals on returns or omissions to be made to a Petty Sessions of Magistrates. The number of persons qualified to serve on Special Juries to be extended in Counties where, as in London, all persons returned as merchants and bankers are to be included. A new arrangement to be made by adopting figures instead of names, by which the Packing of Juries will be effectually prevented. In civil causes the old mode may be continued, on both plaintiff and defendant signifying in writing their wish to that effect. The same Jury to try more than one commercial cause at the desire of both parties interested. In political causes the ballot to be always used.—In his speech introducing the Bill, Mr. Peel expressed his hope that the same principle of consolidation would be extended to the whole body of laws, and first and especially to the Criminal Code. He stated in answer to a question from Dr. LUSHINGTON, that the regulation as to the selection of Juries was to extend to Exchequer Prosecutions. Dr. LUSHINGTON and Messrs. HUME, HOBHOUSE, and BRIGHT, expressed their cordial approbation of the measure, and joined in praise of the ability and liberality of the proposer.

LITERARY.

THE widow of the late excellent and Rev. EDMUND BUTCHER is printing a small volume of the Sermons of this interesting preacher, which (judging from the volumes of his which have already appeared) will be acceptable to his friends, and to that portion of the religious public who approve a system of theology that is at once rational and fervent.

FOREIGN.

AMERICA.

WE have great pleasure in recording the Election of Mr. JOHN QUINCY ADAMS to be President of the United States of America. This choice will be joyfully welcomed by the friends of freedom and humanity throughout the world; both on account of the excellent character and proved talents of the new President, and of his being preferred to a military candidate, General Jackson: not that evil principles or designs are attributed to the General, but that it would be a fearful thing to see a military man, *not a Washington*, in the Presidency.

America, in her history and conduct, puts the intolerance of the old world to shame. A correspondent reminds us of the noble conduct of Lord Baltimore, a Roman Catholic, who in legislating for the State of Maryland set an example of religious liberty, by providing for the admission of all sects to equal privileges. And we now see a gentleman chosen to the Presidency who is of a Presbyterian family, and whose father, the venerable Ex-President, John. Adams, is reckoned amongst the Unitarians of Mussachusetts. Yet in the mother country, we are debating whether Roman Catholics and Unitarians shall enjoy the natural rights of man!

UNITED STATES OF AMERICA.

Worship of the new President at the Unitarian Chapel, Washington.

[WE copy the following from a number of the *Liverpool Mercury* just published, in which the paragraphs are headed "Religious Liberty in America."]

We have long regarded the perfect equality of all religious churches and sects, in the United States, as one great cause of her national prosperity, and a triumphant answer to those persons in our own country who fancy that Government cannot exist where it ceases to prescribe to

In considering the subject, two questions appear to arise, in which the whole case is contained. First, what was the intention of the founders of the Presbyterian chapels in the erection of them? And, secondly, Are the present ministers and congregations assembling in them the legitimate successors of those persons for whose use they were erected.

The general tenor of Dr. Smith's communication would lead one to suppose that he regards the Presbyterian chapels as having been erected in assertion of certain points of Christian faith: that they were rallying places for Calvinists or Arminians or people of some other particular faith, which prevailed among the first race of Presbyterian Nonconformists: that there were in those times the Trinitarian chapel and the Unitarian, and that the members of the latter had crossed over and taken possession of the chapel founded and endowed by the Trinitarians. The analogical case with which he concludes his letter has plainly this bearing, and such must be the impression which most readers would take from the general tenor of his letter. But no one knows better than Dr. S., that these chapels were not founded with a view to the maintenance of Trinitarian sentiments against Unitarian, or in assertion of any point which can strictly be called a point of faith. Any one so well acquainted with the history of Nonconformity as he is, knows that the intention of their erection was to afford ministers who were unable to comply with the terms of the Act of Uniformity, opportunities for the convenient and regular exercise of their ministry; and persons who were attached to their ministry, or who were dissatisfied with the impositions of the Act, opportunities for the convenient attendance upon them. By the erecting of these chapels they secured the benefit of the regular performance of public worship, unfettered by the language of the public liturgy, and of the performance of other Christian ordinances in what to them appeared a more scriptural or more edifying manner. This, and not the maintenance of any particular system of Christian faith, was the *object* in the erection of the chapels, and the creation of the trusts requisite for the legal security of them. Doctrine was but at best a collateral consideration. If doctrine had been the leading consideration, the chapels would not have been erected at all: for in respect of doctrine the fathers of Presbyterian Nonconformity agreed with the church, were willing to subscribe her doctrinal articles, and would not therefore on that account have established an interest against her.

That the intention of the founders of the Presbyterian chapels was that which I have now described, must be evident to every one who is acquainted with the religious history of this country at the period in question. The declaration of uses in the original compact between the founders and the trustees it is supposed is, nearly in all instances, couched in the most general terms. If there are any instances in which it is required of the trustees that they shall allow the building to be used by no congregation or minister who do not profess the doctrine of the Church of England or of the Assembly's Catechism, those instances would require a separate consideration. If there are any such at all, they are exceedingly rare: the declaration of use being generally like that of the original trust deed of the Wolverhampton chapel, about which so much has been said, that the chapels were to be used *for the worship of God by Protestant Dissenters.* It is added perhaps in most instances, *Of the Presbyterian denomination;* sometimes, *of the Presbyterian or Congregational denomination;* and perhaps in some of our smaller towns, where the number of Nonconformists of every denomination was but sufficient to erect and maintain one place of worship, those of the Baptist denomination might be joined with the others.

But the great mass of the chapels which have been so long known as the Presbyterian chapels were founded for the worship of God by Protestant Dissenters of the Presbyterian denomination only; and as such they have continued to be used. In the fluctuations of human affairs some of our societies have become extinct: but where we still see them, the chapels have been used in uninterrupted succession as places where the Presbyterian societies assembled for public

worship, the administration of the Lord's supper, catechizing, and, in many instances, the performance of the rites of baptism and sepulture. For these purposes are they now used by the Protestant Dissenters who assemble in them. Whatever constitutes identity in such an association with continual succession, is found in us. We see in our societies aged persons who were born and baptized in them long ago: and young persons growing up to be their future supports. We see lying in the grave-ground which generally surrounds our meeting-houses, the forefathers of those who are now the members of our societies, and we can trace many of them in our baptismal registers to the time when first these societies were constituted, and in some instances to the very persons who were themselves the principal contributors to the erection of these chapels, and the actual members of their original trusts. Some families once Presbyterian may have returned to the bosom of the church. Others have come among us, but not to such an extent as to have changed the character of the body to which they have united themselves, but to have taken their character from it. To the present race of trustees the interest committed to the original trust has been conveyed by all the proper and legal forms. The ministers also, however unworthy they may be of the honour, are the legitimate successors of those who first occupied the pulpits in our Presbyterian chapels. The great majority of them were born in Presbyterian families, who had been members of that body since first Presbyterian Nonconformity had a name. Not a few are they who are of families that appear (like the Levites of old) to have been separated to the work of the ministry, having never in all their generations been without one or more of their members employed in the ministerial office. They have been educated in academies which were supported by the successive generations of Presbyterian Dissenters. Some of the first race of ministers were the persons who directed the education of those of the second: they again of the third: and, however we may come behind our predecessors in faith or knowledge, we owe what we are to our Presbyterian instructors, and they their ability to teach, to the Presbyterian tutors before them. They have also been successively elected to the ministerial office in particular congregations, by the suffrages of those congregations according to the primitive use of the Nonconforming Presbyterian societies. Would Dr. S. have the trustees of their chapels turn round upon the ministers, and (if they have the power) dismiss them from their stations, and substitute others who have no connexion with the Presbyterian body? Where would be the justice and propriety of such a measure? Or shall they (if they have the power) dismiss the congregations from the chapels raised by their forefathers, and place in them a host of strangers who would thus be saved from the burthen of erecting places of worship for themselves?

But, say Dr. S. and his friends, you have departed from the faith of the fathers of Presbyterian Nonconformity, and have therefore vacated your right to the use of the chapels erected by them. And if the chapels had been founded in assertion of points of faith, and not to afford opportunities for religious worship and the orderly performance of religious ordinances to those who would not comply with the provisions of the Uniformity Act, then might Dr. S. be right in his inference, that, having left the faith, you have no right to the chapel. But the present race of Presbyterians, though differing in points of faith from their forefathers, yet retain the impress of the great discriminating character. They are still opposed to the Church as by law established: they still protest against the impositions of the Act of Uniformity: and they still find the same necessity which their ancestors found for places of religious assembly apart from the Church.

I agree with Dr. S., that our forefathers would have looked with concern upon the change which has taken place in the religious opinions of their posterity. But I am not so sure that they did not contemplate such a change, or at least something like it, at the time when the chapels were erected and the trusts formed. Few have an earlier date than the Act of

Toleration: and the majority of trusts in the Presbyterian Nonconformist body are, it is believed, not older than about the year 1700, and some of them later. Now the average of Orthodoxy at that period was not the same with the average in the generation before. At least the *importance* of maintaining orthodox sentiments in opposition to those which were verging towards the Unitarian view of the subject, was not so sensibly felt as it might have been in the time of Vincent Alsop and other eminent and earlier Presbyterians. I do not mean to say that they were not orthodox in the wide signification of the term: but they did not set their love of Orthodoxy against another principle which they had received, the duty of forbearing to fetter inquiry, and of bringing every doctrine to the test of its conformity to Holy Scripture, of which the decision was to be left to the private judgment of the individual. On this part of the subject, I would refer Dr. S. to the Catechism of his late friend Mr. Palmer, of Hackney, who will not be suspected of any very violent leaning towards Unitarianism. Under the head of "The Reasons of the Protestant Dissent from the Established Church," the first question is, "What are the grand principles on which the Protestant Dissenters ground their separation from the Church by law established?" To which he gives this answer: "The right of private judgment and liberty of conscience, in opposition to all human authority in matters of religion: the supremacy of Christ as the only head of his Church, and the sufficiency of the Holy Scriptures as the rule of faith and practice." Now it appears to me that before the creation of these trusts, these principles had begun to produce their natural effect, a diversity of religious sentiment; for no one can suppose that when these principles are conscientiously maintained and acted on, there will be a continued uniformity of religious faith: but rather that, what has in point of fact taken place, was foreseen, that there would be a declension, be it greater or less, from what at the beginning was the average of faith among those who professed the principle. And to this, as it seems to me, may be in part attribu absence of all restriction in re doctrine in which the Presl trustees were left by their fou

The year 1719 was not lor the date of the original trusts. of the original trustees and th ers of Presbyterian societies w in being: and Dr. S. is not i that the zeal for Orthodox was at that time much reduc what it may have been, and the estimation of the majorit Presbyterian ministers in an London, it sunk before what a to them the superior import maintaining freedom of inqu the right of private judgment.

But it appears to me abst a religious body shall admit ciple, and then be declared in consequence of the natural cessary operation of that p If it was a principle admitted that neither themselves nor th terity should be fettered in th gious inquiries, their posteri have a right to adopt and to any scriptural truth to whi studies in the word of God m led them.

The founders and original and ministers of these chapel not, perhaps, have foreseen th extent to which their principl lead their successors. But w suppose them to have been so as not to have foreseen th changes would take place: seems to me that if they had or meant to counteract th should have found clauses effect introduced into the tru which might with the utmo have been done by them.

The declension moreover h gradual. One point of Or was dropped after another. ask Dr. S., What quantum of disqualifies for the possession property, and whether he is quainted with instances in t first race of trustees, congr and ministers, in which the departures from the Orthod such men as Alsop and th founders of Presbyterianism? if a change of sentiment were qualify for the possession chapels, the very persons by

they were erected must, in some instances, themselves have left the chapels which their own hands had built.

The changes too have taken place through the whole body. Congregations, trustees and ministers have gone together. For the trustees to eject the congregation were to eject themselves and to leave the chapels among the waifs and strays of society, not to be used at all for the purposes for which they were erected, or to be taken possession of by persons who neither in themselves nor their ancestors had borne the burthen of their erection, and who in many points of considerable importance, entertain not a similarity of sentiment with those by whom they were founded.

Dr. S. further says, that we have no right to the name of Presbyterians, because we have nothing of the Presbyterian discipline among us. But at what period since the establishment of the trusts in question did any of the Presbyterian discipline exist in the body which, notwithstanding, was called Presbyterian? At no period since the foundation of these chapels have there been "Courts of Review," &c.: so that, according to the criterion which Dr. S. would establish, there never was any right to the name of Presbyterian among the Presbyterian Nonconformists, since they had any chapels amongst them. And perhaps the name, like the name Methodist, never was peculiarly appropriate. The truth is, that the name was acquired before they began to take their place as a religious denomination of Dissenters. It was given to them at a time when they were labouring to supersede the episcopal form of Church Government in England by the Presbyterians. A name once acquired usually adheres to a party; and this name was continued to them when they appeared in the character of Dissenters, though they were then little strenuous for the Presbyterian discipline, and in fact never attempted any general establishment of it amongst them. From the first foundation of these chapels they were what, in this respect, they now are, congregational or independent: i. e. so far as each congregation was regarded, competent to the direction of its own affairs, with no foreign interference, and acknowledging no ecclesiastical superiority. This is now the case. So that it seems, if there is any thing in a name, the modern Presbyterians, can with as much propriety and fairness as their forefathers, call themselves by the name.

Under the sixth head of his letter, Dr. S. insinuates, that many of the chapels now called Presbyterian would be found to have been built by Congregationalists. I believe that it is much more probable that many of the chapels now occupied by the persons who call themselves Independents, would be found on inquiry to have been erected by the Presbyterians: the Presbyterians having been at the time when these chapels were erected so vast a majority of the whole body of Dissenters, and through their wealth, so much more able to give that direction to their zeal. "Of one important instance" he says "he can speak with certainty. The Upper Chapel at Sheffield was built in 1700, for Mr. Jollie and his church, who were strictly Congregationalists." It is too much to say that Mr. Jollie and his church were *strict* Congregationalists, since it is not unknown, I presume, to Dr. S., that Mr. Jollie was ordained pastor of that church, not in the Congregational but the Presbyterian manner. This is expressly recorded by a Presbyterian minister of great eminence,* who took a part in the ordination of Mr. Jollie, and who regarded the circumstance as a gratifying proof of a disposition to union between the Congregationalists and Presbyterians at that time (1681) residing at Sheffield. From the academy, over which Mr. Jollie presided, issued more ministers who took their places among the Presbyterians, than

* Oliver Heywood, of Northowram, one who was ejected by the Act of Uniformity, and continued his diligent labours in the ministry till his death in 1702. An attempt has been made to deprive the Presbyterians of the credit of this venerable name. In a life of him published by the Rev. Dr. Fawcett, p. 79, is what purports to be a copy of a license granted to him in 1672, in which he is described as of the *Congregational* persuasion. Where the Dr. met with this license I know not: but the original license which he took in that year is certainly in possession of his descendants, and he is described in it as of the *Presbyterian* persuasion.

among the Congregationalists. Mr. Jollie, however, I may admit, is rather to be ranked as a Congregationalist than as a Presbyterian: but I deny that the chapel in which he officiated was erected for the especial use of that small part of his society which formed the Congregational Church. It was intended for the general use of the Nonconformists of Sheffield, the great majority of whom were Presbyterian, formed to Presbyterian Nonconformity by the labours of the other Nonconformist ministers who had resided at Sheffield between the Restoration and the Revolution. Then all were willing to place themselves under the ministry of so admired a preacher as was Mr. Jollie, and when it became necessary to erect a larger chapel, they willingly contributed to it. But it was for *themselves*, not for the little congregational body which was included within the whole society, that this sacrifice was made. And we accordingly find that they were two Presbyterians who contracted for the ground on which the chapel was built; viz. Mr. Field Sylvester, who was a near relation of Matthew Sylvester, who preached as coadjutor with two remarkable Presbyterian ministers, Baxter and Calamy; and Mr. Bayes, father to the minister of that name, who was then exercising his ministry among the Presbyterian Dissenters in London. The latter advanced the money requisite for completing the building, and has the repayment of £200 guaranteed to him in the original trust deed of 1704. Of several of the original trustees it may be shewn that they were Presbyterians. At least there is this kind of evidence, their families were always accustomed to account themselves as belonging to the Presbyterian in opposition to the Congregational body. The Congregational Church consisted in 1715 of seventy persons, but the whole society exceeded 1300 persons, of all ages: and when, after the death of Mr. Jollie, in that year, the Congregationalists attempted to claim the right of nominating his successor, the claim was completely overruled by the other part of the society, and a successor appointed by the general voice, who ranked with the Presbyterians. The overruling in this instance the claim of the Congre[illegible] alists while still the founder chapel were alive, and the fi had endured only eleven yea evident proof that the chape been erected exclusively for gregationalists.

JOSEPH HUI

Lon

SIR, *May 2*

MOST of your readers think, be surprised project of the Lancashire for depriving Unitarians of th of worship should be consi any Calvinist of sober and libe out of the sphere of the loc versy, worthy of serious d That lawyers of sharp practi urge on the scheme may be counted for; but that disi persons and serious divines sl countenance to the design, those practical anomalies th explained only by the too w influence of party spirit, an sometimes not perceived by whom it most strongly oper

The acceptance of a trust an engagement to fulfil the cording to the will of the only so far as that is practi agreeable to the present st ciety. The moral obligatio upon the law of the land. T be trusts for purposes once now illegal. An act of p or a decree of a court, may moral duty to apply a trust ent purposes from those contemplated by the institut is the justification of the a of property left for Roman to Protestant uses.

A benefactor, a century ag ed part of his estate to be in giving away the Assembl chism. The Court of Cha determined that the trustees another catechism more suit theology of the times. No done to the founder by th acting upon the Chancery de this plain reason, that ever trust is formed under the k that it will be expounded, a particulars be overruled, by equity.

Suppose a benevolent pers[illegible] Dr. Jenner's time, had left [illegible] for the establishm

Small-Pox hospital: would it be wrong to apply the bequest to the charitable promotion of vaccine inoculation? The welfare of society demands the change, and it would be laid down in any court, that the testator, were he now living, would himself do that which is done by his trustees. The same may be determined as to opinions. There is at Warboys, in Huntingdonshire, an endowed annual lecture against witchcraft; but since there is no longer any belief in witchcraft, and it is no crime in the eye of the law, may not Mr. Nicholson or any other preacher honourably receive the endowment for a sermon shewing that the origin of the establishment was itself superstitious, and that the founder was under a delusion?

The fallacy of the whole argument, in favour of the literal and punctual execution of Dissenting trusts, lies in the notion that there is property in opinions, and that one generation can bind the faith of another. This is wholly impossible, and hence the futility of all endowments tending to mortgage the belief of posterity. A father may recommend his own notions to his children, but he cannot do more: a founder of a trust may express his wishes for this or that system of opinions being taught, but he cannot secure his wishes by any legal instrument ever yet devised. Nor ought any one to have the power to tie up the human mind, even by golden chains, or by threats or bribes to interfere with the progress of knowledge and the interests of truth. A trust for opinions is a solecism, and is *per se* invalid. Such a trust would be an establishment for opposing Protestantism, the essence of which is, that the Bible is the sole rule of faith, and that every individual shall judge of the Bible for himself.

In the case of endowments for Protestant Dissenting worship, the intention of the testator must be judged of by the fundamental principles of Protestant Dissent. These are, that each individual shall have liberty of conscience, and that the majority of every congregation shall have power to determine every thing that appertains to such congregation; be it faith, worship or discipline. If I build and endow an Unitarian chapel, I do it with the knowledge that the majority of the worshipers in such a chapel, at all times, must have absolute power of believing and worshiping as they please, in spite of any thing in the trust deed by which I attempt to enslave their minds. This attempt of any man or body of men to legislate in matters of faith for a future generation is arrant Popery.

The Calvinists of the present day have as little right in their old endowments, as the Presbyterians in theirs; for though they have not departed so widely as the Presbyterians from the faith of their fathers, they have gone astray sufficiently to disinherit them, according to Dr. J. P. Smith's principle. In fact, they are no more Calvinists than the Presbyterians are Presbyterians; and a Westminster Assembly man would disown and condemn them as rank Arminians. Where then are their consciences?

Put the case of an academical institution founded upon the law of subscription to articles, and that in process of time the trustees abolish such subscription. Let Dr. Smith say whether, on his own shewing, this be not malversation in office? The founders believed that subscription was the only safeguard of orthodoxy, and would not have laid out their money on buildings or books or any other academical property, but on the faith of subscription being continued: in abolishing it, the trustees fly in the face of the original founders, and undo the very thing on which they placed all their hopes and wishes.

Put the case again, of property bequeathed for the use of such as believe and teach the Assembly's Catechism; and suppose those that manage, or in any way enjoy the benefit of, the endowment, have arrived at the conviction that 1 John v. 7, 8, which is set down in the Catechism as holy scripture, and as the main proof of the doctrine of the Trinity, is a gross forgery; can they on the principle I am controverting honestly hold their appointments? If the intention of the testators be decisive, they certainly cannot; for the Trinitarian Dissenters, a century ago, or even less, would have denounced him as little better than a "Socinian," who should have given up the three heavenly witnesses, and much more one who should have proposed their being ousted with dis-

In such a delightful world as the one we inhabit, this, which may be called a part of its moral government, is conformable to our expectations; for the influence which propels men forward in their search after good is bound up in and is inseparable from their constitution. It binds them into societies and enables them to benefit by the advantages of society.

Yet in the range of science one department is inaccessible. The mind of man, so curiously formed, wants one faculty. He is able to collect, to arrange, and to use the information he derives from outward and visible objects, but his anxiety is not satisfied. He wishes to know if he be not connected with other beings and with other times, and he finds no means of progression, no fulcrum for the powers of his mind, no star to direct him how to shape his course. But the finger of Omniscience has pierced the cloud, the hand-writing upon the wall has traced in fair and legible characters the interesting and grand result to which he is to be conducted. What has been revealed? By whom has the discovery been made? And how have mankind received the heavenly communication?

The prophet of Nazareth appeared in the simplest form and rank of society; he grew up from infancy to youth, from youth to manhood; he performed all the common offices of humanity, and enjoyed or suffered all the various relations of human society; his intellectual capacity appeared to be bounded by the sources of his information; his message was delivered in the simplest language; to learning and science he made no pretension; infancy and childhood were admitted to his familiar instruction; he appealed to his countrymen as to rational and intelligent beings; he addressed his teachings to them as to men who could attain to knowledge only by the exercise of the understanding, and by argument and reason he sought to make them his disciples. We, on the contrary, have invested him with a mysterious character and rank; we have declared that he was pleased and pained in appearance only; that his knowledge was only bounded by the objects of knowledge; that types and figures and prophecies must all be familiar to the mind that would understand him; we ha sacked the stores of metaphysic tilty, and coined a set of phrase we would communicate our gl from the heavenly storehou have set apart a distinct order endowed them with a separat and character, invested them mysterious official rank, ex them from many of the honou all the burthens of society, a clared that they and they alon be the authorized expounders heavenly doctrine; that no ma to enter or quit the world but their direction or superintendan have denounced eternal misery all who shall venture to jud examine, unless by such ju and examination they come up orthodox standard, and as if e ing damnation was not enou have endeavoured to abridge t the delights of social life, and many of its honours and emol as we can command.

And what has been the Just such a result as such a must lead to. Knowledge has n power, nay knowledge has a its possessors of power. It h been increased by the use w made of the heavenly message, spite of it. The terms religio son, articles of faith, firm antic of the promises of the gospel, a sidered as by-words of conte marks of hypocrisy, and not t who are themselves contemptib by men who by common cons admitted to be benefactors o kind. And if any of these l gifted men have gained a glim the heavenly messenger their vi been distorted and their ardou ened by early and fixed pr against the world's idol.

In these days of increased a creasing knowledge, what is to be Let us take example from oth ences which are largely connecte the well-being of society. Pu gious knowledge before mank its simplest form, invite them free discussion of its precepts, i coveries, and its merits, take aw monopoly of the clergy, leave t fessors to make their way so the exercise of their talents an industry, divest it of the jargon schools, permit every man

' the Scriptures when-
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nt.
HOMAS GIBSON.

from Ram Doss, of Calcutta.

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—301] of a publication
gainst the Unitarians,
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of the newspaper con-
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he insinuates that this latter personage is a fictitious character, and charges his productions upon some known individual, we suppose Mr. Adam, the Unitarian missionary, who appears (for the pamphlet is obscure on this point) to have published a contradiction of the charge, and a denial of all knowledge of the writings under the name of this Brahmin. Mr Arnot says, "the letter to Mr. French has every mark of being from the same pen as it professes; but who the author may be is not known at Calcutta, where the name is too common to point out the individual, unless he were characterized by something else." Having given this history of the MS., we now insert it as a curiosity. Ed.]

To —— French, Esq.,
Barrister in England.

Sir,

About eighteen months ago I met with a severe disappointment from Dr. R. Tytler, of the Honourable East India Company's service, his noisy professions having led me to hope that he was a sincere defender of *the manifestation of God in the flesh*, against our common enemies, the Unitarian heretics. A short time, however, discovered the inconsistency of his professions; as he failed to co-operate with me in this good work, notwithstanding the numerous appeals I made to him by the *common basis* of our respective religions, to unite with me in contending against that "nest of serpents" who have, by their false reasonings, shaken the lofty temple of the holy faith in the plurality of persons under one Godhead, which we in common with Christians piously maintain. These horrid blasphemers of Divine incarnations have consequently been since gaining ground in various parts of the world, and are gradually robbing both Hindoos and Christians of the sacred shield of divine mystery, which is the strong hold of religious truth. The accompanying pamphlet gives a full and correct account of my unsuccessful negociation with that gentleman, and will shew you how I was ultimately reduced to a state of despair, by his imprudently neglecting to form with me a holy alliance in support of our common cause.

But I have of late fortunately met

with the speech which you, as a true Christian, delivered on the trial of one of the deluded shopmen of the impious Carlile; a speech which, although it bears so much similarity in point of style with the language of Dr. Tytler, yet far surpasses his writing in soundness of reasoning and sublimity of illustration. My despair of seeing a holy alliance formed among all orthodox Hindoos and Christians in defence of our sacred cause of Divine incarnations, has consequently been changed into a sanguine hope of success. And I now look forward with confidence to the prospect of that "nest of serpents," the Unitarians, being exposed to disgrace, (as they have already been by your eloquent address,) and deprived of the situations, either high or low, which they now unworthily hold, and if possible banished from their homes and country, and prevented from enjoying the light of that heaven which they have insulted by denying the manifestation of God in the flesh, which both Hindoos and Christians believe! You who are distinguished as much by your legal knowledge as by your piety, may prove the legality and expediency of the alliance I recommended, to the Lord High Chancellor of England, who, from his known piety and zeal, will doubtless have sufficient influence with the most pious and enlightened part of the Bishops to induce them to co-operate with us. I, in like manner, will exert myself to procure the co-operation of all the worshipers of the blessed Munoo, all the believers in the Divine Ram, and all the followers of the holy Saviour Duttatru, and many other sacred manifestations of God in the flesh, which, together with the worshipers of the incarnation of the blessed Jesus whom you adore, will form a host of believers in divine incarnations, before which the Unitarian heretics must flee like chaff before the wind.

You will not, I hope, neglect this grand opportunity of uniting in defence of the common basis of our faith from any notions similar to those of Dr. Tytler, who, from the very confined theological education he has had the misfortune to receive, felt a difficulty in believing in more than one Divine incarnation; but you who display such superior judgment, must at once perceive that, as scended to assume the fo and even of a dove in J every probability that the also deign to appear in shape for similar reas Besides, both the Hind tian Scriptures prove t never chosen to manife the flesh in any other q world but in Asia; doul its inhabitants have be most favourite and pe This is an argument wh most daring Unitarian l refute; how then can a is blessed with a single in Divine incarnations, Deity has often manifest Indian flesh? In the as no good Hindoo can doubt, that God in an Asia may have assume an Israelite, under which been worshiped by Chri

Let not the great dist us depress our minds; each in his respective sp maintain the holy cause carnations, and co-oper tirpation of the hereti unity in the Deity. A r ing your concurrence in will be received with a cation, by your

Most obedient an vant, and Frien

R

Calcutta, Nov. 17, 18

Sir,

PERMIT me to call of your readers which I consider imp cause, not only of specu moral and practical truth gradually increasing cust Dissenting youths to where they can enjoy they have subscribed then fide Members of the Church." That such a and arbitrary, will readil but may it therefore be illustrious Ralpho has s

"He 'tis who *makes* the o it,
Not he that for convers

[redacted]

Butler) a caricature of Presbyterian equivocation, it is to be hoped that none of us are prepared to adopt it. With regard to the test in question, we have been told that it is "a mere matter of form," that "it deceives nobody," and that "those who take it are often professed unbelievers," &c. I doubt whether a man is justified in professing a falsehood where it is "a matter of form," but in this case it most clearly is *not*. Suppose an estate bequeathed for the sustenance of poor men, and limited by the will of the donor to such as have never been married. The trustees, it may be, grow careless; not being Malthusians they may neglect to make any inquiries; or by the terms of the will they may be bound to receive such as declare they have not been married. Here, then, is a case precisely in point. A man may live openly with his wife, he may boast of his children in the hall where the trustees are assembled, but if he receive the stipend upon his own declaration that he has never been married, *he lies*. Is this or is it not a mere matter of form? "But," says the quibbler, "I *am* a member of the Established Church—we are all members of the Church by law just as we are of the State." Here, then, is a test that can never exclude! And a man may be at once a Mahometan and a member of the Church of England! It is needless to argue that this was not the sense in which the test was meant to be taken. "Nay," says the sophist again, "if I speak the truth, I have nothing to do with other meanings which may be affixed to my words." "When you take a test," I reply, "you are to speak the language of the imposer, (what the words mean in any other is not to the purpose,) and if you have found in English an interpretation, which it is evident *he* never thought of, it will satisfy you no more than the modern Greek Nai, when you are denying a truth." "Do you believe so?" "Nay; but is, Yes, because I am talking Romaic." Such reasoners, however, are none of ours; heaven knows they would never *dissent*. If our Catholic brethren were like them we should have heard no complaints of their incapacity to sit in Parliament, or on the throne. One more evasion I notice, and then I have done. "A member" of the Church of England has sometimes been considered synonymous with a "communicant," and it may have been thus defined a century ago, when men were more bigoted (if not more scrupulous) than we find them at present. It was at that time taken for granted, that no man would communicate with a church to which he did not belong, and the participation of the Sacrament was itself a test of agreement. The act of communion did not constitute a man a member of the Church, but it proved or proclaimed that he was so. The case then stands thus: If the Sacrament *be* a test, a Dissenter cannot take it without committing an act of solemn and deliberate perjury (and that too under the semblance of worshiping his Maker): if it be *not* a test, he may take it if he please, but it can never constitute him a member of the Church. *The lie must rest somewhere*, —and a lie thus wilfully told, with the sanction of numbers, and the encouragement of parental authority, is no trivial slip—no occasional deviation—it is not an error to be repeated of, and (as we trust) forgiven; but it is the first step into the by-path of sophistry—it is a pledge to defend an imperfect system of morals, and a precedent to recur to, whenever falsehood can favour our views. Surely a parent will own that University-triumphs are too dearly bought at this price! Some will, perhaps, say that their sons may not be tempted; that few men gain honours at College, and so forth; but do they not wish for these honours? And do they not intend the test to be taken when it is required? If such is their meaning, they are only shutting their eyes on the crime till it is too late to retract; and if this is not their feeling, if they merely desire to provide their sons with a liberal education, why send them to Oxford or Cambridge? The merits of our sister-universities I am not prepared to discuss (nor could the subject be fairly treated within the bounds of a letter), but I believe if the glittering baits were removed, their venerable and orthodox walls would not long continue thus thronged.

A. E. I.

Islington,
May 4, 1825.

SIR,

MAN, borne along by the rapid and insensible flight of time, approaches the confines of eternity. The curiosity natural to the human mind explores the nature of that country from whose "bourne no traveller has returned!" Reason has in vain explored the awful subject. Revelation alone "hath brought life and immortality to light." Divines of almost every persuasion have taken up the topic, and have concentrated all the energies of an exalted and illumined genius to the investigation of it. These books have been caught up and read with avidity. The pious have dwelt upon them with rapture. Of this description are the well-known treatises of *Howe's Blessedness of the Righteous, Baxter's Saints' Everlasting Rest,* and *Watts's Happiness of separate Spirits in Heaven.* To these works may be added that excellent *Dissertation of Dr. Richard Price* on *The Junction of the Good* in another State of Being. The object, indeed, of this latter volume is to prove that we shall know each other in a future state, and that from this mutual recognition of each other springs an inexhaustible source of our felicity. Dr. Gisborne, also, a respectable clergyman, has published a small tract to the same purpose, breathing a spirit of benevolence and animated piety. With these several publications the reader is probably acquainted; therefore I shall not any longer dwell on the subject. But latterly have appeared two small volumes, evidently written by members of the Established Church. The one is entitled *The Excursions of a Spirit;* the other, *The Vision of Hades,* with Notes Theological and Metaphysical; both very ingenious and worthy of attention. They are the ebullition of imagination, and as such gratifying to the curiosity.

The Excursion of a Spirit traces the evolutions of the soul through the planetary system, with diagrams pointing out the road by which the excursions were accomplished. This is, indeed, extremely fanciful; and as no extract would furnish a fair specimen of the work, the reader is referred to its pages for satisfaction.

The Vision of Hades is s
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terious a subject. A few of it
may be acceptable; it is dict
an ardent piety.

"As we entered into this
realm (says the author of the *
Hades) my perception, now refine
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clearly distinguished innumerable
some were retired and seemed s
in contemplation; some were as
in groups apparently conversi
others were chaunting seraphic h
praise, the sounds of which rea
through an atmosphere of the mil
breathing fragrant odours and
tones of floating melody that se
move at the will of the happy bei
radiant islands on which they
We were now close to a group
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listening. My celestial guide de
to stop, and this gave me an opp
of examining their forms, which
the human shape and robed i
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who was near, bade me follow
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that thrilled me to the soul,
dressed the denizen of heaven:
is the mortal you wish me to
through the regions of the bless
will I undertake the task.' 'In
(rejoined the celestial spirit) by
cepts to labour daring his ea
grimage to ensure your society
less ages in a life to come!'—th
its flight and soon disappeared."

A few pages after, the au
ceeds in his narrative, affordi
explanation.

"'Who are those (I exclai
rush so swiftly by, and what is
of those loud and rapturous sh

raise?' Our island was instantly propelled with such velocity that it soon overtook them. 'These are spirits,' said my companion, 'who have lately arrived in these happy abodes attended by ministering angels, and who, prompted by a love of knowledge and under their guidance, are sailing rapidly in every direction. Listen to the expressions of ecstatic joy from some of them, to the songs of adoration from others; all are so full of thankfulness for the gracious gift of immortality and the hope of blessings yet to come, that though their capacities are enlarged even beyond what you can now conceive, they are unable to find utterance for the fulness of their thoughts. Some, you perceive, are hearing from the ministering spirits (who maintain a short but often-repeated converse with them) the mysteries of their creation and redemption, but these I am not permitted to communicate to you, and even if I were, your soul is not sufficiently unburthened of mortality to comprehend them!' I observed their countenances beaming with delight at the mysteries which were explained to them, glowing with fervent gratitude towards the Author of their happiness, or marked with joyful wonder at every scene that opened to their view. Some of them entered into converse with my guide, and on learning that I was not yet an inhabitant of their sphere, exhorted me to follow the example of their Divine Master, that on leaving my earthly cell I might rejoin them. 'Our course lies this way,' said my guide, and we left this celestial jubilee to pursue our way."

The author then affords another illustration with fervour and beauty:

"As we sailed about the vast expanse many of the beings came to our island and discoursed with my divine companion. The angelic sweetness of their manner, the kind familiarity of their conversation, shewed the elevated nature of their souls. When alone with my heavenly monitor, I inquired if they were all known to each other, as I had observed that they entered without hesitation into converse with any they met. 'Here,' rejoined my guide, 'neither rank nor riches are known; here is no distinction of persons or nations. The cold suspicion of the mortals of your earth has no place in our thoughts, and all the irregular and degrading passions of humanity are changed for universal benevolence and love. Since we have no [illegible] associating without restraint and feelings prompt us to the same course of holiness and to employ ourselves continually in adoring and thanking the Author of our joy, in continuing to learn from [illegible] ing spirits his unfathomable wisdom and power, in admiring his innumerable works, in receiving intelligence from the angels of the hope they have that those we loved on earth will be again united to us, and at the narration of which we rejoice with them; in associating with the spirits of those whom while on earth we loved, and to whom we now feel a refined attachment such as no mortal can experience; for here, though we associate freely with all, we form 'sweet societies' of those who were the objects of our affection during our mortal sojourn, and pursue inquiries with them, and wander at pleasure either on islands or through these realms of everlasting day with a buoyancy of unspeakable delight. Such are our occupations, joined to the ceaseless pleasure of contemplating so many millions unable to exhaust the measure of their bliss, increasing in knowledge and rising in the scale of beings, which, as we do, our appearance wears a more lucid radiance; for observe, and you will discern that the spirits differ in their degrees of brightness!'

"Suddenly, a louder strain and a vast island, on which were many spirits, attracted my attention. We met them and found they were rejoicing with parents who only a short time before had been united for ever to their children! The spirits they had known on earth had assembled, and also numbers of angels who with them were celebrating the arrival with songs; the enraptured parents were hearing from the tongues of angels, the trials and victory of their children! My heavenly guide felt the fervid joy that spirits feel at such a sight, and joined in praises with the applauding band. Again, our island floated on, sometimes with rapidity, at other times joining islands which our inclination prompted us to visit. One was chiefly occupied by those rulers who had either framed laws or supported them for the benefit of mankind, and by heroes who had passed their earthly life in defending the religion and laws of their country from the aggressions of the wicked! On another, we found the spirits of two who while on earth had been allied in mortal bonds, now met again never to have those bonds rudely severed by the hand of death, relating to each other how the hope was realized that their earthly might be changed for a heavenly and inseparable love, and guiding the island to view the magnificence of the realms they then inhabited. Their converse was interrupted by a glorious spirit who came careering from on high,

and told them that a ministering angel had arrived with the gladdening information that their child laboured to meet them there! Spontaneous hymns of praise burst from them, and they left us to pursue their way with the celestial spirit to hear from the ministering angel the intelligence he brought. Endless were the scenes we witnessed of such enthusiastic happiness, and boundless appeared the space through which we went, studded with the mansions of the blessed!"

The *Vision of Hades* thus concludes:

"Suddenly a vivid gleam and melting tones of entrancing harmony enwrapped my soul. With a shout of exultation my guide exclaimed, 'They come, they come! strengthen thy feeble spirit; watch yon lambent glory, and hearken to the voices of the hierarchy of heaven!' In an instant the elements were imbued with a deeper glow; myriads of islands covered with spirits were urging their way to where the lambent glory shone and forming themselves before it. Unfolding glories and sparkling rays came, showered from supernal spirits, surrounding one so intensely bright that even the seraphim scarce could gaze upon it, and all with spontaneous songs of gladness shouted Hosannahs, while all of the blessed bent in adoration at its presence! 'Sustain thy sinking spirit,' said my guide, 'and look if but for a moment!' My astonished soul just perceived a kneeling form almost absorbed in the resplendent glories that environed the vision so intensely bright. The form arose, and a spirit flew to guide and to support it. While angelic songs of praise pealed on my raptured soul, the vision, so ineffable, withdrew. Then for a season all was silent, save the melting melody of the elements. Around this form, conducted by the angels, the highest of created beings arranged themselves in increasing circles; they were arrayed in empyreal radiance, and wore six wings shining like the beams of heaven, reflected from the dust of mingled gems; around them and yet farther advanced, were myriads of the hierarchy of heaven, all wearing wings glittering with sunlike brightness, who flew toward us chanting hymns of joy which resounded through infinite space, and were re-echoed by the world of spirits! 'They bring,' said my guide, 'conducted by a ministering angel, a repentant spirit of the earth to dwell among us, and the vision robed in such resplendent glory, to whom they knelt, was the Redeemer!'

"They were now near, when a bright spirit winged its way before the rest, at whose presence the descant died and, in sounds that my mortal so scarcely remember, announced the and race the being bore on eart clared that it was accepted in mer given the invaluable gift of ever bliss! Instantly thousands of rushed forward to greet him, a sounds of transporting triumph louder. I heard my lovely guide ex 'I am the sainted spirit of —— rem the regions of the blessed!' and in ately vanished."

Then follow copious erudite l on the *intermediate state of the* which he has here portrayed on the *immateriality of the soul,* he defends with candour and ingc But after all these pleasing sp tions, I am more impressed wi silent grandeur of the Scriptu the subject. The passages are, i very indefinite; but by becomi awful topic of meditation, they on the imagination, and dila heart. They kindle a holy cur and stir up the soul to an arde paration for heaven. "Eye ha seen," (says the Apostle, 1 Cor. "nor ear heard, neither have e into the heart of man, the things God hath prepared for them th him."

Dr. Paley deems this circum no mean presumptive proof c truth of Christianity. "Our discourses exhibit no particul scription of the invisible world. future happiness of the good, a misery of the bad, which is all w to be assured of, is directly an tively affirmed, and is represen metaphors and comparisons, were plainly intended as met and comparisons, and as nothing As to the rest, a solemn res maintained. The question conc the woman who had been mar seven brothers, 'Whose shall in the resurrection?' was of a calculated to have drawn from a more circumstantial account state of the human species in future existence. He cut short ever, the inquiry, by an answer at once rebuked intruding cu and was agreeable to the best hensions we are able to form up subject, viz. that 'they who counted worthy of that resur shall be as the angels of God i

ren!" I lay a stress upon this reserve, because it repels the suspicion of enthusiasm; for enthusiasm is wont to expatiate upon the condition of the departed above all other subjects, and with a wild particularity. It is, moreover, a topic which is always listened to with greediness. The teacher, therefore, whose principal purpose is to draw upon himself attention, is sure to be full of it. The *Koran of Mahomet* is half made up of it."

Having, in the *Memoirs of the Rev. William Richards*, furnished the reader at some length with my opinion of the employments of the heavenly world, I conclude with a fine apostrophe of Dr. Isaac Watts to the inhabitants of heaven:—"Hail, blessed spirits above, who have passed your state of trial well! You have run the laborious race under many burdens, and you have received the prize! You have fought with mighty enemies; you have overcome a thousand difficulties, and you enjoy the crown! No more shall you complain of the mixture of error with your knowlegde—no more shall you groan under the perplexities of thought, the tumults of passions, the burden of indwelling iniquity—nor cry out because of oppressing enemies and sorrows! The hour of trial is finished. You have been sincere and faithful in your imperfect services, and you are arrived at the world of perfection."

J. EVANS.

Mr. Clarke on the Exclusive Use of the Name "Unitarian."

"The stating any doctrine in a confession of faith with a greater degree of precision than the Scriptures have done, is in effect to say, that the Scriptures have not stated it with precision enough: in other words, that the Scriptures are not sufficient."—Paley's Defence of the Considerations, &c.

"If any man trust to himself that he is Christ's let him of himself think this again, that as he is Christ's, even so are we Christ's.—2 Cor. x. 7."

SIR,

FOR reasons too mortifying even for modesty to do more than hint, I seldom or ever appear in your pages under my proper name. But a dissentient from the great majority of my brethren, perhaps their accuser, a sense of shame must be for once defied. In charity to them, as well to myself, I shall be brief.

It chagrins me then to the quick, let me at once avow, to find Unitarianism so invariably associated not only by disingenuous, but liberal minds, with the denial of the divinity of Christ. Not for myself alone, but in the name, surely of not a few of my fellow-scriptural Christians, I fling back the charge, as, *in its universality*, a libel on the creed. By Unitarianism, I understand only a positive appellation for Anti-Trinitarianism. What, therefore, I deny, and only what I deny, as a Unitarian, is, that there is any God but *the God* and Father of our Lord Jesus Christ. To the man who concurs with me, *ex animo*, upon this point, whatever other doctrine he may deem apostolic, I tender the right hand of fellowship, as my Unitarian brother, in that common Lord and Saviour. I certainly believe as little that St. John or St. Paul were Tritheists, under the name of Trinitarians or any other, as that they were Athanasians or Mahometans: but, if I were asked what tenet more than another these Unitarians, in the only honest and intelligible sense of the word, would have repudiated as unchristian, I should not hesitate one moment to reply, "In its utter nakedness the simple humanity of Christ." That, as Christians, they still worshiped, and as uniformly worshiped the name Jehovah they had worshiped as Jews, I have no more doubt, than I have, that most of their professed imitators, throughout Christendom, worship a quite different being in his stead under a correspondent appellation: but that when now, for the first time, they to HIS glory confessed HIS Son, Lord, they meant no more by the title than their merely human master, the son of Joseph, their fellow-mortal, prophet of Galilee, I could no more persuade myself from their writings, than I could that they bowed the knee to that Lord in prayer as the Almighty, or invoked him solely by the half hour together, as the compeer of *his* Lord of heaven and earth. Mysterious as is undoubtedly *their* Christ to my apprehension, so mysterious that in designating him, I should never but employ their own mystic terms, I cannot but perceive that they attributed divinity to his person, and recognized in

mighty delegated his Son Jesus to announce to the world the glad tidings of eternal life. To prove the truth of his delegation, his heavenly Father gave him power to work miracles, and raised him from the grave as a proof and pledge of the resurrection of mankind. This proof, this pledge, to be valid, supposes his simple humanity: for the survival of death, on the part of a being who by nature is superior to death, furnishes no solid grounds of faith in the resurrection of beings who by nature are subject to death. Hence the divinity of Christ became an artful pretext in the hands of his enemies to set aside the doctrine of a future state, and to neutralize the purifying influence of his gospel. This was the object of the Pagan philosophers in acknowledging the divine nature of Christ; and it was still more directly the object of the Gnostics, who made his divinity the fundamental article of their system. And this is the precise state of things which gave the writings of Philo and Josephus their peculiar character. The adversary accounted for the miracles of Christ by referring them to a superior nature, or to the arts of magic, or to demoniacal agency. The vulgar superstition enabled the opponents of Christianity with some speciousness to prevent those means

the artful weapons which they to destroy it. And if in th they do not appear to be under the banners of Chris same field with the apostles, that magnanimity which char the early believers, it is beca concealed themselves in an am attacking the advancing foe wi ed batteries, and making him force, without hearing the their powerful artillery. Th of the service thus done to anity, though it prevented th being conspicuous in the ran friends, supposes a complete tion and undisguised avow truth; and to suspect them shame or indecision, while th ally display consummate skill a pidity in many parts of their would be as absurd as if we s the sun of not emitting his us because he is withdrawn fr view by the clouds that are ju us and bound our horizon. modern days, have been misle very imperfect knowledge of of things at the first promulg the gospel, and still more by judices of education. What advanced is not new: Philo sephus for ages were known historians and apologists of th tian religion. The Greek an

Original Letters and Papers. (From the Baxter MSS. in Dr. Williams's Library.)

Account of Baxter's Acquaintance with Archbishop Usher, and Agreement with him in Opposition to Owen and others on Fundamentals.

[A paper in Baxter's hand-writing, indorsed *To Dr. Bates.*—A full and interesting account of the framing of the terms of Toleration by a Committee of Oliver Cromwell's Parliament, and certain divines nominated by them, is given in Baxter's Life and Times, fol. i. Pt. ii. pp. 179, &c. Baxter there says, he "knew how ticklish a business the enumeration of *fundamentals* was." He would have had the brethren offer the Parliament the Creed, Lord's Prayer and Decalogue *alone*, as Essentials or Fundamentals. They objected, "A Socinian or Papist will subscribe all this." He answered, "So much the better."]

AND here, because some consequents are considerable, I will mention somewt of Mr. Baxter's acquaintance with Bp. Usher, ye occasions of it and the effects. When Oliver Cromwell was setling himself in his governmt, a forme called The Instrumt of Governmt was drawne up by his friends as a new fundamentall law, according to which hee was to rule. Therein it was decreed yt liberty of religion should be given to all who *professed faith in God by Jesus Christ*, excepting *Popery and Prelacy* (as being agt ye *liberty* of others: the uniting of wh together made some say, if ever they prevaile againe, *Popery and Prelacy*, wch you doe unite agt all ye rest, will joyne in exclusion of all ye rest). A Parliament being called to confirme this, they must know how farre profession of *faith* in *God by Jesus Christ*] extended. It was voted, yt it required a profession of all the ye *ffundamentalls of Christianity*. Hereupon it was voted by a committee, yt divines should be called to draw up a catalogue of ffundamentalls, yt they might know to whom this liberty did belong. Each man was to choose one divine. They chose Dr. Owen, Dr. Cheynell, Mr. Seymer, of Egham, Dr. Goodwin, Mr. Philip Nye, Mr. Sydrach Simpson, Mr. Jesse, Mr. Vines, Mr. Manton; and the Lord Broghill (afterwards Earle of Orery) chose Abp Usher. The Abp would not come among them for several reasons, but advised the Ld Broghill to choose Mr. Baxter in his stead; which being done, he is sent for from Kederminster to London, and lodged wth ye Ld Broghill, Bp Usher dwelling neare, in Martin's Lane, at ye Countesse of Peterborough's house. They had begun their catalogue of ffundamentalls before Mr. Baxter came up, and voted yt they would not alter wt they had done. Mr. Vines would not come among them till he heard Mr. B. was come. Mr. Baxter thought yt ye ffundamentalls of Christianity had bin so long stated in ye universall church, in ye generall reception of ye Scripture, and ye particulars of ye sacramentall covenant explained in ye Creed, ye Lord's Prayer, and ye Decalogue, yt that there needed no new catalogue of ffundamentalls; but yt would not be heard. What further proceedings there were about ye business, and how it was broken and came to nothing, is not here to be mentioned. But, on this occasion, Mr. Baxter becoming acquainted with the Bp, at last he treated with him about the necessary termes of concord between the Episcopal Divines and ye Presbyterians, and such other Nonconformists: for you must know yt in Worcestershire they had before attempted, and agreed upon an association, in which the Episcopall, Presbyterians, Independents, and the disengaged, consented to termes of love and concord in ye practising so much of discipline in their parishes, as all ye parties were agreed in, (wch was drawne up,) and forbearing each other in ye rest. Westmoreland, and Cumberland, and Essex, and Hampshire, and Wiltshire, and Dorsetshire, quickly imitated them, and made the like association; and it was going on, and likely to have bin commonly practised, till ye return of ye Bps after brake it. And about yt time Mr. Baxter had treated also wth Bp Browning and Dr. Hammond by letters, and divers others, about ye terms of this desired concord. But Bp Usher and he did most speedily agree. The Bp owned the terms offered to ye King, and before then printed, called *The Reduction of Episcopacy to the Primitive Forme*, &c. Mr. Baxter made narrower proposalls, securing, 1o, ye constitution and administration of particular churches; 2o, ye *communion* of these by associa-

tions, synods and other correspondencie; 3°, the order and peace of all by a fixed Presidencie, or such a true Episcopacie as was agreeable to ye Scripture and primitive practice; 4°, the magistrate's governmt of all by ye sword; 5°, ye measures of tolleration of tollerable Dissenters, and keeping love and peace with all, were left to further consideration. The Bp said, yt these terms were such as moderate men should and would accept, but there were others yt would not. And yt his proposed Reduction would not be accepted at the first, but after, they would have accepted it. Mr. B. asked his solution of ye doubt about ye validity of Presbyters' ordination. He shortly answered, yt Bps and Presbyters are *ejusdem ordinis et ad ordinem pertinet ordinare*; and yt ye King had asked him where he found, in all antiquity, yt Presbyters ordayned Presbyters; and yt he answered, I can shew your Majesty more, even where they made Bps, citing Hierom's words to Evagrius, of the Alexandrians (besides that Presbyters joyned wth Bps in ordination). And, indeed, ye making of ministers is a kind of politicall generation, ye elder as ffathers making junior ministers as their sons; as physicians make physicians; and lawyers make lawyers; in imitation of nature's propagating of ye species: there needs not an angell to beget a man, nor a man to beget a horse, &c. But placing them in their severall churches requireth somewt more.

This short accord of ye Bp and Mr. Baxter is mentioned as occasioning wt followeth. When the Parliamt was called by Gll Monke, &c., in 1660, they began wth a fast, appointing Dr. Gauden, Mr. Calamy and Mr. Baxter to preach before them. They differed not in matter of loyalty; but Dr. Gauden preaching on *Give to Cæsar ye things yt are Cæsar's, and to God ye things yt are God's*, pressed ym to begin with giving ye King his due, and to settle religion after, lest ye pretences of religion should delay ye King's restoration. Mr. Baxter was accidentally stept out of the church when those words were spoken; and in his sermon told them, yt they should begin wt giving to *God ye things yt are God's*, and postponing religion had frustrated others' hopes, and would let slip the opportunity, and lose all by delay, and provoke God by neglect, (to yt sense,) ye delaying any duty to Cæsar, but ting it in its proper place, he under God. Dr. Gauden though had bin preached in opposition to and printed a preface to his se to defend wt he had said. Mr. B told ym how necessary it was to ye ministers, and end our churc cords and divisions, and yt it w practicable a thing if men were moderate and willing, yt [*ye lat Usher and he had in an houre's agreed on ye necessary termes*]. words being printed in the se occasioned many peaceable Epis Divines, to come to Mr. B. to wt those termes were yt Bp and he agreed on, viz. Dr. Ga Dr. Gouldson, Dr. Allen, Dr. Be &c. When he had intimated to same, they appoynted some me to consider of the particulars, professed great desires of co and willingnes of such moderatio abatemts as were necessary th But some men of greater power in and frustrated all. Mr. C thought yt ye best way to bring successe was to engage ye King and procure his consent and Mr. B. telling all this yt past be Bp Usher and him to ye Lord hill and ye Earle of Manchester resolved to motion it to ye King readily embraced ye motion, and Dr. Reynolds, Mr. Calamy, Mr and Mr. Baxter, first making y posall to him; and allowed ym to their ayde whom els they and offer their termes of conc ye King by ye Lord Chancellor Calamy, guiding much ye pe matters, invited all ye minist London, yt would, to meet ym a Colledge to agree on ye *termes cord* to be offered. As to C Governmt, it was agreed by mett, to *offer nothing, but Abp U meere Reduction as it was in* lest any alteration of their owne become matter of alteration, a pretense for ye clergie's re And it was offered ye King a ingly, wth other proposalls ab other differences. But ye Bi Lord Chancellor would not so as allow it to be once taken int sideration and debate, but utterl it aside. Yet in the King's fol declaration of Ecclesiasticall a wch setled ye English prelacie i

ower, honour and wealth, rabatements and indulgences nted, ye London ministers gave ye King their joyfull r it, wch was published in it how ye said Declaration aide, by ye contrary deter- of ye Convocation and Par- nd how ye further debates ey were brought to nought, re to be mentioned, nor are jecture wt moved ye yn Bps : wt hath followed these 19 res, before ye healing mo- made, and before ye grants 's Declaration. It was his Bp Usher's Sermon before s, at Wansted, on Ephes. iv. high esteeme of ye *piety, eaceablenes* and *learning* of t man, yt moved Mr. Bax- sult most with him, and ermes so fitt for ye healing rall parties, then seeming th divisions and the sad ef-

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ngelic Apparitions.

from John Sadler to R. B.)

woman, of an ancient and family, Mrs. Anna Doro- Madem, born in Courland, d to the family of the Ko- russia, a woman of extra- ety, and of much reputa- st the gentry and all others her in those parts, (and to the D. of Brandenburg, e E. Highness she received arks of extraordinary favor, lady having layn sick and a long time, under such a as none of the physicians e parts could cure — at angel appeared to her at feet, and asked her if no cure her; she answered, replyed the angel, I am sent eal you; and ordered her some slight thing, and told uld cure her, and vanished. made, and in a few days ecovered. This is well all the country in those l, if I am not greatly mis- relation is inserted in that this gentlewoman after- ibed, entitled "A Spiritual am for the Jews, proving was the true Messias, from the accomplishment of all the Prophets who foretold the Particulars which actually came to pass in his State of Humiliation," &c. This book is extant in High Dutch and Low Dutch; and translated into English, which I have read; and hath been the happy occasion of ye conversion of many Jews. It would fill a small book to relate the singular piety of this gentlewoman, whose name is mentioned with honble remembrance by many persons of quality, and others in several of ye dukedoms in those parts.

My wife's uncle, Captain Koshuel, was in this gentlewoman's house, being her brother, together with all her nearest relations, when she lay on her death-bed, at Kosaken, who were eye and ear witnesses of her rare end she made, wh was to the admiration of all who were then present. Having in a holy rapture spoken near two hours on our Saviour's last dying words on the cross, she desired a psalm to be sung, and when they came to these words, "I stretch forth my arms to embrace thee, my dearest Lord," &c., she raised herself up, and, opening both her arms to embrace her beloved, sang those words with a strong and clear voice, and immediately died in ye embraces of her dear Saviour, in whose bosom she had lived for many years. This Capn Koshuel, a person of great integrity and reputation, told me, amongst several of these unto whom he hath related the same, yt he chanced to cast his eye into a room that joined to her house, wh she had built for her chapel, where she spent so much time in devotions, &c., and that at this time, being the night before she departed, he plainly saw, to his great surprise and astonishment, his sister's angel, all in white, kneeling at her table in that room, where she was wont to pray, and beheld yt it was the same aspect of his sister, who then lay on her death-bed, but with this difference only, yt her angel's countenance was of a bright and shining lustre, as was also her whole garment. And this relation I had from his own mouth, at Kosaken, and it is received without any doubt from a person of such an unsuspected reputation; this gentlewoman was sister to Capt. Koshuel and mother to my wife.

Given under my hand this 7th of Septber, 91,

Who am, Sr, yr most affte Servant, &c. &c.

JOHN SADLER.

To the Reverend Mr. Baxter, his most Hond Ffrnd Present.

"*Strange Pieces of Providence, at Brightling, Sussex.*"

(A Paper, so indorsed in Baxter's hand-writing.)

These are to certify, whom it may concern, yt in ye year of our Lord 1659, at Brightling, in Sussex, there were many strange pieces of providence. A fire strangely, suddenly kindled and burnt down a man's dwelling house, and he removing to another, the fire pursued him, and kindled in the thatch, and that, although the same was put out, it was said, that it rekindled again, till the man's goods were removed out of the house into a field, and that several things were thrown by an invisible hand, and scarce any quiet, but at ye time of prayer; wh providence occasioned a fast to be kept in ye Church of Brightling by four ministers.

Witnesse our hands hereunto, set this 29th day of June, 1683.

Joseph Bennet, the minr then of ye said Brightling.

I, Tho. Goldham, at yt time minister of Burwash, adjoining to ye parish of Brightling, aforesaid, and one of ye 4 ministers engaged in ye fast above-mentioned, do certify ye truth of ye narrative above-written. Witness my hand,

THOs. GOLDHAM.

(Signed also by John French, and 10 other persons, inhabitants, it is supposed, of Brightling.)

Mr. Biddle's "Great Congregations."

In a letter from *Tho. Grove* to R. B., dated Berry Court, the 13th of November, but without any year, the writer says, "I heard lately such terrible things from London, of *Biddle* and others venting their blasphemies publickly in great congregations of people that it makes my heart tremble to think what God will do with us."

Anecdotes respecting the A Creed. (From the MSS late Rev. Mr. Jones, auth "Free and Candid Disqu in Dr. Williams's Library.

1756. May 29. THE Rt Ld Bp chester told me, that whilst parish minister he always Athanasian Creed as the R quired, and thought himsel to do so, in virtue of his engs at the same time assuring r is his judgement, that it much better for this churcl tion, if we had no such creed the reading of it in cong were not enjoined by law.

1759. An ingenious and gentleman (Mr. Sh.) lately yt he once asked the late B chester (Dr. Willis), with was well acquainted, what hi nion was of yt Creed, the its doctrine and ye justifial imposing it as a confessio common faith, &c. Sir, sai I will have no disputes with this head. I will give yo word my opinion of the am exactly of the same Abp *Tillotson*, "I wish the were well rid of yt Creed. was no room for further inq

The late Bp of Rochester cox) being upon a Whit-Su his family at ye house of a in N—shire, who had for omitted reading the Athana in his Church, his Lp's Cha was aware that this omissio some offence, took a meth own accord, and as is reaso posed not without consulti shop, to remove the offence the prejudice. He desired gyman's permission to read ing service of that day in The favour of a sermon (sai gyman) would be more But I chuse (answered th on this day to read pray please, and may preach fo another. He read them, a the Athn Creed, as ye incun self had usually done, the Bi present. This conduct had effect upon the people.

REVIEW.

"Will pleased to praise, yet not afraid to blame."—Pope.

I.—*An Inquiry into the Sense which our Saviour Jesus Christ declared by St. Paul to be the on of God, in Two Sermons, eached before the University of xford. To which are added, Obervations on some Passages in Mr. elsham's "Translation and Exition of the Epistles of Paul, the postle."* By John Hume Spry, .A.,* of Oriel College, Minister Christ Church, Birmingham,† d one of the University select eachers for the Year 1824. Oxd, at the University Press. Sold London, by Messrs. Rivington, d by Hatchard. 1824. 8vo. pp. 2.

O destroy Mr. Belsham's credit, as a scriptural critic and interr, is, obviously, the aim of the r of this pamphlet: let it then nsidered how far he has, in the nt undertaking, made good his

e discourses from Acts ix. 20 nd straightway he preached Christ e synagogues, that he is the Son od"]: yet, in quoting the former e of the passage, he adopts a pt reading, and afterwards ha- a defective observation. The pt reading, is Χριστον, for Ιησουν: defective observation, pp. 3, 4, g.] that, according to "Mill," *MSS. and some of the Fathers "Jesus" in this verse.* What genuine text is, may be seen in Knapp's editions of the N. T. in and it will thence appear that merely *some* MSS., and *some* of Fathers, so read the clause, but external testimony preponderates decidedly in favour of Ιησουν. author has stated, indeed, the , yet not the *whole* truth: nor d he have contented himself with ll," when still better authorities at hand. "With Mill's edition," an extremely capable judge,‡ "the age of manhood," in biblical criticism, "commences." It would seem that Dr. Spry has overlooked those succeeding critical editions of the Christian Scriptures, to which a greater maturity of knowledge and investigation has given birth, and of which Mill's highly meritorious and learned volume was the precursor.* This variety of reading, had been noticed, long before the appearance of the Principal of Edmund Hall in that department of Sacred Literature: Grotius† had not disregarded it; even Gregory, in his very inferior edition of the Greek Testament, which issued from the press of the University of Oxford, in 1703, had marked the same difference—and the text of the Vulgate had continued to exhibit the word *Jesum*.

To know that such is the genuine reading, cannot be unimportant: for the terms *Christ* and *the Son of God* are identical; both of them meaning the Messiah of the Jews, and both being well explained by the twenty-second verse of the chapter, and by several passages beside. Sometimes, these phrases are placed in apposition, or as exegetical of each other.‡ In

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Now D. D.
Now of the Church in Langham &c.
. D. Michaëlis. Introd. to N. T., (Marsh,) Vol. II. P. I. Ch. xii. Sect. i.; and Marsh's Lectures, VII.

* Küster's edition of the N. T. by Mill, is almost indispensable to the student.

† Annot. in Acta Apostol., in loc.

‡ So, Matt. xvi. 16, which the twentieth verse of the same chapter completely explains; Matt. xxvi. 63; Mark i. 1, compared with Mark xii. 35, xiv. 61; Matt. xxvii. 42; Rom. i. 3, 4, x. 9; and John vi. 69, in Griesbach's edition, together with John i. 49. To John xx. 31, John xvii. 3, is parallel. Other texts might be enumerated: but these are sufficient to shew that, if we interpret Scripture by itself, the title, *Son of God*, is no proof of our Lord's *Deity*. We take the liberty of further referring the theological student to Lightfoot's Works, II. 385, to J. D. Michaëlis' Introd. to New Test. I. 339, IV. (Marsh, 1801), 409, 410, on 1 John v. 1—6; and to Kuinoel's Comm., &c. (2d ed.), on Matt. xvi. 16, John vi. 69, who says of the terms in question, "Sunt formulæ idem valentes."

general, nevertheless, we do not meet with them together: it is observable that in Luke iv. 41, Griesbach expunges the words ὁ Χριστος from his text, and that he wholly omits Acts viii. 37; nor does he fail of bestowing some critical notices on most of the few remaining verses where both the phrases may be seen.

Dr. Spry (pp. 4, 5,) appeals to Allix, as justifying the statement which follows:

"It has been shewn, beyond the reach of reasonable objection, that this [the divine nature of the Messiah] was a truth already known to the more learned and unprejudiced Jews."

What *objection* exists to any such statement, and whether the objection be *reasonable*, our readers will judge, after we have laid before them a copious extract from a discourse, that we greatly prize, on "the Scriptural Meaning of the Title Son of God, as applied to our Lord:"*

"A learned divine of a former age in the Church of England [Dr. Peter Allix], in a work which he entitles, 'The Judgment of the Ancient Jewish Church against the Unitarians,' has endeavoured to shew that the Jews in our Saviour's time expected their Messiah to be of a divine nature. His arguments are chiefly drawn from the expressions which occur in the Chaldee paraphrases of the Scriptures, in which the word of Jehovah appears to be spoken of as a divine person, distinct from Jehovah himself, and this divine word to be identified with the Messiah. But were the evidence ever so satisfactory, that the authors of these paraphrases entertained the expectation of a divine Messiah, it would be most unreasonable to admit this as a proof that the Jews in our Lord's time did so too, when the Scriptures, the faithful, living picture of the sentiments and passions of his contemporaries, not only contain no traces of such an expectation, but decidedly prove that it did not prevail. But the fact is, that in those of the Chaldee paraphrases, which may claim a nearly equal antiquity with the New Testament, the expression, the word of Jehovah, is never in a single instance used but as a synonyme for Jehovah himself, especially considered a cising command or exercising pov that the notion of the word as stance, having a distinct existe proper personality, is not found i the Rabbinical writings till ab sixth century of the Christian ær the Jews, following the exampl Christians, exalted the Messiah rank of deity, in direct oppositio expectations which prevailed in viour's time; and long after it while the great corruptions of th tian doctrine on this point were ing, the Jews continued in their opinions, and are reproached b thers with their blindness in ceiving that the doctrine of the is taught in the Old Testament ther the mote were in the ey Jews, or the beam in that of cusers, is a question foreign to sent investigation, but at least i dent that the judgment of the Jewish Church was in *favour* Unitarians."

The proper authority of interpretation, depends not s on their being "common," on their being just: in all ev is clear that we should be gove the sense of language, rather its sound.

"We know," says Dr. Spry, (ib the sons of men are partakers nature of their fathers; and, t admitting that the apostle spea fact which was communicated t a special revelation, when he tell 'Christ is the Son of God;' comprehend at once, that he us to infer, that, as such, he is a in the nature of the Father; learn to confess that 'such as ther is, such is the Son' also; ' Father is God, and the Son God.

Let us try the solidity of th ment.

We read, in 1 John iii. Christians, even "now, are t [children, τεκνα,] of God:" 2 Pet. i. 4, the same class of are declared to be "partaker Divine nature;" which form pression, be it observed, is n plied, in the Scriptures, t Christ. Another text, not l spicuous, occurs to our recol "Ye shall be my sons [εις v daughters;" 2 Cor. vi. 18; J 1. But will Dr. Spry maint

These names, then, "the Christ, the Son of God," are names of office, and do not designate a *nature*.

* By John Kenrick, M. A., pp. 15, &c. [1st ed. 1818], and Mon. Repos. XIV. 573, &c.

* "Athanasian Creed."

stians are, in nature and in sentially divine; that "such father, such are the sons"— y to his own principle of what the "plain, literal construc- Of such a tenet he ought, in ncy, to be the advocate. For inference he has stronger than he can take in the case us; where, from extremely us *data*, he advances to a vast hty conclusion.

part of the subject must not issed, until we have copied rther remarks of a writer, to e owe a large debt of esteem itude.*

the title Son of God, as applied aviour, can be taken in no other gurative sense.

ow how common a reproach it t those who adopt our views of doctrine, that we never take ds of the Bible in their literal ut are perpetually recurring to s and figures; and our oppo- ke it their boast that they keep the letter. I would, however, such persons to consider that not understand the title Son of rally, without degrading the spi- of the Divine nature. Unless prepared to maintain that the tween our Lord and his Father ly that which subsists between y parent and his child, they e the words in some figurative Whether they suppose Christ to n of God in virtue of his *emis- anation* from the Father, or unication of the divine essence r his creation in some more im- and direct manner than all other (for in such unprofitable ques- s the labour of metaphysical s been employed,) still the term e used in the sense in which it d to the connexion between one ing and another. Consequently d in a figurative sense.

the present instance, therefore, s no foundation for the charge y the professors of orthodoxy their opponents, of turning the e figures of speech, because they us must do the same, and be- figurative interpretation is neces- make different parts of Scripture nt with each other. He who in assages is called the only-begotten God, is in another declared to be the first-born among many brethren; both of which things cannot be literally true. But lest any one should think, that the use of figurative language, which, as the event has shewn, was liable to misconception, is an objection to the style of Scripture, let it be considered that the discourses of our Lord must come down to us as he addressed them to the Jews; that the language of a people so separated from the rest of the world, and stamped with such a character of peculiarity by their institutions, must be tinged with allusions to their rites and customs, their past history and future expectations; and that, to address either the hearts or the understandings of such a nation with effect, the public teacher must use that language in which they were in the habit of expressing themselves. The Jews, therefore, being accustomed to speak in figures, our Lord and his apostles must do the same."

Dr. Spry proceeds to consider some of those passages, in which Paul applies the title, "the Son of God," to Jesus Christ.—We shall accompany him in his exposition of Rom. i. 3, 4: and here it will be our first object to place before our readers what, with becoming deference, we deem a literal and correct rendering of the passage:

"Concerning his Son (who was of the seed of David, according to the flesh, who was defined to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead) Jesus Christ our Lord, &c."

"It is not easy," in Dr. Spry's judgment, "to imagine a form of language which could more emphatically state the divine nature of Jesus Christ than this, when thus taken, according to the plain, literal and grammatical construction of the words." Now, it is exactly upon such a construction of the words—a construction plain, literal and grammatical—that we regard these verses as clearly teaching the humanity of the Messiah's nature, and the divinity of his office. Dr. Spry* himself appears to concede that the title, *the Son of God*, will not alone be sufficient to prove the Deity of Him who receives it: accordingly, we have this comment on the apostle's words:

"As St. Paul here tells the Romans,

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the Scriptural Meaning," &c., ut p. 6—9.

* See, too, his reasoning and statement in p. 23.

that Jesus Christ was 'of the house and lineage of David;' had he merely added that he was 'the Son of God,' without further explaining or enforcing the meaning of his words, there might have been something like a plausible pretence for considering this title as nothing more than a recognition of some extraordinary and especial portion of divine favour and assistance, by which he was supported and fitted for his prophetical and regal office."—P. 15.

The observation for which this part of Dr. Spry's reasoning calls, is, that "the Son of God" must be taken as *the title of a* SPECIFIC *prophetical and regal office*, rather than as a recognition of divine favour and help, accompanying the exercise of the office. He who will compare together those passages in Paul's writings and discourses, where the phrase occurs, will readily perceive its meaning. Nor should the order of the Apostle's ideas, in the text before us, be disregarded. In the parenthetical clause, Paul represents, first, his Master's nature and genealogy; then his peculiar *office*; and, lastly, a main evidence of his being invested with it; and this, in explanation of the language used in the body of the verses, "concerning his Son, Jesus Christ our Lord," &c.

If the reader attend to what we think a correct arrangement and division of the passage, he will be sensible that the following criticism is destitute of support:

"But when the apostle proceeds to inform us, that this extraordinary person was *the Son of God really and effectually*, ἐν δυνάμει; a partaker of the *holy and spiritual* nature of the divinity, κατα πνευμα ἁγιωσυνης; and that he was thus clearly declared, in a manner beyond the reach of cavil or ambiguity, by that great surpassing miracle, his resurrection from the dead; it might seem scarcely possible for language to be framed less liable to exception, less open to misconstruction, less capable of being perverted from its true meaning by the ingenuity of heresy, or more clearly indicative of the fundamental truth which this great apostle seems to have been ever careful to state, as the basis upon which the whole fabric of his teaching, doctrinal and moral, was to be securely placed."—Pp. 16, 17.

Let us separate Paul's language from that of his commentator. "This great apostle," as we learn from himself,* made *the Messiahship* of Jesus the basis of his teaching. It is the same grand truth which he now affirms; though Dr. Spry's criticism on the phrases ἐν δυναμει, and κατα πνευμα ἁγιωσυνης would fix upon the passage a very different signification.

The words, ἐν δυναμει, are inadequately translated by the adverbs *really and effectually*. We have the same expression in 1 Cor. iv. 20, where this apostle says, "the kingdom of God is not in word, but "in power; meaning that the "dispensation of the gospel is introduced by the agency of miraculous endowments," ver. 19.† The complete form appears to be, ἐν δυναμει πνευματος,‡ or ἐν δυναμει του κυριου. One proof of the Messiahship of Jesus—of his being the Son of God—is found in the mighty works that he wrought. Isa. lxi. 1; Matt. xi. 4—6.

Dr. Spry would render κατα πνευμα ἁγιωσυνης, by "the holy and spiritual nature of the divinity." Now, J. D. Michaëlis' remark on Paul's expression, "the spirit of holiness," is, "Commentators have taken for granted that πνευμα ἁγιωσυνης signifies the eternal Godhead, without any authority or arguments drawn from the analogy of the Greek language." No decision of the kind can be more correct and unexceptionable. The phrase before us, is equivalent to πνευμα ἁγιον.¶ In the first verse of the epistle, Paul had described himself as servant of Jesus, *the Christ*: and he establishes this claim in behalf of his honoured Master, by a reference to the Holy Spirit, or inspiration, which eminently rested on our Lord, and by the energies of which he was even raised from the dead.

Whether this be the sense which "the universal church" has put upon the passage, is a question comparatively insignificant, in the eyes of those with whom the exposition of the Scriptures by the Scriptures, must ever be an object of the first importance. Otherwise, it would not be difficult to produce the names of pious, learned, able and upright men, (Dr. Spry, p. 17,) in favour of even what Dr. Spry has been pleased to denominate "

* 1 Cor. iii. 11. † Locke, in loc.
‡ Rom. xv. 13. § Luke v. 17.
‖ Introd. &c. [Marsh], II. p. 406.
¶ See J. G. Rosenmüller, in loc.

genuity of heretical inter-
It is not, however, by
names or of epithets that
it issue can be determined.
t preacher, before the Uni-
Oxford," had previously
"ingenuity of heresy."
pulpit whence he uttered
essions, such criminations
oked for, even after they
generally banished from
re no *heretic* was consigned
secular arm, and then to
Those days, happily, are
we submit to our readers,
this country, and at this
period of the world, it may
well to lay aside these vague
ious appellations. When
peaks of *heretical* interpre-
which can, in reason, be
is, that he adverts to an
ion differing from his own.
, in the scriptural accepta-
t word, he, undoubtedly, is
must be perfectly aware
judgment of the Church of
Protestants, and therefore
ers of the church to which
belongs, are *heretics*. If,
ersist in so denominating us,
emind him of Michaëlis' un-
le maxim: "We may be
hat whoever condemns ano-
heretic, because he is of a
pinion, is wholly ignorant of
criticism."*
now attend Dr. Spry in his
on of Gal. iv. 4—7 ["When
s of time was come," &c.].
overs the pre-existence of
ist in the clause, "God sent
on;" "sent him from him-
ke upon him our nature, to
f a woman" [p. 20]. The
ord is ἐξαπέστειλε; and there
n advantage in considering
ages of the LXX., and of the
ament, in which it occurs.
ah i. 14, the Greek transla-
e Jewish Scriptures use the
e sense of *something bestow-*
similar import it certainly
. iv. 6, "God hath sent forth
of his Son into your hearts"
ommunicated it to you"].*
frequently means to dismiss
with contempt and ignominy; as in Deut. xx. 19, 29; Luke i. 53. But in Acts xxii. 21, and in the text under our immediate consideration, its force is that of ἀποστέλλω; and it is equivalent with *send*.

Stress appears to be placed by Dr. Spry on the language, "made of a woman." Perhaps he will not deny that the original should be translated, "BORN of a woman:" scarcely can he be ignorant that the patriarch Job applies this phraseology to himself;* and he unquestionably will admit that neither was Job's nature divine nor his state pre-existent.

Upon the clause, "to redeem them that were under the law," the select preacher's comment is most extraordinary:

"If the Son of God had no existence prior to his nativity at Bethlehem; if he partook of no nature but that of man, it would follow that he was sent forth from God for a purpose which we have the authority of God himself for saying that he could not effect.

"No truths are more plainly set forth in Scripture than these; that man cannot be the redeemer of man; and that God has reserved this great office of mercy for his own especial performance. 'None,' says the Psalmist, 'can by any means redeem his brother, nor give to God a ransom for him; that he should still live for ever, and see no corruption. But God will redeem my soul from the power of the grave: for he shall receive me.'" Psa. xlix. 7, 9, 15. And Hosea xiii. 9, 14.—Pp. 21, 22.

Doubtless, the natural doom of an individual man to death, by the operation of disease, or other similar causes, no fellow-man can set aside. No one can thus die in his brother's room, or so avert from him ultimately "the mortal hour." Substitution is here impossible. But this must be *exclusively* the case, of which the Psalmist speaks. As an universal, or even a general, as an unqualified and abstract, proposition, it is not true, and is not asserted, that "no man can redeem his brother." Such a proposition the Scriptures do not contain, and reason and facts do not warrant. Our readers, on consulting

. &c., ut sup., II. p. 461.
isner, in verb. [No. 3.]

* Job xiv. 1.

some texts† to which we shall refer them, will hardly dispute the justness of our remarks. Whether to *redeem* be simply to *deliver*, or specifically to *ransom*, we know that both deliverance and deliverance by ransom are often effected by human beings for human beings. Let every passage adduced from the sacred volume, be first examined by the aid of its context, and then be compared with other passages in that volume. When the Psalmist says, "No man," &c., he makes no allusion whatever to redemption by Christ and the gospel: it is a perfectly distinct subject on which he writes. The words are misapplied, when cited in proof of the tenets, of which the select preacher is the advocate.

There is one sense, we most reverently and gratefully acknowledge, in which God alone can be the Redeemer of man. All means, all instruments, are his: what his creatures possess, the opportunities and the ability of effecting, is really effected by Him from whom that will and ability proceed. On this point Dr. Spry will scarcely differ from ourselves. This, however, is not the statement which he has made, nor this the doctrine which he here maintains. Were we strangers to the mighty power of preconceived opinion, we should feel astonished at his thus interpreting Scripture merely by its sound. In the same way, several favourite yet unfounded notions might be rested on the basis of single words, or single clauses, where a negative is either expressed or implied. So, because we read in Micah iii. 7, there is "no answer of God," we might be led, by this sort of criticism, to conclude universally from these detached terms, that Almighty God does *not* answer prayer. Numerous examples to the like effect might be brought forward: and the present is but one among a multitude of instances of the unsoundness of such a principle of exposition.

But Dr. Spry resumes his observations on Gal. iv. 4—7. In his opinion,

"The divinity of the Son of God is further to be proved by the *effect* of mission, as it is set forth in this imp tant passage. He was sent forth to deem them that were under the l 'that we might receive the adoption sons.' And one consequence of adoption is, that thus becoming the s of God, we are made partakers of spirit of his Son * * *. The mysteri being here spoken of as *the spirit of Son of God*, is in other places called the apostle, in language equally expl 'the Spirit of God,' 'the Spirit of living God.' It is then clear, that apostle, when he here called him *the rit of the Son*, intended to describe Son himself as God."—Pp. 23, 24.

Such reasoning, if it be good any thing, proves too much. We try the principle and the force o upon a simple case.

In 1 Cor. v. 4, Paul uses this l guage, "In the name of our L Jesus Christ, (when ye are gathe together, and MY SPIRIT,) with power of our Lord Jesus Chri Here, by *my spirit*,* the Apo means the authority of his official *spiration*. His *spirit* then was spirit of God and Christ. But is phrase a demonstration, is it even sumptive, of Paul's deity?

Obviously, the Spirit of Christ, Spirit of the Son of God, signifi portion of the Spirit with which Messiah was pre-eminently inves and which, at his request, and by agency, was imparted to his early lowers. The source of this, as every blessing, is uniformly decla in the Scriptures, to be God, even Father. It may be added, that R viii. 14, decides the point: "As m as are led by the Spirit of God, t are the sons of God" [υἱοὶ Θεοῦ]. N being led by the Divine Spirit possess it, yet are not, therefore rank *divine*.

It is a collateral, but not altoge an unimportant question, whether wrote the Epistle to the Hebr Mr. Belsham thinks that he did and this judgment of the case Dr. terms Mr. Belsham's "dictum;" "leaves it to weigh with those look up to its author as their gui

† Job xxxiii. 24; Prov. xxi. 18; Matt. xx. 28; Levit. xxv. 48, 49; Num. xviii. 15; Nehem. v. 8; 2 Sam. xii. 7; Gen. xxxvii. 21.

* See the complete form in 1 Cor 40. Τὸ πνεῦμα is *inspiration;* and above clause should be read in a pa thesis.

the select preacher style
mention, a *dictum P* This
losively or correctly said.
ities, of the greatest name,
livided in sentiment con-
r writer of the letter;
are agreed in respect of
quity. Nor has the sub-
sion to Trinitarianism or
nism, as such. *Lardner*
to shew that the Epistle
ews was written by Paul;
. *Michaelis* arrives at the
nction.

I, &c., Dr. Spry beholds
he deity of Jesus Christ.
mple, informs us, (pp. 25,
to the Hebrews such lan-
od in these last days hath
us by his Son; whom he
ted heir of all things; by
he made the worlds,' was
ificant." What evidence,
n this gentleman produce
of his assertion, "Him"
h] "they believed to be
f all things, by virtue of
covenant entered into be-
and the Father from eter-
ny phrases are "signifi-
feriority and dependence,
as we read in the clause,
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The prophetic Psalm * r. Spry has referred, de-
s its future, not what is
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nd when it is said, "The
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to his hand,"† *all things*
ay be understood as mean-
kind, both Jews and Hea-
anguage being well illus-
er passages.
rids," now spoken of, are
erial worlds, but the *ages*
ions, [τους αιωνας,] and em-
he *Christian dispensation*.
been admirably explained
emiable and judicious au-
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t.
Nicene Creed which supp-
pry, as it had supplied
Bishop Bull, (pp. 27, 28,) with a key to the clauses, "the brightness of his glory, and the express image of his person." So convinced, indeed, was the learned and worthy prelate of the identity of the doctrine of his favourite symbol and of the doctrine of the words now cited, that he pronounces a somewhat harsh censure on those who are unable to embrace his interpretation. He and the select preacher, after him, far from admitting that we see the matter with different eyes than theirs, or through another medium than their own, deny that we see it at all: they reproach us with having the "dim curtain" of "the blind mole."* Who then are they that make "an insinuating appeal to the pride of human intellect," and, as serves their purpose, speak now of the mental obstuseness, and now of the ingenuity and talents of heretics; who are they that, on some occasions, ascribe to us "the lynx's beam," and, on others, charge us with ignorance and imbecility?

The image of a person must always be distinct from the original: nor can the image of the *invisible* God be himself God. Why, then, is this appellation bestowed on Jesus Christ? Because he received an immeasurable communication of Divine knowledge, wisdom and power; because his virtues eminently approached the moral perfections of the Deity; because he revealed the will of heaven, not to one nation alone, but to the whole race of man; because he was invested with signal authority and privileges; and, finally, inasmuch as he is the former and head of the new creation.

According to Dr. Spry, the Apostle has proclaimed Jesus Christ to be one in substance with the Father. Such is the select preacher's assertion: for proofs of the justness of it we search in vain.—P. 29.

This gentleman next puts the supposition that Christ was only a frail and mortal being, like ourselves; and upon his assumed and inaccurate *postulatum* he argues to the supposed perilousness of the Trinitarian faith, and to the improbability that Trinita-

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† Matt. xi. 27.

* "Jam per απανγασμα, κ. τ. λ. * * * * talpa cæcior est qui non videt." See the quotation in Dr. Spry's note, (q.) p. 28.

rians have actually mistaken the import of the language of the Scriptures.* In such prescriptive reasoning there can be no strength, especially when we oppose to it the result of a pure and careful examination of the sacred volume. Some of the grossest errors may boast of considerable and even hoar antiquity: and the advocates of Transubstantiation itself, appeal to the words of our Lord, as recorded by his evangelists and apostles.

The select preacher does not discriminate between the principle of belief in *facts*, and that of belief in *opinions*; between historical assent, or the reception of *testimony*, and verbal interpretation. In the present case, the only point at issue between Unitarian Christians and their opponents, is *the sense of Scripture* which, *we* maintain, must be determined by Scripture itself, and not by creeds and catechisms. *We* admit no *hypothesis*, and certainly not the *Socinian*, the specific feature of which is so wild and visionary that we doubt, whether in this country it has a single advocate.—Pp. 32, 33.

By Dr. Spry, Unitarian Christians are represented as "a powerful and busy sect." Its advocates he pronounces to be "neither deficient in zeal nor in controversial ability:" their "appeal to the pride of human intellect has at all times been powerful in mischief; and its deadly influence has perhaps never been greater than at present."—P. 33.

There is no argument, as Dr. Spry should be aware, in sentences like these. A *fact*, we trust, it is, that Unitarian Christians have some zeal for what they consider as scriptural truth: for religious virtue they feel, we persuade ourselves, a yet warmer zeal. The *power* by which they are desirous of being characterized, is the power of virtue and of truth: without this, their controversial ability, be it what it may, will not long avail them; however, they are at least satisfied, that they have nothing to fear from either the theological knowledge or the reasoning talents of "one of the select preachers before the University of Oxford for the year 1824." N.

(To be continued.)

* Pp. 30, 31.

ART. II.—*Sermons on the the Bible*, &c. By Wm D. D., &c.

(Concluded from p. 22

SER. VIII. "On the Interc Christ," is extremely u tory. Dr. Bruce does not what he means by the phrase he opens the discourse with th ing assertion, "The interce Christ is foretold by Isaiah, a *every where in the Gospels a tles*" (p. 154). The office cessor ascribed to Christ m no more than that by virtue and doctrine, his death, and tion, he has been our bene relation to his and our heav ther. Our Lord represente unbelieving Jews, (John v. Moses was their accuser b Father, meaning plainly, that dictions of Moses concernin condemned their unbelief; a same manner Christ is the of his disciples by means of th which pronounces and ensu acquittal from the sentence and the punishment of sin. of this Sermon, Rom. viii. 34, this explanation.

"On Predestination, Elec Reprobation," Ser. IX., Dr. very clear and scriptural, an entire concurrence. He q order to oppose, the Assem techism, and other works of C divines. His rules for interpr Epistles are judicious and h portant, and, let us add, th have guided us in our rema those topics on which we misfortune to differ from th preacher.

Dr. Bruce argues boldly Ser. X., against the doctrine ginal Sin." He builds his on the solid foundation of th of our Lord. "With respect or the consequences of his t sion, he says not a single wo may, therefore, refuse to trea essential article of faith—" He proceeds, however, to inq the doctrine of the epistles subject, and adopts the sche terpretation of Dr. John T other biblical critics of t school. He examines some sions of Calvin and other m

system, and is warmed by their
dblooded statements of the fate of
nass of mankind to exclaim—"it
npossible to treat of these mon-
us positions without contradiction
blasphemy" (p. 206). We ex-
t with pleasure from the preach-
remarks on the fifth chapter of
Epistle to Romans, his criticism
he phrases *to justify* and to *make*
rs:

To justify, literally signifies, to make
nder just: in common use, it means
fend or *vindicate*, and also to *ab-*
from an accusation, or *free from past*
y pardon. This last is its scriptural
. It is always thus understood,
the state of Christians in this world
oken of; because the sins of new
rns are forgiven at baptism, on
and repentance. This will enable
to understand the other phrase, *to*
sinners. As to *justify* signifies to
just, to place in the situation of
men by pardon; so this expression,
ake sinners, is equivalent to *condemn*,
ace men in the situation of sinners.
guilty person may be treated like an
ent one, by being pardoned and re-
d into favour; so an innocent man
be treated as a criminal, and con-
ned. The one situation is expressed
cripture by *being justified*, or made
teous; the other by *being made a*
r. Thus Christ is said, 'to be
sin,' or a sinner, 'for us; who
r no sin;' or, in the words of Isaiah,
was numbered with transgressors,'
put to death as 'a malefactor.' He
so said to be 'made a curse for us;'
as he never sinned, so neither was he
cursed by God. The word is ex-
ed in the next clause: 'for it is
ten, Cursed is every one that hangeth
a tree.'—The first phrase means
, that he was condemned, though
ent; and the second, that he was
lled. To *justify*, then, signifies to
ion; and *to make sinners*, signifies to
ions. In like manner, to make righ-
s, is to justify or pardon; and righ-
ness and justification are often sy-
nymous. In Hebrew, the simple word
, *to be a sinner*; in another form
he verb, to *make one a sinner*; and it
translated throughout the Old Tes-
nt; thus:—'whom the judges shall
demn,' literally, *make a sinner*. 'If
stify myself, my own mouth will con-
n me;' or, *make me a sinner*. 'Will
condemn him that is most just?'
rally, *make him a sinner*. Thus too,
he passage before us; 'by the offence
one, many were made sinners;' that
y the transgression of Adam, many
were condemned to be subject to death."
—Pp. 194, 195.

The two Sermons, XI. and XII., "On Atonement," have our almost unqualified approbation. We know not where the argument against the popular doctrine and for the "free grace" of God is so well stated in such a small compass. With little alteration, they would form a most valuable tract (and we trust we shall not alarm any of our readers in the sister country by saying this) for our *Unitarian* Book Societies.

What will the Archbishop of Dublin (if, indeed, he condescends to take notice of Irish heresy) say to Dr. Bruce's opening position, "that the mode of Christ's death was an important part of his ministry, but from his own words we may conclude, that it might have been dispensed with by his Father, without defeating the end of his coming into the world?" (P. 212.)

After laying before his hearers the usual exposition given by liberal divines of the terms and phrases which are forced into the proof of the popular doctrine, our preacher proceeds to point out some important moral distinctions that are overlooked by the advocates of a literal atonement by blood:

"It is necessary to point out those (these) diversities of signification, to guard you against being misled by popular misinterpretations; for on some of the senses, in which these words are taken, have been chiefly erected the doctrines of imputed righteousness and vicarious punishment. As divines have plunged mankind into such an abyss of degradation and misery, by the imputation of Adam's guilt, it was but reasonable and equitable, that they should make them sharers in the merits of Christ: and as mercy is entirely banished from their scheme, and they deny to the Almighty the privilege of free grace, or a gratuitous forgiveness of sins, they were also obliged to lay the guilt of our sins upon our blessed Lord, that he might atone for them. But guilt and punishment, transgression and reward, are always personal. No man can partake in the guilt of another, except he be also a sharer in his crime; no man can be punished or rewarded for the merit or demerit of another. A father may suffer by the evil conduct and depravity of his son, and a son by the misconduct of his father; but cannot be punished as a subject they suffer by

the vices of kings, and we all may suffer by the transgression of Adam; but his *guilt* is never said in Scripture to be imputed to his posterity. Punishment and suffering imply very different ideas. Punishment is suffering, but suffering is not always punishment: for punishment supposes guilt. Christ may have *suffered* on our account, but could not be *punished*, because 'in him was no sin.'"—Pp. 216, 217.

We agree, and unless we lay aside both our reason and our feelings cannot help agreeing, with Dr. Bruce in his elementary principle of true Christian theology:

"In the first place, we may be assured, that no true doctrine can impeach the Divine moral character; and that no principle, which casts an imputation on the Divine character, can be true; for there is nothing of which we can be more certain, than the purity, equity and benignity of our heavenly Father. This conviction results from the exercise of all those rational powers, and moral principles, with which he has endowed our nature; from the authentic declarations of his prophets, and from the fact of our redemption by his Son; which we all acknowledge to be a dispensation of free grace. This conviction we should ever hold fast; nor ever suffer it to be shaken by any speculations. It is the fountain of all our hopes, and the ground of our own moral character. Without this, there would be no faith, hope, nor charity; no purity, truth, nor brotherly love. Without this, we could not love God. This conviction we should especially keep in mind, while treating of what is called the atonement; for it has been the source of the grossest calumnies against the Most High."—Pp. 228, 229.

The preacher is very successful in pointing out the contradictions in the scheme of atonement as commonly received, on the vainly alleged authority of scripture. The following passage reminds us of some of the pithy arguments of the late Rev. Henry Taylor in his learned and, in many respects, invaluable work, "Ben Mordecai's Apology," a work to which Dr. Bruce refers, and which he probably consulted, and with evident propriety, on most of the subjects of his Lectures:

"In short, the whole scheme is full of injustice and inconsistency. If the guilt of our sins were literally laid on Christ, he could not be a Lamb, without spot and blameless:—if not, he could not be justly punished for them. If t
of Christ be literally a paymen
debt, it cannot be literally a ran
captivity; nor does God exer
grace in forgiving us:—if it be a
it cannot be a punishment; if a
ment, it is no ransom, nor sacri
sacrifice according to the Mosa
it is neither the payment of a
a ransom, nor a punishment, no
stitution: if it be a sin offering,
peace offering; if a peace offeri
not a sin offering; if it be a sa
is not a passover; if a passover,
fice. Finally, if our sins be
freely, there can be no literal
nor ransom, nor punishment, n
fice, nor vicarious suffering; o
what becomes of free grace? T
all figurative expressions, inte
explanation: but instead of exp
we employ them for confusion
stead of relying on the plain an
assertions of Christ and his ap
convert similes into arguments,
into unjust exaction, and divin
tous mercy, into cruel and tyran
nishment."—Pp. 235, 236.

With a severity, which is n
with him, the preacher reprob
"detestable opinion" of certai
fligate" fanatics. "There ar
day, and in these countries," (
p. 244,) a multitude of wret
ignorant enthusiasts, whose pe
fanaticism engages them to d
the prevalence of vice." He e
himself even more bitterly.
allude to some sect of Anti
peculiar to Ireland, of whos
and conduct we have no kno
but if he has in view merel
Calvinists, such as we see
England, we think the descr
exaggerated and the censure
table. We have known ma
have carried their Calvinisti
to an extreme that has alar
who yet would have been t
ment and boast of any faith,
cepting the purest, on accou
excellence of their temper
purity and usefulness of their

* One of these we remembe
ticular, who was fond of spea
paragingly of good works, and
sitated to avow that he looked
great mass of mankind as the
doomed by an eternal decree t
tion, who yet made use of his
an argument for charity. "Poor
he would say, on shewing kindn

"Universal Redemption and Future Punishment" are rather oddly the title of Ser. XIII. The reader is prepared to learn that Dr. Bruce adopts the Arminian side of the question concerning the design and efficacy of the death of Christ. By "universal redemption" he is far from meaning universal salvation: nay, he says in the next sermon, (p. 289,) that it is not quite clear nor absolutely necessary for us to understand "in what sense Christ's dying for all men is to be understood; how far his salvation will affect those who died before his manifestation, and those who, in these latter days, have never heard the name of Christ." Some Calvinists have gone further than this; witness Dr. Watts in his younger and more "orthodox" days.

With regard to "future punishment" the preacher rejects at once the doctrine of endless torments, but he is equally peremptory in denying the restoration of the wicked. The object of punishments, in the world to come, he asserts, (p. 264,) is not "amendment and reformation, *for* this is our only state of probation." Is not this a mere *petitio principii?* The whole question is, whether the future sufferings of the wicked will be corrective or vindictive. Dr. Bruce allows that the terms *ever, for ever*, &c., bear a limited meaning; that limitation, in reference to future punishments, being the duration of the existence of the subjects of them. His scheme, then, is that of destruction, "lasting misery, followed by extinction of being:" "the sinner is never to be restored to favour, but must spend his whole existence in misery, and terminate his sufferings only by *annihilation*:" and "the execution of this dreadful sentence (he says) may even operate as an *edifying example* and a *vindication of Divine holiness and justice*" (p. 271). Now when it is considered how large a proportion of mankind, even in Christian countries, must on every plan of moral computation be reckoned sinners,—that, according to the preacher, the miserable fate of all unbelievers is certain,—and that it is doubtful what will become of the myriads that lived before Christ, and the myriads that since his advent have lived and died in ignorance of his very name;—what a prospect have we before us! Is Christianity indeed good news? Is it not, on the contrary, the peculiar revelation of Christianity, the resurrection of all the dead, a tremendous threatening, of power sufficient to blight the heart of every believer with a curse?

Differing on this point *toto cœlo* from the preacher, we should argue that under a wise, not to say benignant, government, even upon earth, the object of punishment must be the melioration of the punished. To punish one being for the sake of "an edifying example" to others, is liable to some of the strongest objections which Dr. Bruce himself brings against the notion of vicarious sufferings. And vindictive punishment is the act of a being swayed by passion rather than reason, or of one who is conscious of want of power to effect his object, the changing of the offender, by any other means, or of one who delights in misery for its own sake.

The raising of the dead to life, in order to torment them in various degrees and for various periods, with a view to their ultimate annihilation, would be a miracle of vengeance! And it is, we confess, as little reconcilable to our view of the character of the Supreme Father, as the gross and barbarous doctrine of endless misery.

After the many remarks that we have made upon these Sermons, there is but little in the XIVth and last, "On the Necessity of Redemption," that calls for our strictures. The position implied in this title is not closely argued: we question if the discourse would make any impression upon an intelligent unbeliever. Dr. Bruce here attributes explicitly the creation of the natural world to Christ, and ascribes to him, without one word of explanation, the power of *raising himself from the dead!* (P. 288.) He maintains, indeed, the supremacy of the Father, (and so in a metaphysical sense do Bull and Waterland,) but in the following passage, which is scarcely consistent with the admission, before pointed out, of the possibility of man's salvation without Christ's death, Christ is represented as being in rela-

unregenerate, "we must make them as happy as we can here, for they will be miserable enough hereafter!"

tion to us all that we hold to be implied in the name and character of God.

"It is possible, that without the voluntary interposition of the Son of God, this world would have been lost; and that it would not have been consistent with the inscrutable counsels of Divine Wisdom, with the essential attributes of the Divine nature, with the relations in which we may stand to the rest of God's spiritual creation, and with the effect to be produced throughout the various classes of intelligence, that it should have been saved and restored to immortality, without this magnanimous humiliation, this heroic condescension of that exalted Spirit."—P. 289.

Freely as we have animadverted upon these Sermons, we cannot drop this Review without expressing our respect for the author, and our hope that his volume will attract public attention, and particularly in Ireland. We are not wicked, we hope; but we confess that we should like to see Dr. Bruce called out into the field of controversy by the "orthodox" of his own "island of saints." Theological warfare is necessary to make logical, critical and, in the true sense, *sound* divines; and nothing but this appears to us to be wanted to rouse the Protestants and Presbyterians of Ireland from the apathy, which, with regard to political as well as religious questions, has, with some fitful exceptions in the former point of view, prevailed in that country, and proved its bane.

ART. III.—*A Letter addressed to the King, by Thomas Thrush, on Resigning his Commission as a Captain in the Royal Navy, on the Ground of the Unlawfulness of War.* 8vo. pp. 32. Harding. 1825.

THIS is in every point of view an interesting letter. The writer is actuated by pure Christian motives, and proves his sincerity by making large sacrifices for the sake of conscience. We enter not into his argument against all war, as well defensive as offensive, grounded upon the prophecies of the Old Testament and the precepts of the New; our object being merely to exhibit to our readers this singular case of Christian integrity. The writer is known to our readers as an able advocate for Unitarianism; and we may be permitted to add that his conduct in resigning his popular and gainful profession gives weight to his declaration of faith in a reformed system of Christianity. His Letter is as respectful to the High Personage to whom it is addressed as the rules of courtesy can be conceived to require. He thus relates his conversion to a *pacific* creed:

"With much zeal and sincerity I entered into the Naval Service of your Majesty's revered father, and swore allegiance to him. This allegiance is now, of course, due to your Majesty as his lawful successor. When I entered into this solemn contract, I entertained no apprehension that I was acting in opposition to the principles of the Christian religion; nor did any apprehension of this kind ever arise in my mind during the time I was actively employed in the service of my country. Nay, so far from suspecting that I was departing from Christian rectitude, it appeared to me almost certain, if I should lose my life in the service of my king and my country, that this would serve as a kind of passport to the favour and acceptance of God. This opinion, which has been frequently inculcated by ministers of the Gospel of Peace, as well as by Pagan writers, is, I believe, generally entertained by those who think at all when they enter the naval or military profession.

"Those, Sire, who live much in the world are imperceptibly led to think, and act, upon the principles of those with whom they associate. Though, in the busy scenes of naval service, I never entertained an idea of my profession being irreconcilable with the religion of Christ; yet, after passing several years in a retirement bordering on seclusion; and after more closely inspecting the Christian precepts, and reviewing my past life, it appears to me that while I have been serving my king and my country, if not brilliantly, yet faithfully, I have been acting in open disobedience to the plain and positive commands of another and a superior Master,—a Master whose claims upon my allegiance are prior, and paramount, to those of your Majesty, or of any earthly sovereign."—Pp. 7, 8.

"When the first impressions, Sire, were formed in my mind concerning the unlawfulness of Christians entering into or remaining in the military profession, I cannot exactly recollect. To my shame, I may, I believe, say that I never thought seriously on the subject till within the last four years. Whenever I heard feelings of disapprobation expressed concerning war, I was led to regard them, as Bishop Horsley did, as a species of puri-

tanical cant; so fully was I satisfied that war, and consequently my profession, was perfectly consonant with the precepts of Christianity. About the time I have mentioned, owing to circumstances which I need not state, I began to entertain doubts on this subject. These doubts gradually gained strength; and early in the year 1822 I came to the resolution to investigate the subject more closely than I had hitherto done; and if, after such investigation, it should appear to me that my profession was irreconcilable with the precepts of Christ, I determined to resign my naval rank and half-pay, although I placed a high value upon the former, and the latter forms a large portion of a very limited income; and I was thereby subjecting myself, and not myself alone, to a very considerable change in my mode of living, and this at an advanced period of life, when its comforts and conveniences are most wanted.

"To take a step so highly important to me in many points of view, but particularly in a religious one, upon the first impression of my mind, would have been highly improper; for even the best informed persons frequently change their opinions, and see the same transaction in different points of view at different periods of time. From the very novel nature of the act I contemplated, I thought it possible that this might happen to myself; and that, in my ardour to do what I deemed an act of religious duty, I might hastily take a step of which I might hereafter see just cause to repent, and when repentance could not avail me. I was also aware, that what I proposed doing, being so much at variance with established custom, might be attributed to vanity, or an affectation of singularity —motives by which, as far as I know myself, I have never been greatly influenced. Added to these considerations, I felt much difficulty as to the manner in which I should withdraw myself from my profession. It appeared to me, (though it may savour of vanity thus to express myself,) that the measure I contemplated was one of very great importance both in a political and religious point of view.

"Under these perplexing circumstances, I came to the resolution to retain my half-pay three years longer, should my life be so long spared, and to dedicate that time to serious inquiry on a subject constantly pressing upon my mind. This delay I considered as likely to cure me of my false notions that either ignorance, fanaticism, or vanity might generate. It has, Sire, pleased the Divine Disposer of events to grant me these years; and I hope they have not been passed unprofitably. After every inquiry and consideration on one of the most important subjects that can occupy the human mind, as far as my abilities and opportunities have enabled me, and after frequent and earnest prayer to that Being who alone has power over the minds of men, that I might do nothing dishonourable to Christianity nor injurious to society, I have seen no reason to regret the resolution I then formed. Some may blame me, and with seeming justice, for taking so long a time for consideration, on what I now speak of as so very clear a point. I do not, however, regret this delay, as it has effectually convinced me that I have acted not only from pure motives, but also on correct principles; and I feel the fullest confidence that I shall never repent of the step that conscience has dictated. This delay has also enabled me to correct the false views I have entertained till within the last twelve months concerning what is called *defensive war*. On this subject I have, indeed, changed my opinions."—Pp. 24—26.

Mr. (for we may no longer say *Captain*) Thrush shews the justness of his principle that a man cannot "be at the same time a faithful follower of Christ and a warrior by profession," by referring to the case of the two military officers who were lately degraded by the sentence of a court martial at Malta, for refusing to obey an order to pay military honours to a Roman Catholic procession in that island.

"The moment a man sells himself to his sovereign, or to his country, for the purpose of human destruction, he loses *caste* (if I may be allowed the expression) as a Christian. He forfeits that liberty, that freedom to think, to speak, and to act, on moral and religious principles, which, as a Christian, it is his privilege, as well as his duty, to maintain.

"If a subject may be permitted to make the remark, your Majesty appears to entertain opinions similar to these. In confirming the sentence of a Court Martial held on a foreign station on two officers for disobedience of orders, your Majesty most justly observes, that "IF RELIGIOUS PRINCIPLES WERE ALLOWED TO BE URGED BY INDIVIDUAL OFFICERS AS A PLEA FOR DISOBEDIENCE OF ORDERS, THE DISCIPLINE OF THE ARMY WOULD SUSTAIN AN INJURY WHICH MIGHT BE DANGEROUS TO THE STATE.' Surely, Sire, this is equivalent to saying that men who are imbued with RELIGIOUS PRINCIPLES, or Christians, are unfit for the military service. Of the justice of your Majesty's remark, or of

the equity of the sentence of the Court, no one conversant in military discipline can entertain a doubt. Thinking men, who believe that their professional duty interferes with their duty to God, ought not to halt between two opinions."—Pp. 9, 10.

We have room for only another passage on the political consequences of the predicted universal diffusion of the gospel, in its moral spirit and power:

"When Christians, Sire, shall subdue the anti-christian spirit of ambition, of resistance, and revenge,—or, in the words of St. James, those *lusts* from whence wars arise,—and, instead of emulating the heroes of antiquity, to which the present course of education propels them, they shall take Jesus Christ for their pattern:—when, like him, men shall think it more honourable to submit with patience to a blow, than to return it with interest:—when men shall prefer the approbation of God, to the admiration of their fellow-men; or, in a word, when they become Christians:—then 'will they beat their swords into ploughshares;' and 'nation will not rise up against nation, neither will they learn war any more.' This, Sire, is the language of prophecy; and in the application of it, and of the precepts of Jesus, I trust that '*I have spoken forth the words of truth and soberness.*'"—P. 30.

POETRY.

STANZAS OCCASIONED BY THE EXECUTION OF GENERAL RIEGO.

Ungrateful Spain! Riego's gone—
  Can lives like his be given in vain?
Was it for nought thy gallant son,
  The last of Spaniards, * died for Spain?—
Go, hail, before yon iron throne,
  The *royal traitor's* abject reign—
Forget, forgive, a realm undone,
  The stranger's sword, the vassal's chain!

But no, wrong'd land! it cannot be—
  Thou wert not made the clime for slaves:
Thou yet hast sons who feel for thee,
  Whom the yoke bows, but not depraves.
The stranger's eye from far may see
  There sleeps a storm on Spanish waves:
The lordly race will yet be free,
  Or proudly rest in freemen's graves.

What though along their lovely land
  The venal Gaul his steed has driven,
To bind again with ruthless hand
  Her chains, for one bright moment riven?
Her gray Sierras still command
  A thousand scenes to glory given,
Where Freedom's flag will yet be fanned
  By all the winds of smiling heaven!

Riego's gone—and Spain once more
  Obeys a princely reptile's nod,
Who claims (the tyrant's *only* lore)
  The right to wrong the world of God:—
A meaner miscreant ne'er before
  On God's free world to scourge it trod:
Alas, that *such* have power to pour
  The blood that stains a despot's rod!

* It was, I believe, C. Cassius, who was called *Ultimus Romanorum*.

As die the brave, Riego died—
With freedom's martyrs lives his name;—
But, oh! that, stretched in martial pride,
His corse had grac'd the field of fame!
Yet Russell's nerve the scaffold tried;
And Wallace met the tree of shame:—
Round each dark spot where freedom sighed,
Such memories twine a sword of flame.

Riego's sword is broke—but not
Lost is his glory, near or far;
His fame shall yet be unforgot
In future fields of happier war:—
In the freed peasant's peaceful cot
His praise shall wake the sweet guitar.
While Bourbon's name his gore shall blot,
His own shall shine—his country's star!

And thou, his land!—thy Pyrenees,
Were they not pil'd to fence the *free?*
Still wilt thou drain the bitter lees
Of woes and wrongs for years to be?—
Rise in thy might—arise, and seize
The birthright long withheld from thee;
And sound, in every Spanish breeze,
The dirge of buried Slavery!

Crediton.

HYMN OF MARY MAGDALENE.

These lines are founded on the supposition, that, previously to her acquaintance with our Lord, Mary Magdalene had been an *erring* woman. They contain only allusions to the Jewish Scriptures, with which she might have been familiar, and to the discourses of our Lord, many of which she had heard.

Glorious Father! lo, before Thee
Bends an erring child of clay;
Humbly there she dares implore Thee,
That her feet no more may stray:
Hear in pity, Lord of Nature!
Since our frailty Thou dost know;
Lead, oh lead, Thy pardoned creature
Where redemption's fountains flow!

O'er * my soul and all her errors
Pitying stretch Thy golden rod,
Shew Thy power without its terrors,
Call the suppliant to her God:
Bid the tardy gleaner gather
In the living field of heaven;
Let the prodigal a Father
Find in Thee—the past forgiven!

Never more shall sin's dominion
Then enthral this ransom'd breast;
Heavenly hope shall spread her pinion,
Earthly passion sink to rest:—

* These four lines are allusive to the appearance of Esther in the presence of Assuerus.

Never more in pleasures idle
Shall my spirit's lamp decay,
But to Christ's eternal bridal
Light my steps and cheer my way!

Crediton.

POETICAL VERSION OF A PASSAGE FROM MILTON'S PROSE.

COME, therefore, Thou who holdest the seven stars
In Thy right hand, appoint Thy chosen priests,
As order'd and appointed in old time,
To minister to Thee, and duly dress
And pour the consecrated oil for aye
Into thy holy, ever-burning lamps.
Thou hast sent out the spirit of deep prayer
Upon thy servants over all the earth
To this great end, and stirred their hallow'd vows,
Like sound of many waters, round Thy throne.
Now may each say, Lord! Thou hast visited
This land—the utmost corners of the earth
Hast not forgotten, tho' mankind had thought
That Thou hadst left us for the verge of heaven,
The extremest verge, and hadst abandoned all
Thy marvellous works among the later sons
Of this our age. But, Lord! accomplish now,
And perfect Thy all-glorious deeds. Men leave
Their works unfinish'd; but Thou art a God,
Thy nature is perfection—seasons, times,
Roll at Thy feet, and at Thy bidding come,
And at Thy bidding go. Our fathers' days
With many revelations Thou, O Lord,
Didst dignify above the days of old;
So now to us, unworthy, even to us,
Thou canst vouchsafe a portion of Thyself
And Thy own Spirit. Who shall prejudice
Thy all-directing will? Thy power and grace
Departed not with the primeval times,
(However fond and faithless men may deem,)
Thy kingdom is at hand, even now, and Thou
Art standing at the door. Come forth, come forth,
Out of Thy royal chambers, Prince of kings,
Of all the kings of earth. Put on the robes,
The visible robes of highest majesty
Imperial. Take Thy glorious sceptre now;
The earth is waiting, and creation sighs
To be renewed.

A.

OBITUARY.

1825. March 26, Mr. THOMAS BIGGIN GASKELL, aged 28, at the house of his father, Roger Gaskell, Esq., of *Warrington*. This excellent young man inherited from his mother a pulmonary complaint, and although deprived of the benefit of her valuable instructions, as she died when he was only nine months old, his mind was a transcript of his amiable and pious mother's. His constitution received a cruel shock, about a year ago, which considerably impaired his health. He appeared, however, gradually to recover; and in November he removed to Glasgow in order to attend some of the College Lectures, having passed a session there in the winter of 1820. It is presumed the climate of Scotland was too bleak for his delicate frame. He took a severe cold soon after he was settled in Glasgow,

which produced a cough and hoarseness. These continued, with occasional remissions, until he determined to return to his native air. He arrived at Warrington on Sunday, March 13, when his friends were most painfully confirmed in the alarming apprehension that he was approaching the last stage of a consumption, by the heart-rending opinion of the physicians who were consulted. The ravages of his disease proceeded with a rapidity scarcely paralleled, which baffled all medical aid and the tenderest assiduities of friends. Thus, in the flower of youth, was he cut off. "His sun has set while it was yet day." The life of this most amiable young man offers but little to catch the public eye: he was of a retired disposition, and loved not to obtrude himself upon general notice. But his death, to those who knew him, to an affectionate father, a numerous train of relatives, and an extensive circle of friends, is a subject of the most agonizing grief and poignant sorrow. Integrity most inflexible, generosity most disinterested, philanthropy most universal, and piety most sincere and fervent, formed the most distinguished features in his character. His love of peace and the diffusion of happiness prompted him to soften asperities of temper and to perform unbounded acts of kindness. Although indisposition much impeded his studies, his mind was well stored with knowledge; and at one period of his life he was inclined to devote himself to the Christian ministry. In the Unitarian congregation at Warrington he was an active, valuable and zealous member, and it always afforded him a pious pleasure to hear of the successful spread of genuine, unadulterated Christianity. It has been justly observed, by persons but little acquainted with him, that his countenance was a perfect index of his heart; it beamed, on all occasions, with a glow of benevolence. During his short confinement he received his friends with his accustomed smile of serenity and delight, and the grateful expressions of acknowledgment of the soothing attentions of friends ministering to his comfort, though uttered in the feebleness of extreme debility, arose from a heart overflowing with the sincerest gratitude, and glowing with the tenderest love and friendship. As was his life, so was his death—not a murmur escaped from his lips; and he breathed his last sigh with as much composure and quiet as if he had been falling asleep. In the removal of such a character as this, in the midst of usefulness, the light of nature offers not a ray of consolation or of hope to cheer and enlighten the darkness and gloom of the grave. Mysterious indeed it does *appear*. But, as this excellent youth lately remarked, on an awfully sudden bereavement of a near relative, "all is wise and right." The Christian revelation dispels every doubt and dissipates every fear. In God's all-wise designs nothing premature, nothing fortuitous can ever occur. Under this delightful, this animating assurance, survivors have only to follow the example which their lamented young friend has exhibited for their imitation, and to wait with pious confidence for the blissful period when they and he will be reunited in brighter worlds, and in scenes and circumstances which will not again be beclouded or disturbed by death.

H. G.

"At *Stockton-upon-Tees*, on the 31st ult., (March,) Mr. James Crowe, merchant, aged 69 years, a member of the Unitarian congregation of that place. His piety was genuine and sincere, uncontaminated by moroseness or bigotry. His attachment to the Dissenting interest was candid and liberal, embracing universal charity. In private life he exhibited a most amiable character, as an affectionate relation, kind master, and sincere friend. In business he evinced the strictest honour and integrity, and his whole conduct was an eminent example of the practical effects of the religion he professed."—*Durham Chronicle*, April 9.

This is a strong but not overcharged or undiscriminating portrait of a character, whose removal from the sphere of virtuous exertion in the present state, has occasioned a chasm in the circle of his relatives and friends not easily to be supplied. In the particular incidents of the life of this excellent individual there is little to call for a detailed notice; its uniform and consistent tenor formed its crowning ornament. His sphere of action was comparatively limited, but if, to have lived less for himself than for others, to have declined no exertion of body or mind which might subserve the interests of his friends, his neighbourhood, his country, or his religion; to have fearlessly encountered obloquy and suspicion by the assertion of unpopular principles in difficult times, can stamp the character of public spiritedness, few have more nobly merited the title of a "public man" than the deceased; few have better deserved to be held up as an example of the benign influence of unsophisticated Christianity upon man as a social being, at once enlarging his views and awakening and directing his sympathies for the benefit of his fellow-men.

Mr. Crowe was, on his mother's side, descended from the family of Cooke, one of the oldest and most respectable in

Stockton, and from which, being of the Established Church, the office of mayor of the borough had not unfrequently been filled. His father was a leading member of the congregation of Protestant Dissenters, the services of which were, for many years, conducted upon a neutral principle, including various shades of religious sentiment. The subject of the present obituary does not appear to have embraced any very decided theological opinions until the accession of the Rev. B. Evans to the ministry in that place, whose ingenuous avowal of the principles of Unitarian Christianity, whilst it offended the prejudices of several of the weaker brethren, contributed to settle and establish a consistent, rational faith in some of the more enlightened. From this time Mr. Crowe continued in the steady and fearless profession of a creed "every where spoken against." In the last attempt made by the Dissenters to obtain the repeal of the Test and Corporation laws, he acted as one of a meeting of deputies at Newcastle-upon-Tyne, and Mr. Pitt's treatment of their claims finally dissolved the warm attachment which Mr. Crowe had felt towards him upon his first entrance into political life. In relation to this great question, Mr Crowe never experienced that apathy which has so extensively circulated amongst Protestant Dissenters, and he therefore hailed the recent symptoms of a disposition to sleep no longer under the operation of proscriptive and stigmatizing enactments. Though his property and the influence of his character qualified him to take the same lead as his ancestors in the civil affairs of his native town, the existence of that profanation, called the sacramental test, effectually precluded his offering himself as a candidate for the office of mayor, whilst it was not unfrequently filled by persons whose qualifications were nominal in every point of view. Thus, upon a small scale, we see exemplified the baneful operation of intolerant laws in excluding from opportunities of social usefulness men whose talents and public spirit would otherwise have ensured to them the suffrages of their fellow-citizens. The cause of the Abolition of the African Slave-Trade found in Mr. Crowe an early and an active partisan. His zeal and exertions on this subject are amongst the earliest and most salutary recollections of the present writer.

The dawnings of liberty in France were hailed by the deceased with that enthusiasm experienced by every warm friend to the interests of his species; and his sympathy, with the cruel persecutions which Priestley, Winterbotham, Palmer, and other excellent men underwent, during the reign of anti-jacobinism, was cordial and sincere, and, as might have been expected, rendered him for a time an object of suspicion, if not of dislike amongst his ultra loyal neighbours.

An incident which occurred about this time may illustrate the manner in which political feeling intercepted the ordinary courtesies of life towards those whom the soi-disant friends of government chose to brand with disaffection. The workmen employed by Mr. Crowe, in pulling down an old house, discovered in a chimney, a bag containing nearly £100 in old English coins; the occurrence was soon reported to the Bishop of Durham, to whom the money was claimed in the character of the Lord of the Manor, as *treasure-trove*. With the exception of some few pieces, which Mr. Crowe, in ignorance of the bishop's rights, had previously distributed to friends as curiosities, and which he offered to reclaim, the whole contents of the bag were immediately transmitted to the bishop, whose wonted munificence was, however, on this occasion, restrained to a dispensation with the offer to reclaim—not extending to the return of a single coin for Mr. Crowe's own use.

It was not assigned to the deceased to sustain the parental relation in its natural sense, but it pleased Providence to call forth his exemplary prudence and his affectionate counsels for the benefit of many who yet live to bless his memory not only as the faithful guardian of their temporal interests, but as the main source and spring (under the Divine blessing) of every thing estimable and honourable in their character and principles. Such was his striking regard to justice, and his zeal in whatever he undertook, that he was very frequently placed in situations of trust, and on one occasion, was unexpectedly appointed an executor of the will of a gentleman of large property whose only previous connexion with him arose out of a matter of arbitration in which Mr. Crowe had decided in favour of the opposite party. Indeed most truly descriptive of the predominant habit of his mind are the lines of Virgil,

> "Justissimus unus
> Qui fuit in Teucris et servantissimus æqui."

To his continued zeal and attention the present small but improving society of Unitarian Dissenters in Stockton, is, in a great measure, indebted for its existence. Under very difficult circumstances in many respects resembling those in which the Wolverhampton congregation has long been placed, the Stockton Unitarians were for a time compelled to make use of a large room, in which Mr. Evans, after a long secession from the

ices of the pulpit, regularly officiated
he morning, and Mr. Crowe con-
ed the devotions of the afternoon,
ing, generally, some well-selected
ourse. And here, it should not be
otten, how animating and beneficial
been the effects of that association,
ever imperfect, which has resulted
the establishment of the Unitarian
d. It is not too much to say, that in
mstances like those above referred
something of despondency must have
lyzed the insulated efforts of the
zealous and enlightened friends of
; but by means of the occasional
s of missionaries, and the opportu-
s of contact and extended sympa-
which the anniversary meetings sup-
the smallest country societies are
ld and bound together, however dis-
ging their local circumstances may
The deceased had ultimately the
ification to see his fellow-worshipers
ored to their accustomed meeting-
e, and under more promising aus-
than before their expulsion. To
note the success of their little insti-
ns was the leading gratification of
latter years; to hear of their pro-
ings was the most pleasing solace of
dious illness; and almost his last
ghts, indistinctly articulated, ap-
ed to have reference to the proper
ngement of a Sunday-school recently
blished amongst them. A few days
re his death the Lord's supper was,
is request, administered to him and
ral members of the family, by the
Mr. Meeke, in attending to whom
expiring energies of his nature were
the last time exerted. His funeral
numerously attended by his towns-
, whose respect was as marked as it
merited. The Rev. Mr. Wellbeloved,
ork, most kindly accepted an invita-
to conduct the services of the chapel
he ensuing Sunday morning, and de-
ed a very acceptable and consolatory
urse from 2 Cor. i. 3, 4, to a nume-
auditory, and has since added to the
sition of the deceased's friends by
ing them to print a few copies for
ibution, as the most grateful memo-
of this solemn occasion. R.

pril 20, at *Poole*, of hydrocephalus, 12 years, WILLIAM OLIVE NAISH, child of Mr. Thomas Naish. He interred in the ground belonging to Unitarian chapel in this town.

ay 8, Mrs. HORSEY, wife of the Rev. Horsey, of *Northampton*.

—14, in the twentieth year of his age, an illness of between three and four months, JOHN HARDY, second son of Thomas Hardy, Esq., *Walworth*. This excellent young man had made attainments, both intellectual and moral, which seemed to promise a career highly honourable to himself and extensively useful to others. He had strengthened his mind by application to the severer sciences, but his delight was to exercise it, and it was exercised successfully, on the great truths of divine revelation. He was a practical illustration of the connexion of those simple and rational views of scripture doctrine which were the object of his firmest faith, with deep and fervent piety, with moral purity, and with all the best affections and noblest charities. He also experienced, to the fullest extent, their consolatory power under the pressure of disease, and in the agonies of death. Although the hope that such principles and acquirements would have adorned life is thus prematurely blighted, there is yet the soothing conviction that they destroyed the sting of death. He has fallen asleep in Jesus. May his example influence the young, leading them "to know the God of their fathers, and serve him with a perfect heart and with a willing mind," and strengthen his deeply-afflicted parents and relatives to say, Father, not our will, but thine be done!

F.

Lately, the Rev. PETER ELMSLEY, the celebrated Greek scholar. He was born in 1773, and educated first at a school at Hampstead and afterwards at Westminster. His extraordinary proficiency in classical learning caused him to be placed in the sixth or highest form at this seminary; but he was precluded by his age from becoming a member of the foundation. He went, therefore, on his own resources, to Oxford, where, without any of its rewards or emoluments, he obtained a reputation for deep and extensive learning which no under graduate had for many years obtained. He took orders soon after leaving the University, and proceeding M. A. in 1797, was presented, in 1798, by W. J. H. Blair, Esq., to little Horkesley, a small chapelry in Essex, which he retained to his death; but the whole emoluments of which, after ceasing to reside there, he bestowed on his curate. He never held any other preferment in the church. By the death of his uncle, Mr. Peter Elmsley, the well-known bookseller, he shortly after inherited an independent fortune, which left him at liberty to devote his mind to those literary researches which were its resource and delight, especially to Greek philology, which he soon chose

as his favourite province. He resided for some time at Edinburgh, and became intimately acquainted with the distinguished young men who set on foot the Edinburgh Review in 1802. To this publication he contributed several articles on Greek literature: the Critique on Heyne's Homer in the 4th No, on Schweighauser's Athenæus in the 5th, on Bloomfield's Prometheus in the 35th, and on Porson's Hecuba in the 37th. In the Quarterly Review he wrote, among other articles, that on Markland's Supplices. The only instance (it is believed) of his taking up his pen for a political purpose, was in a Critique on Lord Clarendon's Religion and Policy in the 38th Number of the Edinburgh Review. His more ostensible contributions to classical literature are well known: an edition of the Acharnanes in 1809; of the Œdipus Tyrannus in 1811; of the Heraclidæ in 1815; of the Medea in 1818; of the Bacchæ in 1821; and lastly, of the Œdipus Coloneus in 1823. For the sake of collating MSS. he visited France and Italy several times, and spent the entire winter of 1818, in the Laurentian Library of Florence. In 1819 he accepted of a sort of commission from our government jointly with Sir Humphrey Davy, to superintend the developement of the papyri found at Herculaneum. The experiment, as is well known, proved abortive, and Mr. Emlsley returned to England in 1820, his constitution impaired by a fever with which he was seized at Turin. Henceforward he lived principally at Oxford: he took the degree of D. D., became Principal of Alban Hall and (Professor of History in 1823, a justly expected to succeed on tl vacancy of a canonry of Christ (His astonishing comprehensiven exactitude of learning was unite sound and clear judgment and an l impartiality. Averse to all that w appearance of passion, or even much zeal as men of less phl temperaments cannot but ming their opinions, he was generally i to a middle course in speculation as practice, and looked with phil tranquillity on the contending f religious or political, whom histe played to him, or whom he witne his own age. If he spoke with or marked contempt of any, it hotheaded and bigoted partisans, presumptuous ignorance is so oft ted with disingenuous sophistry. were frequently the objects of a pleasantry, wherein he particula celled. In the quick perception ludicrous, and in fondness for cc and other light reading, as well a erudition and sagacity, he bore a blance to Porson. His life was un regular, and his conversation, free from solemnity, was strictly His last months called forth the q which support and dignify the h sorrow and suffering: a steady fe that uttered no complaint and b no infirmity; with a calm and pi signation, in that spirit of Christi losophy he had always cultivated, pleasure of his Creator. *(Gent. M*

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Somerset and Dorset Unitarian Association.

The half-yearly Meeting of this Association, was held at Honiton on Thursday, April 14th, 1825. The chapel of the Rev. Mr. Hughes was opened for divine service twice in the day. In the morning, the Revds. Acton and Wright performed the devotional parts, and Dr. Davies preached a very interesting discourse from John xvii. 3. Its defence of Unitarian principles, and its truly Christian spirit, gratified all who heard it. In the evening the Rev. Mr. Smethurst introduced the service, and the Rev. H. Clarke, of Frenchay, gave a sermon in his usual extemporaneous manner, which possessed great merit, and was heard with deep attention.

The business of the day wa than usually interesting. Severa bers of the Society, and the con in particular, have been anxious tend its usefulness by the introdu missionary preaching; and an was circulated in the month of with a view of obtaining the assistance of the Society to the n [See Christian Reformer for Ma 107.] A copy of the report &c., i be uninteresting.

Report.

The business of this Committ in former years, been of a natur did not require the presentatio formal report of their proceedi change in this respect renders it ex that, in resigning the power entr them, they should advert to the c their transactions during the past

The circulation of cheap tra

inued; and the Committee in recent distribution, have been recommend a change in the appears to them expedient to every subscriber, *one* copy of which the Society may publish te; and to place the remainder posal of the minister of each on, or of a Committee, with an ding that subscribers who can the tracts advantageously, will terial service to the Association ng for them, and employing is way.

nted circular drawn up by the at the suggestion of the Rev. S. and sanctioned by the Com- as no doubt made it known t the district, that a plan is in tion for promoting the objects sociation, by the employment of merary or Missionary Preacher. mmittee are enabled to report e the above-mentioned circular ed, a liberal subscription has red into at Bridport, and at for providing pecuniary means to h the plan; and they confidently t the ministers of Unitarian in the other places immediately l, will express their concurrence additional subscriptions, as will e execution of the scheme easily e. Encouraged by promises of already received, and desirous should be no unnecessary delay, mittee have been employed in information as to the practica- ngaging suitable agency for car- tended plan into effect. They some correspondence with the r, Wilts, and Somerset Unita- sionary Society (at whose late the secretary attended). The of that Society are very desirous sible union and co-operation; readily concur in a plan for the of Missionary Preachers, which would ensure to the Somerset ian Association the services of Clarke. Your committee have ascertained, that the Society may ring some months in the ap- f summer, the assistance of Mr. , a senior student at Manchester York, of whose qualifications atable accounts have been, from uarters, received.

committee cannot retire from the signed to them, without expres- r satisfaction at the improved which are opening to the and the devout hope that the of heaven will prosper its endea- vours to advance the cause of pure and Christianity in the world.

Wright, H. Howse, and E. Nias, having attended this Meeting as a deputation from the Somerset, Gloucester, and Wilts Association, and stated the desire of that Association to co-operate with this Society,

Resolved, That this Meeting duly appreciate the expression of friendly regard offered by the Somerset, Gloucester, and Wilts Unitarian Missionary Association; and will be eager to concur with its members in promoting the common cause, by the exchange of Missionary Preachers, the joint publication of tracts, and any other advisable mode of co-operation.

Resolved, That this Society are desirous of uniting, in a similar way, with the Devon and Cornwall Unitarian Missionary Society.

Resolved, That it appears to this Meeting desirable for the Association to connect itself with the London Unitarian Fund.

More than forty friends of the Society, among whom were several ladies, dined together between the services. In the course of the afternoon, the Meeting was addressed by Messrs Acton, Maurice, Smethurst, Wawne, Wright, and others; and the sentiments which the occasion called forth were highly honourable to the speakers, and to the cause they advocated. Several allusions were made to the morning's discourse; its spirit was commended and enforced. Charity indeed, seemed to pervade all hearts. To an ardent desire for the diffusion of Christianity in its purest and most unexceptionable form, was united a love for all the brethren who profess that holy religion. Those who were present will not readily lose the impressions they received—impressions of philanthropy which nor time nor circumstance should ever efface.

E. W.

Somersetshire, Gloucestershire, and Wiltshire Missionary Association.

(Established at Bath, Sept. 8, 1824.)

It has often, and with much truth, been observed, that though Unitarian Christianity is making rapid progress in various parts of this kingdom, yet there are many districts wherein it is but little known, and others, where, although there are a few Unitarian congregations, little or no effort is made to increase them, or to extend the beneficial influences of the doctrines they profess to places where they are scarcely known. These observations are particularly applicable to the counties of Somerset, Gloucester, and Wilts. Influenced by this state of things, some respectable individuals, seriously concerned for the wider diffusion of Uni-

tarianism, having formed a society for that purpose, have agreed to the following resolutions:

1. That this Society be called, "The Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Association."

2. That its object be the preaching and otherwise promoting Unitarian Christianity in places where it is not at present known, and reviving the cause where it is on the decline.

3. That it be supported by subscriptions of four shillings and upwards per annum, and donations to any amount.

4. That any congregation or fellowship fund subscribing to this Society not less than one guinea annually, shall be entitled to vote by a representative on all questions at general meetings.

5. That a Committee (three of whom to be competent to act) shall be annually elected, with power to add to their number, who shall appoint their own times of meeting, and on special occasions be summoned by the Secretary.

6. That a Treasurer and Secretary be annually elected, who, with all the ministers of Unitarian congregations in the district, shall be, *ex officio*, members of the Committee.

7. That Sub-treasurers be appointed in each congregation to receive the various contributions, either weekly, monthly, quarterly, half-yearly, or annually; and that the assistance of the ladies in each society be respectfully solicited in this laudable work.

8. That Half-Yearly Meetings of the members and friends of this Association be held either at Bath, Bristol, Trowbridge, Warminster, or elsewhere within the above-named counties, the time and place to be fixed by the Committee, and due notice of the same to be given in the Monthly Repository, Christian Reformer, and Christian Reflector.

9. That at one of the General Meetings in each year, the Treasurer do produce an account of receipts and disbursements, and the Secretary a report of the transactions of the past year.

10. That it be particularly recommended to the Committee to request the assistance of Tract Societies in granting donations or cheap supplies of their publications calculated to diffuse Unitarian Christianity.

11. That, in consequence of losses of property sustained by different Societies, the Committee do take into consideration whether some plan might not be devised for registering trust-deeds, or other instruments left to congregations in this district, and to confer, as occasion may require, with the Association formed for that purpose in London.

12. That Mr. Nias be the Treasurer, and Mr. H. E. Howse, Jun., the Secretary for the ensuing year.

13. That any sums contributed to the Association for any particular specific object shall be sacredly appropriated that and no other purpose.

N. B. This last resolution was added at the first Half-Yearly Meeting, held at Bradford, on Friday the 1st of April.

Bolton Anniversary.

THE Third Anniversary of the Congregation assembling in the Unitarian Meeting-house, Moor Lane, Bolton, was held on Sunday and Monday, April 3rd and 4th. The morning service on Sunday was opened by the Rev. W. Shepherd of Gateacre, and the Rev. R. Cree, of Preston, delivered an admirable sermon on the Evidences of the Resurrection of Jesus, from Luke xxiv. 48. The afternoon worship was conducted by Mr. Cree, and Mr. Shepherd preached on the principles of Dissent and Christian Liberty, Matt. xv. 9. Mr. Harris introduced the service in the evening, and Mr. Cree gave a masterly delineation of the spirit and tendency of orthodoxy, Thess. ii. 4. On the Monday evening the Rev. W. J. Bakewell, of Chester, introduced the service, and Mr. Harris preached from 1 Pet. iv. 14—16, shewing that all suffering was for man's improvement and happiness. The collections, which were towards defraying the expense incurred in erecting the school rooms and vestries, amounted to £32.

On Monday about two hundred persons, of both sexes, sat down to a cold dinner, in Mr. Watson's Cloth-hall, the Rev. George Harris presided, and Mr. Salter was vice-president; on the right and left of the president were the Rev. W. Shepherd, Rev. Robert Cree, the Rev. W. Bakewell, and A. Crompton, Esq., of Lancaster.

As soon as the company were seated at the table, Mr. Harris delivered a short prayer; and a hymn was sung after the cloth was removed.

Then followed various sentiments and speeches, after which another hymn was sung; and the Lord's prayer, and a benediction being pronounced by the president, the meeting broke up at five o'clock.

On Tuesday, the children educated in the Sunday-schools belonging to the meeting-house, and their teachers, were entertained at dinner in the Cloth-hall, rather more than two hundred being present. After dinner, a hymn being sung, they were addressed by Mr. Harris, Mr. Bakewell, and Mr. Knowles, and were dismissed about three o'clock

ig and joining in prayer to the knowledge, the Giver of all

nitarian Baptist Association.

nual Association of the Kent General Baptists was held at , Tuesday, 3d of May, on sion a very excellent sermon ied by Mr. R. Ashdowne, of , from John xv. 17. After sion of the religious service s of the Association was pro- till two o'clock, when friends ber of about sixty, including tired to an inn, and partook rtable dinner. They then re- ie chapel and transacted busi- ie, when nearly 150 persons tea. The business was then resumed, and at half-past six was concluded by solemn l thanksgiving. Soon after k, the friends, without dis- assembled at the inn and took ther, and after the cloth was ie following subject was pro- discussion, viz. What En- nt to Perseverance has the f Pure Christianity?—which number of useful and ani- narks. Thus did our meeting s it had commenced, in peace, , and in love.

M. H.

eral Baptist Assembly.

niversary Meeting of the Uni- tists was holden on Tuesday, at the chapel in Worship ndon. The Rev. Dr. *Evans*, n, and the Rev. W. *Chinnock*, urst, conducted the devotional nd a sermon, on 1 John v. 12, *h the Son, hath life*, &c., cha- by good sense and deep but ety, was delivered by Mr. T. Godalming, Surrey.

leeting for business the Chair by Mr. S. Love, of Filston Sevenoaks. The letter from at Bessel's Green, of which the as long been one of its most va- bers, gave a gratifying account ess of Mr. Briggs's labours in g religious worship at Chip- ent; that from the Cranbrook tefully acknowledged the libe- ce it had received, its pecu- ien having been wholly re- he church at Dover anticipates liquidation of its debt also— hese churches have had an in- *baptized* members during the The letters from several other churches described their state as being similar to what it was at the last anniversary; others, that their cause had retrograded.—The Rev. G. *Duplock*, after a two years' residence at Ditchling, has embraced the opinion held by his church on the subject of Baptism. A well-deserved tribute of respect was paid to the members for having acted consistently as Protestant Dissenters towards their minister, and to him for his integrity in avowing his change of sentiment, the result of careful examination. Among other resolutions, the following were unanimously adopted by the Meeting:—"Resolved, that this Assembly has learned with great pleasure that the debt on the Chapel at Cranbrook has been liquidated, and cordially unites in expressing its sense of the liberality of those Friends and Churches by whom the required sum has been contributed, and especially of those whose views on the subject of Baptism are at variance with our own."

"Resolved, that this Assembly is deeply impressed with a sense of gratitude to the Senior Divinity Students of Manchester College, York, for their past and continued ministerial services afforded at the chapel of our Baptist brethren in that city,—for their zeal in collecting subscriptions to defray the expense of erecting the chapel at Welburn, and for their candidly and cordially uniting with our brother *Mason* in maintaining divine worship in that place: and, that the Secretary communicate to those Gentlemen our sincere thanks—which they are respectfully solicited to accept."

The Ministers and their Friends afterwards dined together at the White Hart Tavern, Bishopsgate Street, Mr. *Eaton* in the Chair, and the evening was spent in great harmony.

Ditchling Annual Meeting.

The Annual Meeting of the Church of General Baptists at Ditchling, was holden on Sunday, May 15th, on which occasion the Rev. W. Chinnock, of Billingshurst, preached both morning and afternoon to very full audiences.

Previous to the morning service the rite of baptism was performed: and after the afternoon service, the Lord's Supper was commemorated. Tea was afterwards provided in the Meeting-House, of which about one hundred and sixty persons partook. An address was delivered after tea, and the company separated at six o'clock. The whole day passed off with much cheerfulness, and afforded ample evidence of the happy and useful tendency of meetings of this description. It is impossible to witness, on an occasion like this, the open-hearted greetings

of friends who have been long separated by distance of residence, without experiencing a renewal of some of the best feelings of which the heart is susceptible.

D.

Unitarian Fund and Association.

The Nineteenth Anniversary of the Unitarian Fund was held on Wednesday, the 25th inst., at the Finsbury Chapel. The devotional services were conducted by the Rev. W. Chinnock, of Billingshurst, and the sermon was preached by the Rev. C. Berry, of Leicester. The preacher, from Acts xx. 20, suggested some considerations in recommendation of Christian zeal, which, from the truly Christian simplicity and fervour of the discourse, could not fail of impressing every hearer. After the religious service, J. T. Rutt, Esq., was called to the Chair, and the business of the Society was transacted. The Committee's Report, read by the Rev. W. J. Fox, the Secretary, was unusually interesting, especially that part of it which related to Christianity in India. It appears that very liberal subscriptions have been made towards the support of the Rev. W. Adam as an Unitarian Missionary at Calcutta, as well as towards the erection of an Unitarian Chapel in that city. The Society expressed a strong desire to forward both these objects; and as our American brethren are equally zealous in their promotion, there can be no doubt of their accomplishment. [The lists of subscribers, both to the Missionary and the Chapel, will be hereafter published. We hear with pleasure that sums for the former of these purposes have been transmitted to India from the friends at Liverpool.] The Report is to be printed in the next Fund Register. A discussion took place on the projected Unitarian Association on a comprehensive plan, and the meeting adjourned to the next day at the London Tavern to take it into consideration; when the new Society was formed on the plan which will be found stitched up with the present Number, and the Unitarian Fund and the Unitarian Association for the Protection of Civil Rights were formally united with it. To the plan is attached the list of officers for the new Institution.—On the Wednesday, the friends of the Unitarian Fund dined together at the London Tavern, in number about 300, Wm. Smith, Esq., M.P., in the Chair. Many interesting speeches were delivered by the Chairman, Mr. Fox, and others, which we regret that we have no means of reporting.

The Report of the Unitarian Association for the Protection of Civil Rights at the Annual Meeting on Thursday, th 26th inst., turned chiefly on the Marriag Bill which has passed through the Hous of Commons, and is now waiting for it second reading in the House of Lord Happy indeed shall we be to inform ou readers in the next Number that the Bi has passed into a law; but if we are agai disappointed, we shall not abandon hop of ultimate success.

Subscriptions for the Spread of Un tarianism in India.

Sir,

I have the gratification of announcin to the readers of the Monthly Repositor that the statement recently circulate (chiefly amongst the ministers of ou denomination) of the necessity of co tributing to the support of the Rev. W Adam, if his services as an Unitaria Missionary at Calcutta were to be retain ed, has called forth the most prompt general, and encouraging assurances o support.

There is no longer any doubt abou Mr. Adam's being enabled to remain i his important station; and I confidentl hope that such arrangements will, throug the zeal and liberality of the Unitaria public, be found practicable, as will plac the Unitarian cause in British India on firm and lasting basis.

By letter or personal communication I have been favoured with intimations o annual assistance towards this great ob ject (besides those from individuals, an liberal donations from the York student and others, which will be hereafter an nounced) from the ministers, or othe authorized persons, connected with th following congregations: Several of thos in London and its neighbourhood, Ply mouth, Lynn, Norwich, Exeter, Wolver hampton, Bridport, Stockton, Sheffield Manchester, (Moseley Street and Cros Street,) Kendal, Yarmouth, Kiddermin ster, Halifax, Bradford, York, Wakefield Todmorden, Brighton, Leeds, Evesham Newcastle, Derby, Chichester, Yeovil Bristol, and indirectly from Chesterfiel and Birmingham (New Meeting).

Although some of these letters contai definite statements of the support whic may be relied upon from that particula society, yet as others consist of promise of collections, &c., which it is intende speedily to make, or report subscription which are yet in progress; and as fre communications arrive daily, I mus postpone till next month any more pa ticular acknowledgment to my corre pondents. It will then be practicab for me to convey a more adequate id of what I cannot but regard as the mo

ıd splendid demonstration of has yet occurred in the history anism.

o proper for me to mention, l of the letters contain impor- rations on the future conduct of n, which I shall take care to er the consideration of the .

W. J. FOX.

May 27, 1825.

t will be convenient for all the s to be made to the Deputy of the British and Foreign Association, Thomas Hornby St. Swithin's Lane, Lombard ıe Annual Subscriptions should d as for the current year.

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y of Christian Respect to 3. Mardon, A. M., by the ans of Paisley.

ve gentleman being about to land, his friends in Paisley it indispensable, that, previous rture, some expression of pub- and regard should be given e congregation. He has been f nine years minister of the congregation in Glasgow, du- h period, he has kept up a onthly sermon in Paisley on d Sunday of every month. fore, on Wednesday, May 4th, him Schleusner's Lexicon, (re- lished in this country in three elegantly bound, with the fol- cription inside of the cover of ıe:

Presented
The
BENJAMIN MARDON, A. M.,
By the
Unitarians of Paisley,
As a Testimony
of
Gratitnde and Esteem,
For his
Zealous and Gratuitous
Labours there,
While stationed
in
Scotland.

ıgregation assembled at eight M., and Mr. Mardon consti- Meeting by a suitable and im- rayer. Mr. Robert Boag, our r, then addressed the Meeting. ed, that it was now upwards of ars since the Society was first l; and though begun in much yet that Providence had raised nents both within and without to set their shoulders to work, and thus public worship and instruction have been regularly maintained, so that we may say, "Hitherto hath the Lord helped us." He then alluded to those whom the Unitarian Fund enabled to visit us from the south, one of whom he said, though dead, still speaketh; our worthy friend Mr. Wright, was particularly and gratefully remembered; nor was the worthy and learned predecessor of Mr. Mardon forgotten (the Rev. James Yates, now of Birmingham). He then adverted to the regular and interesting services of Mr. Mardon, which had called forth the present spontaneous expression of our gratitude and esteem. And in presenting him with the book, hoped, that while it would recall to his recollection the gratitude of the people of Paisley, it would be equally instrumental in enabling him to illustrate and defend those important truths which were at once the means of our connexion, and so essential to the grand designs of the gospel—the extirpation of persecution, bigotry, superstition, and vice, and the promotion of the virtue and happiness of the whole human family.

Mr. Mardon then rose, and thanked the Meeting at considerable length. He expressed himself as not having had the slightest expectation of such a mark of friendship and regard. And though he was by no means insensible to the approbation of his friends and brethren, he was well aware that a Christian minister should, and he hoped *he* always would, be actuated by higher motives. He referred to the pleasure which he had ever experienced in his visits to Paisley, and the Christian spirit with which he was always received; and he considered, that had he done any less in the situation which he held, than he had done, he could not have satisfied his own mind, or justified himself. He hoped he would continue to merit our good opinion, by steadily and perseveringly continuing those studies and efforts which the present gift was so well calculated to assist him in. In concluding, he wished us every prosperity, and hoped, that though he could never expect to meet us all again in this world, that he would meet us in another, and a better, where our faculties would be expanded, and our intellectual pleasure and improvement continue throughout the never-ending ages of eternity.—Mr. Boag concluded with prayer, and the meeting adjourned.

Removals, &c. of Ministers.

THE Rev. GEORGE HARRIS has given notice of his intention to resign his situation at Bolton at the close of September

next; and has accepted the unanimous invitation of the Unitarian Christians of Glasgow, to undertake the pastoral charge of the congregation in that city.

Mr. BEARD, of the College, York, is chosen minister of the new congregation meeting in the Greengate Chapel, Salford, near Manchester.

NOTICES.

The Anniversary of the Kent and Sussex Unitarian Christian Association will take place at Chatham, on Wednesday, June 29th. The Rev. B. Mardon, late of Glasgow, is expected to preach on the occasion.

Eastern Unitarian Society.

THE Yearly Meeting of the Eastern Unitarian Society will be held at Framlingham, in Suffolk, on Wednesday and Thursday, the 13th and 14th of July. Mr. Bowles is expected to preach on the Wednesday evening, and Mr. Tagart on the Thursday morning.

EDWARD TAYLOR, *Secretary.*

Resolutions of Dissenting Bodies with regard to the Catholic Bill.

DISSENTING MINISTERS.

Library, Red-Cross Street, May 3, 1825. At an adjourned Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, the Rev. JOHN PYE SMITH, D.D. in the Chair,—

It was resolved, That as a Body, we wholly disclaim every sentiment of religious intolerance towards our fellow-subjects of the Roman Catholic persuasion; and express our earnest hope that the Legislature will, at length, deem it proper to take measures for the relief of all classes of His Majesty's subjects, who may lie under penalties and disabilities for conscience' sake.

DEPUTIES.

At a special general Meeting of the Deputies from the several congregations of Protestant Dissenters of the Three Denominations, Presbyterian, Independent and Baptist, in and within twelve miles of London, appointed to protect their civil rights, held at the King's-Head Tavern, in the Poultry, London, on Friday, the 29th day of April, 1825, WILLIAM SMITH, Esq. M. P., in the Chair,—

RESOLVED,

That this Deputation is anxious to disavow any concurrence in, or approval of, the Petitions lately presented to Parliament (purporting to be from Protestant Dissenters), in reference to the claims of the Roman Catholi from the operation of existin that it will continue at al opportunities, to urge upon ture (as it has hitherto done licy and injustice of every so or disability, civil or politi science' sake.

That the above Resolutio by the Chairman, and inser the Morning Chronicle, Tim Post, Globe, and Courier and the different periodical p lications.

(Signed,) W. SM

RESOLVED,

That the thanks of this given to the Chairman for l duct in the Chair this day.

PROTESTANT SOCIE

At a Monthly Meeting mittee of "The Protestant the Protection of Religious L April 25, 1825, ROBERT S in the Chair,—

It was unanimously resol THIS COMMITTEE perceive that the presentation of a *five* Petitions from persons selves "Protestant Dissent THE BILL depending in Parl the removal of the disqualifi which Roman Catholics n has involved the THOUSAND gations of Protestant Disse gland and Wales, in the l indifference or hostility to principles of Religious Freed their forefathers contended, they continue ever attached.

II. That THE SOCIETY, Committee are appointed, a cludes enlightened and libe of the Established Church, hundred Congregations o Dissenters of all denomina gland and Wales, have repeat their belief, "that the righ Liberty is a universal, paramo able right—that religious op not alone qualify or disquali Offices—that all restraints pression by penalties or ex acts of oppression and of wr connexion of privileges and with particular opinions may crites or martyrs—but th stricted allowance of all relig and diversities of worship, the rights of conscience, favo promotion of piety, and pro harmony and improvement

III. That THIS COMMITT be unmindful of the needles degrading, and unjust restric

TEST AND CORPORATION ACTS"
tant Dissenters, nor cease to
r repeal:—But, being convinced
ncessions proposed to be made,
pending Bill, will not give to
n Catholics in England or Ire-
olitical advantage over Protes-
nters in those countries, THEY
is Protestant Dissenters, inter-
y manner that may prejudice or
he Bill, but will leave the mea-
e Wisdom and Justice of Par-
on which—with confidence—
MITTEE rely.

S PELLATT, } Secretaries.
WILKS, }

I AND FOREIGN UNITARIAN ASSOCIATION.

eneral Meeting of the British
gn Unitarian Association, held
ndon Tavern, May 26th, 1825,
GIBSON, ESQ., in the Chair,—
LVED UNANIMOUSLY,
e Members of this Society ea-
l themselves of the earliest op-
afforded to them of conveying,
rt of the Unitarian Dissenters
d, to their fellow-christians of
an Catholic persuasion, their
disavowal and disapprobation
titions lately presented by per-
ng themselves Protestant Dis-
gainst the repeal of those into-
s which disgrace their country's
eir sorrow at such a stigma
any extent been attached to a
which they have been proud to
rt—their sympathy and cordial
es in favour of every effort to
chains imposed by interested
sighted policy upon the sacred
Conscience—and their unshaken
tion on all occasions to vindi-
thers that freedom which they
e their own inalienable right,
hold and maintain the impolicy,
and oppression of every sort of
or exclusion on account of dif-
n matters of religion.
is Resolution be communicated
cretary of the late Association
, and to the Secretaries of the
Associations of England.

MISCELLANEOUS.

on Mr. and Mrs. Cooper.

nday, May 1st, a gross and scan-
el on Mr. and Mrs. COOPER
ished in the *John Bull* and the
erald, two newspapers in the
f the West Indians. The morn-
ing, Mr. C., with the advice of
s, commenced legal proceedings;
oon as arrangements could be
r the purpose, Mr. Brougham
was instructed to move, in the Court of King's Bench, for a Criminal Information against both the papers. A Rule, *Nisi*, was obtained, which so much alarmed the defendants that they immediately made overtures of reparation and apology. This gave a new turn to the affair: the prosecutors, having nothing in view but the vindication of their characters, willingly adopted a merciful course, which induced the John Bull, of May 15th, to publish the following statement:

"A fortnight since, we published, as an extract from the *Jamaica Gazette*, an affidavit made by a person of the name of Arkinstall, reflecting in severe terms on the conduct of Mr. and Mrs. Cooper, while on Georgia Estate, in the island of Jamaica. Mr. and Mrs. Cooper have made affidavits within the last few days, contradicting Mr. Arkinstall's affidavit; and we have no hesitation in expressing our belief that the statements in it are false and calumnious, and our regret in having given them a place in the columns of this paper."

On the same day, the Sunday Herald apologized in the following terms:

"We are sorry to have been instrumental in propagating a statement highly injurious to Mr. and Mrs. Cooper, by copying into our paper, a fortnight ago, the affidavit of Mr. Arkinstall, taken from a Jamaica paper. Mr. and Mrs. Cooper have since fully met by their own affidavits the statements contained in Mr. A.'s affidavit, and we can have no hesitation in expressing our belief that such statements are false and calumnious, and in avowing our regret that our columns should have been any way instrumental in extending the circulation of the calumny."

Monday, the 16th, both offenders repeated their apology in the Court of King's Bench by Counsel, a report of which appeared in most of the daily papers: we insert that which was given in the Morning Chronicle:

THE KING v. THE SUNDAY HERALD.—Mr. BROUGHAM had on a former day obtained a rule against this Newspaper, for publishing a libel against Mr. and Mrs. Cooper, reflecting upon the characters of the applicants. Mr. GURNEY now appeared on behalf of the Paper, and suggested that an ample apology had been made by the defendants before this application was made. The paragraph complained of had been copied from a Jamaica newspaper, under a supposition that the matter therein contained was true. Being now satisfied of its falsehood, the defendants expressed their deep regret that they had been made the instruments of circulating matter so slanderous of the characters of Mr. and Mrs.

indulgents, in spt struggle of arrogance and persecution?

The charge which this writer levels against the Genevese clergy, *of hiding their religious sentiments*, is the same one which has so long been made against Unitarians in general, but with no more justice or fairness than it can be urged upon Trinitarians and Calvinists. Because we do not press what we do not believe, or rather, because we press *only* what we believe, we are charged with concealment and evasion. On this principle, every orthodox sermon, which waves the subject of the real presence and other Catholic absurdities, is dishonest and evasive. If, in order to satisfy our revilers, we adopt the very expressions of Scripture, and other phrases, which they insist upon putting into our mouths, then the complaint is, that we affix to the words *a different sense* from theirs. As if our sense is not as rational, authentic and conscientious as theirs, and as if all men can be expected to agree in the precise meaning of difficult ancient Jewish phraseology. What Mr. Smith stigmatizes as *hiding religious sentiments*, might, with more candour and freedom from sectarian influence, be truly denominated, an *attempt at union and charitable comprehension*. The very instance which he gives, (though mistakenly by way of reproach,) on the other side of the leaf, is a laudable instance of it. He has there shewn that Arians, and Socinians, and English Unitarians, and Antisupernaturalists, when they have no longer a hope of convincing each other, and see nothing but danger and discord from protracting to an interminable extent their metaphysical disputes, can, for the sake of broad practical, wholesome results, and the enjoyment of moral and religious harmony, unite in one general phrase, and confess, though without interpreting, or pretending to interpret, the proposition in one uniform light, that "Jesus was a Divine Being." Mr. Smith complains that this sentence is "capable of a variety of interpretations." And what sentence is not? What *creed* has not been variously interpreted? Take his own favourite dogma, which he calls the leading doctrine of the Reformation and of Scripture—"Salvation and holiness by grace through faith in a Divine Redeemer." [illegible] not Mr. Smith know that Unitarian Christians believe every word and letter of it as much as he does? Not was a more slippery, fluctuating, settled, proposition uttered than which the writer sets up as a standa Does Mr. S. himself suppose that and his contemporary brethren derstand and maintain it in exac the same point of view, with the sa emphasis, and in the same relatio that Luther and *his* contemporar did? One would think that our plier had put forth all his skill strength to select a sentence wh should adroitly cover over the nu rous varieties of opinions among orthodox. Who can tell what the Genevese really believed from suc vague representation?

Let me attempt to convince Smith of a piece of unfairness, whi in common with modern Calvinis he suffers himself to commit, in c sequence of not making a due disc mination with respect to certain fa and terms. The most glorious peri in human history is perhaps the R formation. Whatever formed an e cient portion of it, ought undoubte to share in its glory. Calvinists, perseveringly denominating certain ticles of their belief doctrines of t Reformation, have succeeded in i vesting such articles with a factitio splendour, borrowed from that even but which certainly belongs not them. The peculiar notions ente tained by many of the Reformers r specting the Trinity, Justificatio Faith, and other abstract religio subjects, did not move forward t Reformation one step. Probably t actors in that event believed, to a ma in witches, and most of them in astr logy and the Ptolemaic system. Wou it be correct, therefore, to call the last, the doctrines of the Reform tion? The mere circumstance th they held a set of private opinio apart from their character as Refor ers, is of no sort of consequence. T point is, Was the Reformation set foot, or carried on, or completed, for t sake of particularly establishing wh Calvinists would now call *its doctrine* Was not the establishment of tho doctrines rather an accidental a subordinate result? And was not t main object of that great struggle

convince the world of such principles as these—that the Pope is not infallible, that the sale of indulgencies was an abomination in the eye of God, that the Scriptures are a sufficient rule of faith, and the like? I must not pursue this track of speculation any further at present, though I am persuaded of its legitimacy and truth, and I am willing to entrust its continued prosecution to the calmly-exercised candour and sagacity of Mr. Smith.

In regard to the particular proposition before quoted, respecting Salvation by Grace, &c., I will allow that, in one sense, it was a doctrine of the Reformation. It overthrew the Popish doctrines of supererogatory merits, and what the Romish Church technically and corruptly denominated "good works." But it would have achieved the same conquest, had Luther's private interpretation of it been purely Arminian or Unitarian.* It was the *scriptural authority* of his proposition, coupled with its being a *verbal denial* of Popish opinions, and not its peculiar *metaphysical bearing in Luther's mind*, which won his victories. An inattention to these essential distinctions has made Calvinists so very proud of what is not their own, and caused even liberal Christians to refrain from asserting their superior share in the general principles, maxims, and true glory of the Reformation.

Mr. Smith is a better Calvinist than philosopher. He pretends to trace up to a defection from orthodoxy all the vice and irreligion which may exist in individual instances at Geneva. Was it not a currier, who, in his great simplicity, proposed to fortify a bombarded town with leather? There will be no more wicked cakes and ale if Calvinism can be any where a state-religion. Cannot Mr. S. account for the spread of immorality in Geneva, by the peculiarly unsettled state of manners and things throughout the whole continent during the last century, and the very exposed local situation in which that city was placed? Has not the plague been, as it were, the hotel, the caravansary of Europe? Who knows, too, how much of the modern degeneracy may be fairly attributable, not to the decay of Calvinism, but to the former existence and necessary re-action, or, at least, to the remaining dregs of its spirit in the body of the people? And, further, Mr. Smith's power of ratiocination seems entirely to have failed him on this subject, and he argues in as complete a circle as did ever a Roman Catholic. In paragraph numbered 2, (p. 322,) he accounts for the decay of Calvinism in Geneva, by gratuitously supposing a growing spirit of laxity and irreligion; and, then, what he would give a plausible reason for the existence of this very laxity and irreligion, he assigns (paragraph, No. 7) the departure from the old theology, which is nothing but the decay of Calvinism back again! In this dizzy kind of reasoning, it is impossible to tell which is cause and which is effect, though it is very certain the writer means that the reputation of his doctrines shall not suffer in any alternative. How very candid, liberal and convincing, too, is the argument, that one cause of the decay of Calvinism was "a strong and subtle prejudice against truth and holiness," and an absence as yet of "genuine piety, or right affections towards the holy and blessed God"! How could Mr. Smith expect that such sorry cant should have any influence with the *Unitarian* readers of the Repository?

Mrs. Hughes, in Defence of Peace-Societies, presents some staggering facts for him who doubts the practicability of their plans. The latter part of her Essay is rather desultory. I have been long wishing to see executed, by some friend to these societies, a picture of the world under the desired reign of universal peace. What outlet shall be provided for the more turbulent and restless elements of society? Cannot the vast sciences and strict discipline, which ages have brought to so much perfection in military affairs, be transferred to immense masses of men employed in some great civil good? Why cannot we hear of one hundred thousand heroes led on by skilful and able generals to the achievement of some specific

* "It is indeed certain," says Hume, "that the Reformers were fortunate in their doctrine of justification, and might venture to foretell its success, *in opposition to all the ceremonies, shows, and superstitions of Popery.*" Hist. Eng. chap. xxxiv.

means not to be satirical, when he compares reason to the *solar light*, and revelation to a *lamp* enlightening reason's path.

The change of "*him*" into "*himself*," in the 6th article of the Quakers' Creed, seems, at first sight, atrocious. But when we remember for a moment their sincere and undoubting belief in the identity of the Father and the Son, it can scarcely be called the literary or even pious fraud it seems to be.

Plan for relieving Chapel Debt. There is one feature in this plan, which appears to be excellent. It is that of making the amount of the whole debt a kind of sinking fund, to be paid off gradually and annually in easy instalments by the subscribers. There are thousands with small salaries, and other moderate, though sure incomes, to whom it would perhaps be less formidable to subscribe in prospect a guinea annually for ten years, than to pay two guineas at the moment. Why could not the most or all of your chapel-debts in England be paid off by these prospective subscriptions? Either the debt might be funded, if the creditor chose, in such a subscription, or, if the whole sum were required to be immediately paid down, would not capitalists be found in your calculating country, who would advance at once a proper amount of purchase-money, and take the subscriptions at their own risk?

Society for the Relief of Protestant Dissenting Ministers' Widows. An institution so essentially Christian, and so entirely unexceptionable in every point of view, that I cannot but confidently trust, that this Appeal of the Society has succeeded to the utmost of its modest claims, and reasonable, though hesitating wishes. It may partake too much of patriot-egotism, for me to refer so frequently as I do to institutions and things in my own country, when suggested by corresponding objects in England. But having so frequently observed in the pages of the Repository, an interest taken in American religious affairs, I hope to be somewhat sheltered by the circumstance from the charge of obtrusiveness and presumption when I undertake to communicate any little point of ecclesiastical information which appear to be as "familiar to my ear as household words." is a pretty exact counterpart above-mentioned Society, in the of Massachusetts. It is co however, to members of the pendent denomination, which ways been very predominant i commonwealth. The funds Society are ample and increasin the current resources of each y augmented by a collection tak the day after the annual elect Governor in Boston, on the oc of a sermon being preached bef Convention of Congregational ters of the State. With reg this Convention, its objects a very definite or prominent. It ther continued for moral and than for political or ecclesiastic poses. Attempts have been m give it some authority in the chu and to convert it into an eng intolerance. But the liberal sp the age frowned them down. Convention is at present compo nearly equal portions of Un and Calvinist ministers, and a r tacitly been adopted, and adhe with tolerable consistency for a of time, to choose for the pre of each succeeding year, an ort and a liberal minister alter About two hundred members rally assemble, and a most ge dinner is provided for the Conv by some of the graceless Un churches of Boston.

Captain Gifford on Bishop gea's Speech. The Bishop David's enjoys his dignity and nue; but Capt. Gifford has the faction of nobly defending the side;

> "Victrix causa Diis placuit, sed Catoni."

Capt. G. might have studied more lucid method. In one p his Essay he says, "I now t his own opinions and argume *they bear against himself*." prosecuting this task for a wh the discomfiture of the Bish again says, "And how do t shop's arguments *react* upon hi This question is somewhat perp and at least unnecessary, w writer is in the mid career of his opponent's arguments

s he had promised to do in the first entence quoted above. It is not om a spirit of hyper-criticism that I ake this remark, but from an idea at Capt. G. will yet have many oc-asions to step forward successfully in efence of the best of causes, and that erefore a little attention to style ill render his endeavours more pros-erous.

Review. Toller's Sermons. A very lmirable piece of criticism. But ay I not be surprised, that the Re-ewer is so scanty and *recherchant* in s list of favourite sermon-writers?

In another place he objects to Mr. lall's views respecting the length re-uired for a complete sermon, and e degree to which arguments and pics may be repeated in the same scourse. I rather incline to the ntiments of the biographer on this ubject, if properly guarded and modi-ed, nor erected into universal, ex-ptionless rules. Being a thorough nvert to the fine maxim of Mr. lall's philosophy, respecting the good ffect produced by keeping the atten-on of an audience fixed on a subject r a considerable time, particularly accompanied by a correspondent ain of vivid feeling, I am unwilling discourage the composition and de-very of long sermons. I should say, reach to your hearers as long as they an well bear it. But to this effect, our own capacities must be studied well as their habits watched. If he homilies of Chrysostom and the iscourses of Sherlock were very short, he sermons of Massilon, Bourdaloue, ossuet, Saurin, Tillotson, and the arangues of Whitfield were very long. t is absurd to lay down the same rocrustéan rule for speakers of va-ious qualifications, to say nothing of he different lengths of time which ifferent subjects require. Shall we llow half an hour to the cold, didac-ic, abstract treatment of religious to-ics, which is peculiar to some preach-rs, and shall we, simply because alf an hour is enough for that pur-ose, confine to the same space of ime, the orator, whose lively imagi-ation, copious stores of illustration, nimated manner, and flexible, pleas-ng, appropriate, varied elocution, *can* ommand the attention of a mixed udience more closely for an hour han another can for ten minutes? Surely he who is gifted with the happy faculty of detaining in the house of God his fellow-mortals, without weariness on their part, or a wish to retreat, must be acknowledged, at the very least, to exert an innocent power. And does he not deserve higher praise? Is he not rescuing them, for the time being, from the temptation of idle and injurious pursuits? Is he not giving them a taste for superior enjoyments? Is he not imparting finer habitudes of character and feeling, which are likely to be permanent, as well as beneficial? Wesley, it is true, as our Reviewer urges, recommended short discourses. But *he* might have had some valid reasons for so doing, which will not apply to other denominations. The Methodists principally aim at producing conversions by clamorous, impassioned prayer, and often by prayer, singing, exhortation, shouting,* *suppliosio*, laughing and crying, all together. Regular, formal preaching is the most inefficient instrument they make use of; and Wesley was undoubtedly conscious of it. But on our side of the kingdom of heaven the Sermon is the great engine of instruction, impression, and general religious edification.† A correspond-

* At a camp-meeting in our new state of Alabama, this year, a man under conviction, rose from before the altar, where the ministers were praying for him, and rushed through the assembly, exclaiming, Independence, my God! Independence, my God!

† "In proportion as the ceremonies of public worship, its shows, and exterior observances, were retrenched by the Reformers, the people were inclined to contract a stronger attachment to sermons." Hume, Hist. Eng. ch. xxxiv. The Methodists did not, indeed, return to the exterior observances of the Romish church, but they substituted for them other bodily actions and excitements of the senses and imagination, which rendered preaching equally subordinate as formerly. In the following passage, Hume treats the institution of preaching quite scurvily and unjustly, though mingling up some truth in his remarks. A different, and I hope a truer account of it has been given in the text. "It is observable," he says, "that the Church of Rome and that of England being both of them lovers of form and ceremony and order, are more friends to prayer than preaching; while the puritanical sectaries, who find that

ence between the personal character of the preacher and the rules which he inculcates, a knowledge that his own religious experience is perpetually breathing through the discourses which he delivers, these constitute not only an irresistible charm, but an overcoming *power* upon our assemblies and communities, the tendency of which is, to build them up in the beauty of holiness. I do not intend to imply that Wesley placed no value on this kind of means; far from it; but his principal attention was devoted to other more stormy modes of obtaining success. Besides, his followers, we know, preached extemporaneously; most of them were uninstructed men, and unable to treat subjects with that fulness and interest which may be expected of those who spend much time in writing and preparation, for the business of which a long, varied, and extensive education has adapted them. But further, did even Wesley himself constantly enforce the precept in question by his own example? Not if I have heard and read aright. Our Reviewer adduces the example of the Greek orators too against some of Mr. Hall's critical maxims, but without much force of application. The cases are not parallel. Even if it had been a question about modern forensic or civil eloquence, the cases would have been far from parallel. Much less when pulpit eloquence is the theme. The audiences of modern times are not composed of the same materials with those of the ancient. The objects aimed at in addressing them are unlike. The speakers come before them in entirely different capacities. Isocrates would be an author most in point. But his discourses are longer than many of Demosthenes'. A rhapsody of Homer, a Muse of Herodotus, a Book of Thucydides, were probably borne patiently by even the volatile Athenians at one sitting. Also, Demosthenes and Æschines have some orations which must have pied an hour or more in the del They will, moreover, be found, dulge in a repetition of argu and topics to a much greater d than the Reviewer seems to allow is customary with them to rest cause on one or two main p which they urge in every varie form and enforcement, plying aw I may so say, with the same batt ram, until they effect the de breach.

The Reviewer appears to m undervalue the benefits to be de from the frequent and protracte citement of religious feelings listening audience. The *effect* of impressions and emotions subside with the feelings themselves. attention has been vivified and by them; the memory has been indelibly stamped; and virtuous religious biases of character have more decidedly favoured.

East-India Unitarian Tracts. Trinitarian Missionary Cause in India may now be fairly said t written down.

Burns upon Irving. If I tho the British public had not long become perfectly indifferent a Mr. Irving or his rhapsodies, I w take the liberty in one word to my candid and humble opinio him.

Devotional Exercises Cert procure me a copy, Mr. Editor. library is a thoroughfare for a p numerous circle, and I have the piness of knowing that many will this work before I shall have poss it a year.

Poetry. Morning. This is beautiful. It almost sets itself music. Yes, it falls thus, as I rea on my fancy's ear:—The first v Recitative. The second verse, a d two first lines, treble; the next tenor; the two last, both voices gether. The third verse, a Trio. fourth and fifth, Grand Chor voices with a hundred instrum The sixth and seventh, Treble And as the piece now terminate ther abruptly, I would ask the au for one more verse, embodying haps a real prayer for the bles enumerated in the two preceding zas to be sung by the chorus of v

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the latter method of address, being directed to a numerous audience present and visible, is more inflaming and animating, have always regarded it as the chief part of divine service." Ch. lii. Somewhat inconsistent with this doctrine, Hume elsewhere ascribes the excesses and disorder of the Puritans to their habits of abstract devotion. See *chap.* xlvii.

nied only by the full organ,
ng with

us, Thou on whom we call,
and life, and Lord of All!"

on. An obvious trite reflec-
t nervously and elegantly ver-

ry. Mr. Christie. The vo-
Lectures by this gentleman
Unity of God is one of the
ar and convincing books on
ct that have been published.
the strongest minds in Ame-
their conversion to Unita-
rom its first perusal.

Museres. Was the *edict* of
trocious, or its *revocation?*
ystery of the multiplication
ive quantities can only be
regarding them as relative,
lute existences. Nobody on
practically and palpably de-
e that — 2 multiplied by —
nount to + 4, as one can
counting two fingers on this
two on the other, that 2
d by 2 amounts to 4. All
say is, that this species of
tical solecism is a very con-
strument in algebraical ope-
and leads to results which
eive.

ian Association. Had we zeal
enough in the United States
a grand central organic in-
like this, it would not be
s before our belief would be
istic of the national religion.
be obtained a list of Anti-
congregations in Great Bri-
the names of the pastors,
ent of members, and other
information of the kind?
an annual Report or Regis-
effect, after the manner of
ieties, and some other deno-
communicate an interest
ble to the progress of the

Tract Society. Perhaps
ious publication of tracts,
possible, would best pro-
objects of such a society.
should establish a monthly
r weekly newspaper for
gratuitous, or very cheap
among the poor. Its con-
chiefly moral and reli-
be rendered more at-
le by innocent variety; a

Summary of the News of the Day, Discoveries in Science, Poetry, Extracts, &c. &c. Perhaps some existing publication, after the necessary modifications, could be appropriated to this purpose.

Sir, *April 7*, 1825.

YOUR publication for September, did not fall in my way till this month. A correspondent in that Number, who signs himself A Calvinist, complains that Mr. Worsley identifies Calvinism with the gross and revolting notions of Antinomianism. Most Calvinists indeed dislike to be classed with Antinomians, which I consider a good sign that they have some regard to common sense; but I confess I could never see any marked distinction between them, except that the latter act up to their principles, while the former do not. Sandeman appears to have decided this point. If both profess the same principles, the rejection of the title of *An Antinomian*, by a Calvinist, is no more a proof that it does not properly belong to him, than a man's disavowal of bigotry will prove that he is not a bigot.

Our first inquiry should be, what it is to be an Antinomian. Perhaps we could not describe his sentiments better in a few words, than by saying he is an Ultra-Calvinist, who interprets Predestination in the most rigid sense. He believes that good works are of no signification in the sight of God, or rather that by themselves they are an abomination to him. Whoever supposes that good works have any effect to procure the favour of God, or whoever endeavours to the end of life to perform them with this view, will be condemned by an Antinomian as a proud contemner of gospel grace, and consequently as a reprobate doomed to perdition. He believes farther that divine grace does every thing or nothing in the works of conversion and justification, that the elect can by no act forfeit their salvation, that the gospel dispensation has superseded the moral law, and that his evil works have not the character of sin. Yet in candour we should allow that his object in this last sentiment is, to be consistent with his principles, and not to justify wickedness. As he obtained saving faith, according to his view of it, while he

remained in his sins, he thinks they can be no bar at any time to his election. When this reasoning subjects him to the charge of undermining morals, he parries it, by saying that God does not allow his elect to be guilty of such wicked actions as may require repentance, and therefore that confession of sin and repentance imply an ignorance of the gospel.

The question here is, not how far this zealot is mistaken in his opinions, but how far a Calvinist is identified with him. To enumerate all the degrees and shades of Calvinism would be endless; I shall therefore confine my observations to the doctrines held by the great majority of those who profess it.

In the definition of an Antinomian, it is only in the two last particulars that Calvinists can say they are distinguished from him; for they deny as firmly as any Antinomian that works have any effect whatever to procure the favour of God. Justification, they say, is to be attributed exclusively to a cause which is totally out of the power of any mortal; and this cause is the decree of God, before the creation of man, by which he willed that the merits of Christ's atonement should be applied to a certain number out of mankind, without any foresight of their faith or works. At the same time he decreed, as they hold, that power should be given to these elect, to accept Christ at the proper time; and this miraculous power, which is what they call justifying faith, they can no more secure for themselves by any act of mind or body, which originates in their own free-will, than they could give themselves a new sense. But Calvinists say, that though good works have no effect to procure justification, yet they will not be wanting in those who truly accept Christ. This is the identical language of the Antinomian, and no distinction appears between them on this ground. Nothing alarms both one and the other so much as an apprehension that they attribute any efficacy to their works, and this feeling and dread they flatter themselves is humility. But what good is there in humility without charity, or can it exist? To renounce works, and to vilify their nature and character, cannot entitle them to the praise of humility, while their professions of abasement are united, in their estimation, with no less a distinction than a supernatural power to accept Christ, with a direct revelation that they are the elect and favourites of God; while they believe at the same time, that all from whom this revelation is withheld, and who never obtain it, are reprobates. In describing and judging a reprobate they entirely agree, and in these respects, their humility and charity are equally conspicuous.

Nor is there any material difference between them in their assurance, that they can by no act forfeit the Divine favour. This assurance follows necessarily from their theory respecting the decrees of God; but a little common sense obtrudes, in spite of theory, and renders Calvinists occasionally weak in faith. Antinomians have greater confidence.

We come now to the consideration of the two particulars, on account of which Calvinists will not submit to be called Antinomians. One of these has been already disposed of, where I gave the explanation of the opinion, that the evil works of some men have not the character of sin. Few Calvinists of the present day will say that God does not behold sin in the elect, but none of them will object to say that he will not finally punish it; and this opinion is the same in effect with the explanation of the Antinomian.

It remains now to be considered whether Calvinists so far resemble Antinomians in their doctrines, as to supersede the moral law. Probably neither party will admit expressly that they do this, but their denial is not sufficient to decide the question. Do they not both maintain that our nature derived from Adam is not merely very imperfect and prone to sin, but that it is sinful altogether, without any redeeming grace; or, more properly, that it is sin itself in the abstract? To such a degree do they carry this sentiment, that they say the best work of the best man, viewed without the atonement of Christ, deserves hell. Yet when a monster of sin supposed he has power given him to accept Christ, notwithstanding a sense of his sins continued to that moment, and notwithstanding that he still continues to insist on his vileness, he takes possession without hesitation or difficulty

finite righteousness of Christ, ie infinite merits of his atone- Fraught with these, he stands fore the infinite wrath of God, lenges justification from his egardless of his mercy.

opinions appear to me to lirect tendency to supersede al law. But a man may not fair to be charged with opi- hich he denies, though they inferred from his principles. tinomians and Calvinists may it they supersede the moral l it may be judicious to take their word. Yet they hold er doctrines of the same ten- hich try our candour to the These are, the doctrine of ional election, and the appal- ine of unconditional reproba- call the last appaling, not be- e mention of it can alarm any man, but on account of its and because it is most dis- to think that zealous and Protestant Christians in the th century, who lay claim to true profession of the gospel, ail so deplorably in charity and sense as to entertain it, and epresent in so hideous a light and benign religion of Jesus If they will adhere to their s, they must maintain that y is a malignant Being; and, they do say, that God, to the f his glorious justice, indulges ite wrath against the great mankind, and that he would ame toward all men without n, if an infinite person, as od as himself, had not plucked t from him as brands out of Mercy is altogether excluded attributes, according to their f the gospel. Does it not appear to be of very serious nce to them, that they analyze iew their doctrines; and that ect, not merely that the Scrip- o not teach, but that no reve- rom God can possibly teach, doomed the greater part or t of mankind to endless tor- without affording them a pos- of escape? If they should at a doctrine so dishonourable is taught in the Scriptures, believe the Scriptures? What and what a heart must that person have who can pertinaciously maintain this doctrine! To such a person I would say, without scruple, "Verily, the publicans and the harlots go into the kingdom of God before you."

S.

Mr. Bakewell's Remarks on the Republication of Dr. J. P. Smith's Letters respecting Geneva.

SIR, *June* 4, 1825.

WHEN I concluded my fourth letter to Dr. J. Pye Smith, I trusted that the controversy respecting the present state of morals in Geneva was at rest; Dr. S. has, however, thought proper to republish his accusations of the Genevese in a pamphlet, to give a wider circulation to the charges which he has brought against the pastors and people of that city. I have been prevented by a long illness from taking an earlier notice of this pamphlet. Before I examined it, I fully expected to find those passages were omitted, which contained the gross abuse of the Genevese people and of M. Chenevière, but with the exception of the epithet "*dumb*," all the abuse and calumny remain undiminished without apology, and without acknowledgment of their falsehood.*

It will be in the recollection of your readers, that I repeatedly and earnestly pressed Dr. S. to bring proofs of the "gross immorality, profaneness, and open flagitiousness" with which he had charged the Genevese, and to name any large Calvinistic city where the morals were as pure as in Geneva. Your readers will also recollect that Dr. S. utterly failed to substantiate his charges, and avoided it by intimating that the morality of the Genevese was not Christian morality, and that there was no corresponding increase of true Christians among them. Dr. Smith will not insult the understanding of your readers by citing the alleged instances of the profane expressions of a few soldiers or women and children riotously assembled, even were they true. I say he will not insult them by citing these instances

* The pamphlet Dr. S. has entitled, "A Vindication of those Citizens of Geneva and other Persons [illegible] instrumental in revi[illegible] sion in that City."

as serious proofs of the depraved state of morals of the members of the Genevese Church; they are no more proofs of it than the drunken ribaldry of a few soldiers in an ale-house at Homerton, would be proof of the general depravity of Dr. Smith's congregation. With respect to the republication of Dr. Smith's calumnies, I will ask him, what he would think of the conduct of a minister who should charge a person with gross immorality and open flagitiousness, because he had left his congregation, and when this minister was repeatedly and earnestly called upon to prove that the person accused was in any respect more immoral than himself or the members of his congregation, he not only declined offering his proofs, but republished his charges in another form to spread the calumny wider? Would not such a minister be deemed by him guilty of heinous immorality? Nor do I think the immorality less heinous, because it is directed against a whole people in a distant country. Dr. Smith asserts, that "the morality of Calvinistic writers is the most serious and *high-toned* of all religious authors;" but if his own attempt to rob the Genevese of their fair fame and character, be an example of this high-toned Calvinistic morality, I care not how high or how loud its tone may be; it is no better than that of "sounding *brass* or the tinkling cymbal," for it is without charity and without veracity. Dr. Smith has now preferred a bill of indictment against the Genevese and their pastors before the tribunal of the public at large, and he is bound, if he have any regard for his own character, either to substantiate his charges or to acknowledge their falsity. The republication of these calumnies could not be necessary to vindicate the party he styles "the revivers of scriptural religion in Geneva." Nor will the inhabitants at large of that city be converted to Calvinism by accusations of gross immorality and open profaneness, which they must know and feel to be untrue. Men are not, and will not be converted to any mode of faith by loading them with unmerited abuse; of this Dr. J. P. Smith must be fully aware, and therefore I am confirmed in my former opinion, that it is not against the Genevese but the English Unitarians, that the attack is directed. There appears to be a systematic plan of warfare arranged by Dr. S. and some of his friends, to vilify the moral character of Unitarians, by the boldest and most unfounded calumnies. In the Eclectic Review of this month, June, art. Fuller's Works, those who embrace Unitarianism are described as exhibiting in their conduct proofs of a lamentable declension in piety and morality: "The Unitarian doctrines are most readily taken up by the defiled and unbelievers, to whom nothing is pure; even their mind and consciences are defiled"!

Allow me to tell this writer and Dr. J. P. Smith, (if they be not the same,) that the person who abandons the cruel doctrines of Calvin and adopts more just opinions of the Divine Government, will part with the gloom and despondency which characterize many of the sect he has left; he will part with all pharisaical heaven-ward grimace; he will banish from his style in speaking and writing the *O's!* and the *Yea's!* which pass with the ignorant for unction;* he will assume a more cheerful aspect and a more natural and manly character; but I deny that from these indications any human being has a right to say, that such a man is less religious than formerly. The spirit of true religion, if I have read aright the discourses of Christ, consists not in modes of faith or outward observances and austerities, but in preserving an habitual sense of our dependence on Divine Power, and an habitual desire to confirm our conduct to the Divine Will, and the first practical lesson which true religion teaches, is to "love our neighbours as ourselves;" and he who is under the influence of this religion will not endeavour to rob his neighbours of their fair character, by publishing and republishing unfounded calumnies against them, which he is utterly unable to prove.

Dr. Smith has intimated that the morality of the Genevese is not Christian morality, but this also I defy him to prove. It is true that my friend, a member of the Church of England who had resided several years in

* See a specimen of this [illegible] by Dr. Smith [illegible] the Monthly

[illegible] that *it was* UNDER THE MOST MORAL [illegible], added, "I do not [illegible] so much to their religion, [illegible] domestic education, and [illegible] of every one being [illegible] his fellow-citizens;" but I [illegible] gentleman and to Dr. [illegible] has quoted him the right [illegible] the *motives* of the members [illegible] church, if their conduct [illegible]. "By their works ye shall [illegible]," said Christ, and this is [illegible] test that a Christian can [illegible] it well remembered, how- [illegible] the question at issue with [illegible] is, not whether the morality [illegible] Geneva is Christian morality, [illegible] they are or are not, when [illegible] with other nations or Cal- [illegible] societies, "grossly immoral [illegible] flagitious," and it is these [illegible] that I have repeatedly called [illegible] Smith to prove. With re- [illegible] another assertion he has [illegible] that there is no proportion- [illegible] of true Christians in Ge- [illegible] I do not, like Dr. Smith, [illegible] the right of searching the [illegible] others, I can only say that, [illegible] from their works, I believe [illegible] be a much greater number of [illegible] Christians in the present Gene- [illegible] Church, than there were in the [illegible] ge of its orthodoxy, when, ac- [illegible] to Burnet and other writers, [illegible] pretensions, hypocrisy, insin- [illegible] cheating and secret lewdness, [illegible] associated together.

I take my final leave of Dr. [illegible] allow me further to notice his [illegible] to M. Chenevière. Dr. S. [illegible] and coolly declares, "I have [illegible] no injury, *I have offered* [illegible] *sult*, unless it be an insult to [illegible] *idence* of the numerous and [illegible] partures from truth, which [illegible] throughout his Summary." I [illegible] Dr. S. has brought evidence [illegible] and even had M. Chenevière [illegible] eatly mistaken in many in- [illegible] was no allowance to be made [illegible] different views under which [illegible] differently educated may see [illegible] thing?

[illegible] *offered M. Chenevière no* [illegible] Dr. Smith. What! is it [illegible] to tell a respectable minister [illegible], that he is guilty "of [illegible] and falsehood," that "his heart is hardened beyond even a very high degree of moral callousness," that "falsehood is its food, and the most outrageous calumnies a congenial delight"? Is it no insult to publish and republish such calumnies against him? Is calling a Christian minister a liar, a thief, a callous-hearted devourer of falsehood and calumny, no insult? Yet Dr. J. P. Smith flatly denies, in the face of his own words, that he has offered M. Chenevière any insult; he calls this gross abuse only "bringing evidence against him;" it is, indeed, such kind of evidence, as the Reverend writer and his party are too much in the habit of bringing against Unitarians. This gross abuse Dr. S. may call "*evidence*," and I admit that it is evidence, and fearful evidence too, of the temper and spirit of the writer who deals it forth.

"*I have offered him no insult.*" I wonder that the Reverend writer did not blush to his very fingers' ends when he had written this sentence, and immediately dash his pen through it. Let me ask Dr. Smith, whether he would think it no insult to be accused "of deliberate fraud and falsehood, of moral callous heartedness, and with feeding greedily on outrageous calumnies and falsehood"? What would he say of the veracity of that man, who, after having loaded him with such gross abuse, should coolly say, "I have offered Dr. J. P. Smith no insult"? But I leave Dr. Smith to reconcile his flat denial of having offered any insult to M. Chenevière, with his own conscience and the public. Those persons who have not visited Geneva, may hence learn to appreciate the value of his evidence, when it is directed against persons of a different faith from his own. The spirit and temper of Dr. J. P. Smith may recal to some of your readers the memory of Archdeacon John Philpot, who was himself imprisoned for heresy in the reign of Queen Mary; but even in prison he evinced as much persecuting zeal as the Catholic party; the axe and the faggot were not in his power to use, he therefore was compelled to confine his attacks to words and personal insult.

When Archdeacon John Philpot published his defence for spitting on an Arian, he did not pretend that he

had offered him no insult, but said he was commanded by Christian charity to do it.

" Cannot you, Christian bretherne and sisterne, bear with me, who, for the just zeal of the glory of my God and Christ, being blasphemed by an arrogant, ignorant, obstinately-blinded Arian—if I did spit on him? If my fact seem to them that judge not all things according to the spirit of God, uncharitable, yet let them know that GOD, WHO IS CHARITY, ALLOWETH THE SAME. Speak ye that have tongues to praise and confess God against these Arians; suffer them not to pass unpointed at, refrayne not to spit at such inordinate swyne, as are not ashamed to tred under their feet the precious Godhed of our Saviour Jesus Christ." *Philpot's Apology.*

The conduct of Archdeacon John Philpot and Dr. John Pye Smith may be fairly compared together, in their treatment of those they are pleased to esteem heretics: we are obliged, however, to grant, (considering the different manners of the times,) that the outrage of the Archdeacon was less gross than that of Dr. Smith, for it did not affect the moral character of his opponent. The Apology of the Archdeacon was also more manly, for he did not deny that he had insulted his antagonist after he had spit upon him.

Dr. Smith has, in a subsequent letter, expressed his contrition for the language he has used; (see his letter, dated Dec. 16;) but the manner in which he has done so, is more remarkable for its ingenuity than its sincerity, for in the course of the few lines in which he expresses his sorrow, he has contrived to repeat his offence twice: " My language appears to me not too strong for the JUSTICE of the case I expressed those feelings which extreme misrepresentation could scarcely fail to excite, but I wish I had repressed them, *not because I consider them not merited*, but because they are harsh and irritating, and I fear they violate the precept to instruct with meekness those who oppose themselves to the truth."

The Doctor here seems to feel little regard for the character of M. Chenevière, but is greatly concerned lest his own character for Christian meekness should suffer. He reminds the French Republicans sa Malmsbury, when he was ris to negotiate—" he was in the wily arts of diploma could laugh with one side and cry with the other at time." Thus Dr. Smith M. Chenevière on one side ance of meekness and c while with the other he is to give a deadly stab to his From such Christian meekr and from such Christian that of Archdeacon Philpot vently do I pray, Good Lo us!

ROBERT BAKI

June 1

P. S. Since I sent th June 4th to the Monthl tory, I have been inform Rev. George Rooke, Vicar Hastings, Northamptonshi Chaplain to the English Geneva, that he has rec shewn my first letter in th Repository containing the tion between himself and of Geneva, in which the la man declared, that " he certain of his own salvati believed every true Chris to have this assurance." says that I have given a v account of the conversatio the dialogue is a close tra what was said by both par French language. I think to state this, as Dr. S. has express some doubts resp correctness of my report o versation. Allow me to ad Rooke resided the greate seven years in Geneva, and of the state of society in From his situation as ch was intimately acquainted most all the respectable En lies residing in Geneva, an had also an opportunity o their sentiments of the Ge ple. He was on friendly t with M. Malan and the pas Genevese Church. No I has had such ample mean taining correctly the prese morals in Geneva, and it m factory to many of your

at this gentleman is decidedly
on that the charges of immo-
rofaneness, and open flagi-
, which have been brought
he Genevese, are illiberal and
nd in direct opposition to the
Let me then advise those who
these charges, to remember
the commandment, "Thou
t bear false witness against
bour."

ROBERT BAKEWELL.

May 21, 1825.

R readers are indebted to you
the very ingenious and enter-
aper on the Mosaic Mission,
—204,) translated from the
of Schiller. In the character
, you are not supposed to be
ble for the opinions of your
ndents, nor have you thought
ary to caution your readers
he belief that the sentiments
ve been offered to our minds,
e signature of J. P. S., were
hich you hold; why, then,
ou fear lest we believe you
nough to think, as the learned
thinks on the Divine Legation
s, and under that painful ap-
on assure us that you "give
r as a literary curiosity, not
ledging yourself to its doc-
I will not say what some of
spicious readers may remark
is gratuitous notice. How-
am delighted to think that,
e fearful pretext of your en-
g such heretical notions, you
withhold from us this excellent
ogether.

here were the evil although a
n indulged thoughts running
in some measure with those
ler? Are we obliged to take
he orthodox opinions of the
tament, while we hold our-
liberty to reject those of the
It is well known what the
telligent part of the Jewish
ave long thought of Moses.
not say he was an impostor.
gard him as a great man, and
ing yet met with one more
n he, they follow the religion
he gave birth, and prefer it to
s; and, all things considered,
ect their motive and admire
tegrity. They will not give up the pure worship of one God, to follow either Pagan or Christian idolatry.

I hope, Sir, you have more of the intelligent writer's remarks to give us on the same history; I hope you will proceed with them, and let us know by what means this admirable general led his army dry-shod over the red sea. We shall, perhaps, learn that, when he paid his visit to the Arabian shepherd, whose daughter he married, he first became acquainted with the tides of the ocean, and approaching the arm of that sea at a favourable moment, took advantage of the outset of the water and drew the Egyptian Monarch after him, just when the tide was returning in its strength. An event, Sir, for which even Britons are not always prepared; for we are informed that King John, in the contest with his Barons, conveying his artillery and baggage and treasures from Lynn into Cambridgeshire, was so inexperienced in the tides of his own coast that he lost them all in the Wash between that county and Lincolnshire, and narrowly escaped with his life, in consequence of the unlooked-for return of the waters upon him. Of the character and power of tides the Egyptian King must have been ignorant.

From this same interesting quarter we may, perhaps, learn, that the thunders and lightnings of Mount Sinai, might well frighten the Hebrews, who had passed their days in a land where rain and storms were unknown, although they could not move the soul of their general, enlightened as it had been, both by the learning of the college of Heliopolis and an intercourse with that country of many years' residence. Above all, I look with some anxiety to the same quarter for information on the great question of the language which was employed by the Hebrew Legislator, and in what kind of marks the ten commandments were written, whether in hieroglyphics or in alphabetical characters. The barbarous people just escaped from an abject slavery were probably acquainted with no written language; that which their leader made use of would be what he had learned of the priests of Egypt. Was the song of Moses, so faithfully reported, committed to writing or rehearsed by the Hebrew bards,

and handed down from one to another of the inspired family? The origin of written language is one of the most curious investigations that can occupy an intelligent mind; much of the history of man is connected with it; it embraces many considerations. This is a subject hitherto involved in obscurity.

There are a few other curious particulars in the history of the Jews, which it would highly gratify us to have explained. The grand mystery of the pillar of smoke and of fire, which was their guide by day and by night, is indeed revealed to us in the wars of Alexander, who employed the same tokens to conduct his immense army when on its march to overturn the shattered kingdom of Assyria. But we cannot from the same source discover in what manner the walls of Jericho were thrown down: which curious fact might, perhaps, be explained, did we know in what manner those walls were built. We are acquainted with no ancient mode of fortification, but that of broad mounds of earth supported on the outside by a wall of stone or brick. But, after all, the expression of "*the* walls falling down at the sound of the rams' horns," may be a figure of speech to signify the ease with which the Hebrews made themselves masters of that city. Much must be attributed to the style in which a writer of ancient history delivers his information; we require a clue to his language to remove difficulties, which without it are insuperable.

A Roman author informs us, Apud Herodotum, patrem historiæ, sunt innumerabiles fabulæ: many of which might no longer be fables if we could make a proper allowance for the manner of expression to which he has attached himself. *Thus saith the Lord*, of Moses, is a mere fable when it is applied to the shape of the ark, and the trimming of the tabernacle-curtains; but it is not so, when we regard it as an idiom of office, a form of speech chosen to head the new law—somewhat like, *And be it enacted, &c.* Go on, Sir, to enlighten our minds upon these knotty points.

Your candour and impartiality are in every one's mouth, nor need you fear the censure of even the most or-

thodox, after having in so lo
cession of pages given us h
line and precept upon precept
vince us that the Church of G
still Calvinistic.

Chiches

Sir, *June 7,*

At the last meeting of th
rian Fund, Unitarianism
a new character, and exhibite
posing spectacle. According
of the most eloquent among
no longer to creep about our
fearful of being stifled by th
of slander, or by being fright
not to death, at least into
by the frowns of bigotry; but
go forth, to the dismay of
Calcutta, and to work wonde
British Indian dominions.
can rejoice at these prospec
than I do, though, I acknow
have some doubt, whether th
as yet come for the experiment
who know me, will give me c
having been, with the humbl
God has given me, a decided
less champion of this cause f
and hence I feel the doubt I
pressed to be quite compatil
the most ardent wishes, tha
sanguine expectations of th
hope for much good from Mr.
exertions, may be realized. H
in answer to the American
does him honour; it shews his
and integrity; for I think it
manifest that he cannot hav
charged the picture, by a too
able representation of the c
the converts to our faith ap
be persons of but little in
Not that they are a whit th
in point of moral respectabi
this account, but this circu
makes the prosecution of ou
there the more hazardous;
quite understand what secu
have, that our Missionaries
be sent out of the country
unceremoniously as have be
Buckingham and others. I a
Sir, that Unitarianism is to h
the instrument of slily introdu
litical subjects, but I know tha
tianity is, when displayed in
eminently favourable to *free*
think I remember Mr. Cooper

...se, that from this very cir-
...he conceived it could not
...ster West-Indian colonies,
...resent political regulations
...d I have, upon the same
...ome doubt whether it can
...any extent in India; for
...ere is not African slavery,
...castes, and the shrewd au-
...he "Spirit of Despotism"
...to the atmosphere of India,
...he proud, despotic principle
...with among us. Is, then,
...ry of Nabobs more fit for
...action of pure Christianity,
...of the Planter? I ask this
...r information, which may
...to others, perhaps, as well
...and which my worthy friend
...ary for *Unitarian* foreign
...ll, perhaps, readily afford
...he medium of your pages.
...elp saying, that I think it
...premature to attempt great
...India, while many spots
...re require assistance. Much
...een done at Portsmouth by
...ern Unitarian Fund, and
...have extended its labours
...tward, or as far as Arundel
...I think more good would
...done. It has not been in
...of the ministers connected
...do more than they have, on
...their official and stated
...though I have mentioned
...Unitarian Fund, at the
...several persons hereabouts,
...ies of the kind we wanted
...forded. I mention this, not
...er of blame, but only as a
...me, that more missionary
...ions have as yet been made
...made in our own country
...There are also through-
...untry many small congrega-
...whom pecuniary grants to
...em to support a minister
...fortably and more respecta-
...hey now do, would be highly
...With these impressions
...I am not quite certain
...ght to give the "children's
...r others. Sincerely do I
...ieve, that in consequence
...ility not yet shewn by the
...ty, (for I consider its
...ers to have had much
...charity, and to have
...ers than doers,) our
...and our foreign Se-

cretary will have their hands fully employed, and the most gratifying success will attend their labours.

From one of them I should be glad to know, whether "*Representatives of Congregations*" (according to the rule of the Association, 22) may attend the meeting of the *General Committee* on the *Tuesday?* It would seem by the wording of the rule that they are excluded. But will they not be able to give the General Committee much useful knowledge? Quite as much as the "*Deputies of District Associations.*" Besides, in many instances, there are no such associations. The same may be asked of Honorary Members, that is, the ministers of congregations giving three pounds annually to the Association. According to this rule, they are to attend on the *Wednesday:* I do not know whether this or the Thursday is intended as the great day of business, of worship, and of conviviality, because if so, unless some arrangement different from what has hitherto obtained, be formed, there will be little time for receiving such reports. The rule 22 mentions also that sermons *may* be preached before the Association on the evening of Wednesday, and the morning on Thursday. Does this *may* leave this arrangement optional with the Committee, or is the preaching of the sermons a decided matter?

I trouble you with these remarks, Sir, for my own information, because I see my friend Mr. Fox has, in his letter, hinted that he has had intimations of annual assistance from different places, among which is reckoned Chichester. I was not aware of this; not that I mean it to be considered as my wish, that the members of my flock are not to do good, or to make good promises without the previous consent of their shepherd, but I shall be happy by understanding better than I do at present what we are really going about, to assist the cause by communicating such information to others.

JOHN FULLAGAR.

SIR,

THE "Unitarian Fund," by the resolutions passed at the late Anniversary Meeting, will in future bear a new name, viz. that of THE

British and Foreign Unitarian Association: and, under this new and more comprehensive character may, we hope, be capable of more extensive usefulness. As the name *Unitarian Fund*, though dear to many, will be soon nearly lost to the public, the period has arrived, when a short account of its Rise and Progress may appear interesting to many, if not to all your readers. I am speaking of an institution that has existed nearly twenty years, which has received the countenance and support of many of the wisest and best men amongst us; an institution which, by its operation, has changed our character and circumstances as a religious denomination, and, by having succeeded far beyond all previous calculation, has proved eminently useful. The origin and progress of such an institution, whether viewed in its moral or its religious effects, can never be regarded by the lover of truth and of free inquiry with indifference. Bound up as we frankly confess our most interesting associations are with its history, it is not merely with a view to self-gratification, that this detail is here given, but also in the hope, that, by giving it a wider circulation, good men in different parts of the world and in future times, may, from the example here presented, be induced to unite and to exert themselves for the promotion of truth and goodness—to do something towards promoting the happiness of man, and the honour of Almighty God.

Though intending to confine myself simply to an historical sketch, yet I find it impossible to do so without speaking of myself, and of others who were the principal fellow-actors, in a way which modesty and personal consideration would not choose. But, as I wish to place the facts on record for the good of future, rather than of the present times, I cannot in justice omit to mention those whose zealous exertions mainly contributed to establish the Unitarian Fund. Acting as I believe I do from a higher motive than that of gratifying the personal vanity of any one, I dismiss all further apology and proceed to state that, for more than thirty years, I have been an Unitarian, and for many of the more early years of that period was zealous beyond many others of mine equals. But being placed in very humble circumstances having no advantages from education and but little knowledge, I was enabled to turn my zeal to little account. What I could not do myself, I regretted, and sorely regretted, to see unperformed by others who had all the means and requisite qualifications. At the time of which I am now speaking, 1794 or 1795, with the exception of "The Unitarian Book Society," there were no societies amongst Unitarians for the furtherance of their religious objects. Indeed, it must be confessed, that so unconnected, if not unconcerned, did they appear, that they seemed in a measure to justify their opponents, in the opprobrium with which they were constantly loading them for their want of zeal, having no regard for their own principles, &c. &c. They had no point of union, no united exertions for a common object. This state of things was seen and lamented by many worthy individuals, and often expressed publicly and privately; still nothing was done. Something was wanting, but no one seemed to know what it was. There was the disposition to be doing, as subsequent events proved, when there should be a properly defined object. I make these observations to exculpate the body from the often-repeated charge of absolute indifference.

It required no effort of genius to point out a remedy. A reflecting mind could readily perceive that the united efforts so successfully employed by other religious bodies, could not fail of being equally useful to us. The chief merit, I conceive, lay not so much in any great discovery of a remedy, as in pointing out the means of its efficient application: this will be more evident in the sequel. Many of our old Presbyterian congregations had gradually given up the Assembly's Catechism as their creed, and had silently become *Arian*, or, in a more restricted sense, *Unitarian*. With this being indifferent to the importance of divine revelation, they trusted them by a practical and negative style of preaching, and by occasionally publishing sermons and tracts, calling in question, or giving a new view of established doctrines; by commentaries and essays, in periodical publications abounding with biblical research,

criticism, and all tending to elicit truth, they should excite inquiry and undermine reputed Orthodoxy. To the silent but sure operation of these means they trusted for a gradual change in the public religious belief, if they avowed their fears that bolder measures and greater exertions would only excite prejudice and angry hostility, and thus prevent the good that was in progress. These fears pervaded not only our Presbyterian churches, but all the persons with whom I conversed at the time. However wise and prudent all this might be, it was far from satisfying my zealous feelings and the ardent temperament of my mind. I considered it little less than a direliction of duty, and a giving up of the vantage ground to the enemy; I was for acting offensively, instead of remaining for ever on the defensive. "Why," said I, "all this caution and worldly prudence? What great good, or beneficial change, was ever effected or brought about by this passiveness and gentle waiting? What has truth to fear? The mind of man is naturally friendly to it; truth requires only fair play—only to be heard and seen to be loved, and to be deemed worthy of all acceptation. We may not expect at this day that miracles will be wrought even in the cause of truth itself. It must be diffused by common, rational means. You must oppose error, and oppose labour to labour, and energy to energy, and when you do this you must prevail. When you see your opponents so redundant in zeal and labours to establish the notions of 'a faith without reason and a God without mercy,' except to a favoured few, and yet that they are eminently successful; what might you not hope for, by proving that *true religion and reason* are in exact agreement, and come from the same fountain of light; by exhibiting the amiable perfections and boundless goodness of the great Father of all, and the universal, unpurchased love and mercy proclaimed in 'the glorious gospel of the BLESSED GOD'! Popular preaching seems to be the method by which divine truth can be most effectually promoted and implanted in the mind of man. Books may communicate knowledge and principles, but not to the same practical extent. For, many persons who have derived much light from books, and entertain opinions not generally received, may reside in the same place, especially if it be large, for many years together without being acquainted with each other's views, though they may all the time be sighing for the society of those like-minded with themselves, and for the open and practical avowal of their principles. But *preaching* not only communicates important truths, but also erects a standard round which such persons may rally and where they may become known to each other, concentrate their strength, and act upon their principles, to their own improvement, and for the promotion of their common cause. In a word, *popular preaching* was the apostolic plan. It pleased God, by means of preaching, to save them that believed, and to establish the gospel dispensation in the world. It can adapt itself to all capacities and circumstances; it can answer questions, solve doubts, and remove difficulties which may arise in the mind, far better than books. The Methodists and others have discovered the great utility of the practice, and by their persevering and laudable application of it, have acquired the greatest strength and influence. They might have deluged the world with books, but would never by that method have gained the immense number of followers they have attracted by popular preaching."

This was my train of thinking, and manner of arguing, at that distant period, and which I repeatedly urged upon my estimable friend the *Rev. C. Wellbeloved*, whose kindness and indulgent attention to me then, I can never forget, nor his readiness upon all occasions to assist me with books, &c. But he thought that we were not yet ripe for such a great undertaking. My very excellent friends *Mr. and Mrs. Cappe*, with whom I had frequent conversation upon the subject, trusted, that truth was silently making its way, and contended that we were not ready for such open and decided hostility to established doctrines. Nothing daunted, however, I continued to urge my plea, until *Mrs. Cappe* requested me to commit my plan to paper. This I agreed to do, and, when finished, I carried it to her. Having perused

ceive such occasional supplies of instruction as their own means, or the disposition of their respective church-courts, can afford to them: some seats have no clergyman.

These six hundred and twenty Dissenting clergymen enjoy incomes from their respective congregations, on an average, I believe, of about 130*l.* or 135*l.* a-year, including in this the estimated yearly value of a house and garden usually provided by the congregation, which may be worth 15*l.* or 20*l.* yearly, making the actually paid money-stipend about 110*l.* or 115*l.* a-year. But in towns containing above 10,000 inhabitants, the incomes are much larger—in some instances amounting to three or four hundred a-year. Some congregations of the Scottish Episcopal Communion receive much support from a number of the oldest and most wealthy families in this country, as well as from rich English families, who are now emigrating into Scotland in considerable numbers every year; and the income of a part of their clergy, derived from voluntary contributions, is more than double that of the average sum received by the clergy of the Established Church from a compulsory assessment. Notwithstanding these instances, however, I do not think I err much in fixing the average income of the 620 Dissenting ministers of Scotland at 130*l.* a-year each. This will give a little more than 80,000*l.* a-year, voluntarily paid by the people of Scotland for religious instruction, in addition to the 250,000*l.* which they are forced by law to pay to the Established Church; a sacrifice scarcely any part of which would they have been called upon by their consciences to make, had it not been for the disgraceful re-enactment of the law establishing the right of patronage, in 1712.

The Dissenters in Scotland seem to be extremely inattentive to the statistics of their various churches. A good lesson in this respect might be derived by them from their brethren, the Methodists, in England. At the Annual Conferences of these Methodists, the clergymen from every congregation in their connexion, carry or send up the exact number belonging to each congregation, the numbers that have died, or have joined in their communion, and various other details of extreme importance, if properly considered, to the prosperity of their association. By tables of the kind, which may be easily drawn up from such returns, the state of a whole church, or of any particular portion of it may be seen at a glance. One great end would be served by demanding such an annual return from every clergyman in the communion of the Scottish Dissenters—they would all be stimulated to the utmost to do their duty faithfully and zealously, not only as in the sight of their God, but in the sight of every member of their own church and in the sight of the world. Such statistical details, and full reports of all the proceedings of their church-courts, should be regularly printed and distributed among their own flocks, and in the world at large. This conduct is what the state of modern opinion now demands. But in the absence of such tables, which I trust the Dissenters need not be ashamed to produce, I shall state what, as their numbers, with as close an approximation to truth as my present data and inductions will permit. I have found that the whole congregations amount to 720. It has been seen that above one hundred of these are without pastors, because they can not fully support them. Now I conceive that none of these hundred congregations can contain above two or three hundred individuals, and indeed that, if I am right in my statement that 130*l.* is the average income of a Dissenting clergyman, I am of opinion that it may fairly be deduced from this fact, that the average number in each of the 720 congregations is 500 souls, or 100 families of five persons each. The persons who compose the great majority of Dissenting congregations belong to the lower grades of life; and when I say that each of the five hundred individuals, young and old, who compose a congregation, can only afford to pay about 5*s.* a-year for the support of a clergyman, besides 2*s.* a-year for the support of the poor, by a weekly contribution of a halfpenny at the door of the church, which I know to be the practice and the pride in these congregations of the poorest men among them, I shall come very near what I considered to be the average stipend

...ings. Five shillings a-year ... of 500 contributors yields ... for the support of the ... upon this understanding I ... say, that, on an average, ... 500 congregations with ... contains 500 persons, ... the whole Dissenting ... of Scotland, who have fixed ... must amount to 310,000, and ... addition of the 100 congre... which have no pastors, and ... probably be taken at an ... nearly 300 each, we shall ... about 340,000 persons be... Dissenting sects in Scotland. ... think that this is considerably ... truth; but it is impossible ... positive accuracy in such a ..., unless the respective class... members should undertake to ... sums of their people. Let ... to hope, that they will see ... ity of such a measure, both ... own satisfaction and that of ...

... body of Dissenters in the ... Established Church, al... presently set in opposition ... its greatest friend. The ... by into which persons, with ... steady income, are seen so ... so uniformly to fall, when ... by opposition, or contrast ... conduct, would have long ... its drowsy influences ... Established clergy, to a ... greater extent than it has done, ... been for the positive know... zeal of Dissenters, whom ... around them, with no such ... of a sure and permanent ... It gave me no small plea... this same sentiment come ... lips of two of the most sin... able friends and ministers of ... of Scotland, at a public ... last summer. They acknow... with that true liberality which ... characteristic of the Chris... heart is on the right side, ... hope under which the Church ... may lay to the Dissenters. ... hope," said Lord Balgray, on ... a few months ago, when ... occasion incidentally to speak ... Established clergy, "These ... may come before us and the ... High Court; but I, as well as ... others can give my testimony ... kindly beneficial effects of ... their pious and useful labours in the midst of their congregations."

The Dissenters are often taunted with the violent animosities which are sometimes produced in their congregations by a division of sentiment as to the choice of a pastor. For my own part, I confess I like occasionally to see a little wholesome squabbling, when it is not carried too far; at all events, I prefer being occasionally exposed to the chance, which in practice is but rare, of some pretty fierce discussion, whether I carried my point or not, to the dead calm, and slavish and irreligious lukewarmness, which is almost uniformly produced in a congregation when a patron, perhaps a reckless debauchee, or something no better, thrusts into their pulpit a person whom they never saw before, and who, coming upon them as from a polluted hand, may well be suspected, notwithstanding all certificates of due qualification, of participating in the debasing qualities of his patron.

Bolton,

SIR, *June* 11, 1825.

BEFORE I submit some additional remarks in defence of Ordination Services, I wish distinctly to avow my hostility to all those corruptions which, under the name of religious observances, have arrested the progress of truth, or linked it with degrading superstitions. As friendly to moral emancipation from all spiritual dominion, as either your correspondent Mr. Johns, (pp. 282—284,) or his auxiliary, R. A. M. (pp. 280—282); as jealous of all foreign interference, whether of ministers or laity, with the internal affairs of our religious communities; and as desirous to see the abandonment of all anti-christian practices, I feel myself called upon to reconcile these views with the continuance of the service which has originated this discussion.

It may be proper also to premise, that as I did not adopt, and do not approve, so I shall not feel myself bound to defend, those corrupt ceremonies which the pomp and superstition of rival churches have appended to this service. The Romish and English and Calvinistic clergy, in the performance of Ordination, assume an authority which appears to me as un-

warrantable as it is delusive. Such pretensions were altogether disclaimed by the gentlemen who assisted in the Bolton Service, and ought not in fairness to have been brought forward by Mr. Johns as its "ghostly" accompaniments. From a Dissenter, who has himself witnessed, perhaps felt the effects of bigoted misrepresentations, better things might have been expected than the pertinacious assumption, in the face of probability and of fact, that "priestly domination" was attempted—that his brethren joined in "a voluntary observance of superstition." Perhaps your correspondent at Manchester was only taking a prospective glance at the service; supposing, as the vulgar do of apparitions, that, although the demon of priestcraft were banished for the present, it might again reappear and take possession of its old haunts. These fears are set forth in the following manner: "Mr. Baker assures us that no encroachment is made upon liberty by the new system of Ordination which he advocates. We will give him credit that none is intended. But who will assure us that *in its progress* it will not unfurl the ensign of ghostly power and authority?" As well might an objection be raised against anything, however expedient and valuable, on the possibility that "*in its progress*" it might be abused and perverted. The intellectual character of the present age does not lean to the adoption of idle ceremonies, much less to the endurance of spiritual tyranny.

The main question we have now to consider is, not whether an inaugural service may be conducted in a rational manner—for this, I presume, is admitted on all hands—but whether the time and the occasion of a new connexion between a minister and a congregation, be not admirably calculated to impress upon them the nature of their mutual obligations. In this view, notwithstanding the "Remarks" of one of your correspondents, I am still of opinion that the same ends could not be so well attained in any other way. However superior the talents, however great the advantages of education, which may be enjoyed by candidates for the ministry, there will be few, I feel persuaded, like R. A. M., who will not see the expediency and benefit of being recommended to the favour of God by a public act o and of receiving from the fathers in the ministry les perience and wisdom. No can enter upon so arduou without requiring such frie and encouragement, at le being assisted by them. their habits and age, the had few opportunities of k world: and whilst the ung ties of some might lead circumstances of trouble, i with their office and cha studious habits of others m some of that time which devoted to the fulfilment o duties of a minister. It is t to dwell upon the various incident to inexperience, w be diminished, if not preve dicious directions properly while this reason alone *necessity* of such a service an objection against its fi currence, that no *general* ready on record respecting of the ministry, can be so a charge drawn up for ever occasion. This adaptation structions to the minister the presence of the people, expect from him their fulf of strangers who assemble the voluntary contract, fellow-labourers in the vin join in the solemn prayers cess and happiness, all conc upon his mind, in a way v not otherwise be so impr public and private duties teacher of religion.

Perhaps it may be argue directions might be commu a private letter: and so t Circumstances might ren course preferable; but ge will be most efficacious whe in a place of public worsh companied with public pr manner of delivering ther afford a proper opportun minding the congregation culiar duties, which could in any other way, withou upon the minister, who, reasons, is restrained by h from saying himself what perly enough be said by ot

The form of this servi time for its observance,

of discussion even among its
ates. For myself, I consider them
tters of trifling importance, which
both be adapted to the circum-
s and views of the parties.
to the form of this service, whe-
he questions are retained or re-
, or whether it is made to con-
nerely of an address delivered
ntly to the minister and his flock,
n an ordinary occasion without
s called the parade of an Ordi-
Service, it may be rendered
ble to those who are most con-
in it. It is at best a subject of
r consideration. I have retained
mmon form, because I consider
art as useful, though not essen-
The prayers implore the Divine
g upon the mutual endeavours
parties to fulfil the ends of their
tion. The questions afford the
er an opportunity of stating the
and dispositions with which he
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m for receiving the charge which
ates his duties, both public and
and encourages him to perform
with exemplary exactness. And
course to the people sets forth,
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to the time of an Ordination
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ed for fixing it immediately after
ttlement of a minister. The
ses would thus be best answered;
ere it possible to make the de-
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preclude every superstitious no-
hat some power was thus com-
ated essential to the administra-
f the two positive rites of Chris-
, I should at once prefer the
t opportunity, and propose to
l all objections to the name by
luting that of *inauguration*. Per-
ome of your readers can provide
h another term sufficiently de-
re without being open to the
ions of the old one. Such a
might silence opposition to a
which seems most offensive by
sociations of its name.

I quite concur with Mr. Johns in the scriptural meaning of the word *ordain*. Where it does not merely imply appointment to an office, it defines the act by which the appointment is made, as χειροτονησαντες, Acts xiv. 23, the stretching out of the hand as an assent to the election. The manner in which these appointments were made to offices in the Christian church, will, if candidly considered, considerably strengthen the propriety, if they do not enforce the adoption, of some such service as the present, at the entrance of a young man upon his public duties as a minister. I am aware that its disuse is recommended on the ground of there being no specific scriptural command for its continuance: but on a further examination of the passages to which I referred in my late communication, I must repeat my conviction, that there is eminent authority for such a practice in the New Testament.

Christ, as soon as he entered upon his public ministry, selected his apostles, and gave them general and particular directions for this guidance and behaviour. When he sent out the Seventy to preach, he accompanied his instructions, as in the former case, with the gift of supernatural powers. Of course, at this period, while the Christian converts were few, and all of them received some spiritual influences for the dissemination of the truth, there were no regular societies, and, consequently, no such connexion as now exists between Christian assemblies and their ministers. After the death of Christ, however, the organization of the church commenced; and, under Paul's ministrations, we can trace its progress, and find the elements of that executive constitution, which now characterizes, in different forms, and under different names, most of our churches. There were deacons, elders, bishops, ministers, all having their duties in the management of the secular and spiritual concerns of the early Christian communities. Now, it is in the manner in which these officers were appointed that the force of the scriptural argument consists: since, as far as we can judge from the apostolic records, it was generally, if not always, distinguished by a special act of devotion. When the seven deacons were elected, there was a solemn act

w^ch your soul has long travelled for. I have not yet seen *Mr. Smith's booke.* Oh y^t we of the ministry were more cloathed with humility! but alass I find it one thing to preach Christ, another to put him on: I must conclude my case hopeless, if my iniquities be not laid on Christ, and his righteousness (who is y^e Lord our righteousness) be not imputed to me. I do heartily condole with you in the apprehension the common adversary wil gain by these efforts, but I trust the faith of the martyrs and glorious Reformers wil not be abandoned to novelists. I thank you for your prayer-ful remembrance; truly I need it; my head, hands, heart are filled with the Lord's work. I bless the Lord for good success both in church and pupil work. Soli Deo in Christo sit Gloria. 46 hopeful young *ministers* are gone forth from my eye to do good service in the Lord's vineyard, and sundry of them spiritual fathers. I mention this with an humble freedom that our dear Lord may have his due. Mr. Hemingway is every way a choice young man, both for parts and piety; Elk. Bury is truly hopeful and capable. My wive's service, with my hearty duty and love to yourself, service to good Mrs. Hey, with thanks for your kindness last visait. When I can forecast my travelling affairs I should be glad to see you once more; what will the meeting in the general gathering be! I send you the inclosed subscribed. Dear S^r, let me be reckoned

Your unworthy, much-obliged Son in the Gospel and servant,

T. JOLLIE.

To
The Reverend and honoured Mr. Oliver Heywood at his house in Northaurum, near Halifax,
These.

(Ayscough, 4276.)

SIR,

THE letter of our friend Mr. Clarke, in the last No. of your Repository, (pp. 279, 280,) appears to me to call for the greatest degree of attention from those who worship no other God than the God and Father of our Lord Jesus Christ. It cannot be doubted, both from what most of us hear in the circle of our acquaintance, and from the decisive language held on this subject in the House of mons, that we labour under considerable degree of obloqu it cannot be denied that some writers have afforded just grou this obloquy. With the great which we all hold, that our are to be addressed only to th and Father of our Lord Jesus have mixed up notions of the on a variety of topics, such as and necessity, free-will, atone the existence of the Devil, the sophical ignorance of Moses an subjects, and by their dogmatic clusions on these heads, they contrived so to mix with the doctrine of Unitarianism thei peculiar notions, as to excite a sion to examine the great truth and even an imputation that, the mask of Unitarianism, we the important doctrines of C anity, and are in fact only Dei der another name.

I feel in common with Mr. this opprobrium on our faith, a more so as my name has been in connexion with certain op which I hold in the utmost abho It is of importance that the should clearly understand wha that separates us from the grea of professing Christians, what grounds of this separation, an our doctrines do not militate wi due veneration of our Lord a viour.

In a former letter I have giv sentiments on the term Unitari distinguished from Trinitaria which I gree most cordially wit Clarke, that the former name to be denied to him who acknow only one God, the God and Fa our Lord Jesus Christ, and wh other opinions he may hold I the right hand of fellowship to iny Unitarian brother in a co Lord and Saviour. On the sent entertained by the apostles o Saviour's character, I am incli agree in the main with him, think I can see a reason why modern Unitarians that apo faith is far from being clearly stood and heartily embraced.

Our Trinitarian brethren en an opinion, sanctioned by the uniform belief of many ages, th Saviour is God equal to the

In contending against them, Unitarians are often led to consider his character only, whilst he was with us on earth, and they are met by their adversaries with the glowing language of the apostles, who are speaking in their writing, of his present glorified state, in which the man, who was persecuted to death, even death on a cross, is exalted to that glory for which he endured shame, and willingly exposed himself to this disgrace. That Jesus in the first state of his existence was a man like ourselves, sin only excepted, I cannot for a moment hesitate to affirm; but in this state he was distinguished from all other human beings, by the peculiar appointment of the Almighty to the high office of Messiah, proclaimed by the voice from heaven, "Thou art my beloved Son in whom I am well pleased;" and two of his apostles were favoured with a glimpse of his future glory, when they saw him in the Mount, conversing with Moses and Elijah, and heard his superiority over those great characters maintained by a similar heavenly voice; "This is my beloved Son, hear ye him."

That Peter, after such a manifestation of the glory of his Master, could deny him, is a melancholy proof of the weakness of human nature; yet he nobly redeemed this fault, and shewed by his future life, his conviction that he was the servant of one who was enabled to make him partake of even a greater glory than that of which he had been an eye-witness. The descent of the Holy Spirit on the day of Pentecost, the vision of Paul, the miracles performed in the name Jesus by the apostles, all tended to confirm their faith in a glorified Master, and naturally led them to the use of that language respecting him, which is too much neglected by modern Unitarians. We cannot exalt the Saviour too highly: all our words fall short of the ideas entertained by a true Christian towards him. If we contemplate him on earth, performing the arduous duties of his mission without fear and without reproach, how much beneath him do other mortals appear, whose deeds are emblazoned in the pages of history! But now that he is exalted on high, that [illegible] was perfected by suffering is [illegible] to a glory which surpasses all human imagination, and that he has lived in this state for upwards of seventeen hundred years, what power of language can convey an adequate idea of such a character! Exalt him as we please, we shall fall far short of his perfections: yet are we related to him, though in a different manner from that derived from our common ancestor. Adam, the first man, was of the earth earthy, and through him we derive the appellation of sons of Adam: Christ is the second man, the heavenly Lord, who was sent to make us like himself, and through him we become sons of God. He is a brother, gone before us to prepare a place for us in heavenly mansions; he has pointed out the way to us by which we may become like him and partakers of his glory; and there is one quality in which, if he must always beyond measure surpass us, yet are we called on to imitate him, and in this consists the great excellence of the Christian character. The words of the Apostle Paul are the most appropriate I can use on this occasion: "There are three things, faith, hope, and love, but the greatest of these is love." The two former have their places in this life; but the latter, if it takes up its abode with us here, will remain with us through the ages of eternity.

Let not then the Unitarian be afraid of too highly exalting our Saviour: whilst he acknowledges the unrivalled supremacy of God the Father, he need not be afraid of expressing in too exalted terms, the reverence he entertains for his Lord and Saviour. We shall thus convince our Trinitarian brethren of the impropriety of those epithets with which they too often designate us; we shall lead them to understand the true grounds of our separation from them; and that, if our respect for the Majesty of heaven entitles us to the name of Unitarian, yet we glory no less in the name of Christian. We shall manifest to them that our faith is in perfect accordance with the words of the apostle, "To us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." In great seriousness of mind, and with a most ardent zeal for the promotion of Unitarian Christianity, I submit

these thoughts to the consideration of our Unitarian brethren, not doubting, that the more we manifest our zeal for our Saviour, the more easily shall we correct the misapprehensions of those of our brethren, who, in exalting him to be God, diminish in fact our relationship to him, and deprive him of the honour to which he is justly entitled.

W. FREND.

Birmingham,

June 6, 1825.

SIR,

I INCLOSE you a copy of a letter of Dr. Doddridge, which came to me among other papers of his candid and consistent biographer the Rev. Job Orton. It may be acceptable to your readers to see in what light the writer viewed the compliance with the test required by the unholy alliance of Church and State. A recent instance of a gentleman, not of the sect by law established, qualifying for a secular purpose, which has occasioned much notice in this neighbourhood, induces me to send it to you, and as it appears, by the accompanying remarks, to have been attended with good effect at the time, it may have a similar beneficial effect in inducing others to ponder well before they take a similar step.

TABELLIO.

Wareham, Dorset, Oct. 8, 1768.

DEAR SIR,

I am sorry to have so long delayed sending you a copy of the following letter of Dr. Doddridge's as desired by Mr. Fawcett, which was owing to its being among many other papers where I did not expect to find it, after I had spent much time in looking over others where I expected it. If you wished for this copy for the sake of the subject of it, I have also by me letters on the same occasion from Messrs. Barker and Pearson, which are at your service: but if you have any thoughts of publishing any of the Dr.'s letters, or choose it on any other account because it was his, you here have it with the omission of two or three lines which were too complaisant on what I had wrote. I thank you, dear Sir, for the important service you have done by publishing so much, lamenting that you should be laid aside from public service w by this or whatsoever other It would give me pleasure to that God was pleased to ble with more established health, from yourself or Mr. Fawcett, to please to present the cordial r of,

Dear Sir,

Your obedient, humble servi

S. REA

P. S. The following and otl ters mentioned above, kept Mr. and the best of our Dissenter qualifying.

Northampton, Nov. 5, 1

MY DEAR FRIEND AND BROTH

Two things have concurred vent my returning an earlier to your important letter; th that it was so important as to some maturity of deliberatio other, that a pain in my righ which confined me to my ch when I received it, made it th very difficult for me to write. Yet lest I should seem to shel indolence under the veil of m which is no uncommon case give you a few lines as to view of the matter, which I ha vassed the more carefully out gard to the excellent character worthy person, at whose des consulted me; and because ge Blake, from whom I have re letter on the occasion, tells question affects many places, Mr. Brown's determination way, will have a considerabl ence on many more.

I presume not absolutely t mine the question, which I more unwilling to do, when I how widely several most e men have been divided in their about it. Colonel Gardiner r scruple at all of taking th Those very great men, Mr. H Dr. Bates, I think very unha the Dissenting interest, strong Sir Thomas Abney to do it. Ekins threw up his commissio he earnestly desired from t Christian motives to keep when I pleaded, as I then did, submitting to it, he answe know too well what the w guilt is, to venture on any c

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nay have on countenancing,
rpetuating, this grievous test
which bears so hard on tender consciences, and beyond all controversy tends so much to the dishonour of religion. In proportion to the degree in which I could wish to be able to repeal it, I ought to be cautious how I encourage it. Nothing seems so likely a way to break it as a resolute resistance: had the Dissenters to a man refused to act under it, I believe the ministry would long since have seen it necessary, even for their own security, to have abolished it. If it be said, the number of places which would be affected one way or another is so small, as to be beneath the notice of a ministry; 'tis obvious to answer, that this overthrows the chief argument in favour of a compliance. Ministers of state can compute our comparative importance to them, better than we: and if they think us of less importance than we really are, and by despising us hurt themselves, as Sir Robert Walpole evidently did, they must thank themselves. Blessed be God, the throne is not like to fall with any set of ministers, and their successors may be wiser. Our friends must consider, 2, The reproach which may be brought on the Dissenters by a supposed interested compliance one way; as well as by an unreasonable stiffness, the other. People will say, that it either does or does not violate consciences to communicate with the Established Church: if it does, why do we ever do it? If it does not, why do we keep up a separation? And few will be intelligent or candid enough to enter into the distinction between doing it occasionally and constantly; or, knowing the meanness of the motives by which they themselves are governed, to believe ours to be so noble and so pure as we pretend. 3. The degree in which a compliance may embolden some Dissenters or others, to approach the sacred ordinance in question merely on secular views, and to act as if they thought that what is sacred in it were annihilated when it is thus used. When I have seen how readily perhaps a little place has brought some to that table at church, when, though in judgment they were Dissenters, no consideration could prevail upon them to enter into church communion amongst us; I own I am inclined to lay no small stress on this,

when I compare it with the caution of not being partakers with others in their sins. Our friends will further consider, 4, The invitation it may give to members of considerable families among us to go oftener to church, that they may obviate the objection which seems so natually to lie against their going thither only for a qualification. By this means much of the spirituality of their test may be lost, acquaintances and intimacies with church families be formed, and so our young branches cut off from us, and engrafted on the other stock. This has often been the case already; and it leads me to think the Dissenting interest would be much weakened by the more general prevalency of those compliances which are chiefly pleaded for as a means of strengthening it. I only add, 5thly, That it is certainly of importance for the gentlemen immediately in question to consider the manner in which their communicating with the Established Church, will be taken by other members of those Dissenting societies to whom they stand related. If they will be grieved and offended, charity may in that view require a forbearance: only great good indeed is to be opposed to it, and the offence when taken, may occasion mutual disgusts and alienations, which may probably enough end in the intire separation of the next generation, and be urged as the effects of an unreasonable stiffness, which may seem to them one of the greatest of all faults. These, my good friend, are the chief, and so far as I can judge most useful thoughts which have occurred to me on the head. You will please to communicate them with my most respectful service to that truly honourable and excellent person, for so I must esteem him, at whose request you wrote, and assure him that I earnestly pray that God may direct his counsels, and that if it will be most for the Divine glory and the public good, that he should qualify himself for an office, in which I question not but he would act very worthily, nothing that I have writ may prevent it. But as I am yet more afraid of doing or encouraging what may be wrong, than of omitting what may possibly be right, but seems at best suspicious, I hope he will excuse the caution with which I have ex myself. I have hardly left room for our united salutati yourself and good Mrs. Reader children and Mr. Blake, but n wishes are formed for you all. your life and usefulness be lon tinued, and may you see your and the church under your car perous to your wish.

I am, Rev. and dear Sir,
Your affectionate brother, an ful humble servant,
P. DODDRII

GLEANINGS; OR, SELECTION REFLECTIONS MADE IN A (OF GENERAL READING.

No. CCCCXV.

A Mad Prophet.

The eccentricity of the humi is in no case more remarkable the history of such as have themselves prophets. *Hier Cardanus*, an Italian physician 16th century, was one of thes lar characters. He was sent Scotland, in the year 1522, Hamilton, Archbishop of St. A of an asthma, which cure he e some say that he left with th bishop a prediction of his (t late's) disastrous fate. On hi home, he visited London, w calculated King Edward VIth vity. He also drew a characte prince. So addicted was he t logy that he published a sch Jesus Christ's nativity, and m to prove that all those thing happened to him necessarily pass from the position of th this was an occasion of great He pretended to four extra gifts of nature: 1. That he c into an ecstacy whenever he 2. That he could see what pleased. 3. That he foresaw sleep what was to befal him. That he could foretell it like certain marks which appeare nails. Notwithstanding his he had a pension from the Pc died at Rome, about 1576. I that having foretold the day o cease, he starved himself to prediction. Few people, says the like case, stand up with courage for the honour of th

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

rt. I.—*An Inquiry into the Sense in which our Saviour Jesus Christ is declared by St. Paul to be the Son of God, in Two Sermons, &c.* By John Hume Spry, D. D., &c.

(Concluded from p. 298.)

DR. SPRY has selected an excellent motto for his pamphlet: Dogma enim de Deo Patre, Filio, Spiritu Sancto, quod nostra supit religio, res mihi est tam sancta, extra divinam revelationem hic il sapere velim vel audeam, et vetiam meticulose scribam;"* and heartily wish that he had adhered he letter and the spirit of this wise ermination. Undoubtedly, what ristian preachers declare concern- "the Father, the Son, and the ly Ghost," should be nothing fur- r than the Bible sets forth: nor uld the comments of uninspired n, or the authority of "the uni- al church," be regarded, except these agree with the tenor and ements of the Scriptures.

'An Inquiry into the Sense in ch our Saviour Jesus Christ is de- ed by St. Paul to be the Son of d," might seem to be most legiti- tely, and fairly, and auspiciously ued by a mutual comparison of those passages in the discourses l letters of our Apostle, where he aks of the Founder of the gospel, ler this appellation. Such, how- r, is not the nature or the course Dr. Spry's argument. Indeed, not- listanding he tells us, (p. 38,) that has appealed to "several" remark- e passages in the Epistles of the strious citizen of Tarsus, the in- tigation is, after all, *confined*, thus , to three texts of three separate stles: and the inconclusiveness of select preacher's reasoning upon m, has already been demonstrated, l, before we have closed this Re- w, will yet more fully be demon- ated.

We shall soon perceive, whether he ets with greater success in his re- ining and extended inquiry.

The text which he next discusses, is Rom. ix. 5 ["whose are the fathers," &c.]. In Dr. Spry's opinion, Paul here "declares Christ to exist in more natures than one, and invests him with attributes and titles which can belong to God only" (pp. 40, 41). However, that the phrase, "according to the flesh," will not bear the stress and the interpretation put upon it by the select preacher, other passages sufficiently evince. It is not a little remarkable, that in the third verse of this very chapter the Apostle speaks of his kinsmen "according to the flesh" [κατα σαρκα]. Did the Israelites exist then in more natures than one? Were Dr. Spry consistent with himself, he would argue that they did. In like manner, were he just to his own principle of exposition, he would infer that because Ishmael is stated (Gal. iv. 23) to have been born *after the flesh*, [κατα σαρκα,] Ishmael was the possessor of two natures. Of these and of similar texts the connexion well illustrates the meaning. In Rom. ix. 5, as in i. 3—5, the Messiah's office has been distinguished, in plain and significant terms, from his natural descent: being the Christ, he was the Son of God; yet his entire, unmixed humanity [το κατα σαρκα*] is no less strongly affirmed. Nor is it a correct assertion, that Paul now invests Christ "with the exclusive attributes and titles of the Deity." We alter not, we transpose not, a single word in the original: we indulge in no conjecture; still, we humbly maintain, that Dr. Spry may be fallible in his punctuation, if not in his comments, and that the received translation of the passage is erroneous.

It perfectly suited the habits of Paul's mind and language to praise God, supreme over all, for the privileges of the gospel.† That the form here used by him, with this view, is not inadmissible, whoever turns to

" Vitringa, Observat. Sacra. Lib. v. . ii."

* Εξ ων [των πατερων] ὁ Χριστος, το κατα σαρκα. The *office* he derived, and could derive, only from God: that it should be conferred on a human being, was essential; and, thus far, Christ was "from the fathers," of the race of man, of the seed of Abraham.

† 2 Cor. i. 3, xi. 31; Ephes. i. 3.

Psalm lxviii. 19, in the LXX., will acknowledge. Nor was the Apostle constrained to make, on all occasions, exactly the same position of his words.* Erasmus placed a comma after σαρκα; and we are not ashamed of the authority of "that great, injured name."

On Coloss. i. 15, &c., Dr. Spry offers some criticisms that will hardly bear a rigid scrutiny. The idea of an identity of rank and nature, is absolutely excluded by the distinction which Paul draws between the invisible God and the image of the invisible God; while the whole context of the passage shews that it is not the material creation of which the Apostle speaks. "Things that are in heaven and that are in earth," mean, in the phraseology of the writer of this Epistle, Jews and Gentiles. We state the fact deliberately, and under the sanction of an author whose learning, judgment and impartiality will not be lightly questioned.†

But, adds Dr. Spry, "St. Paul, in many passages of his Epistles, declares that divine worship is due to Christ; and represents him as proclaimed in heaven and earth as an object of devotion." The select preacher, most unfortunately for himself, instances in Philip. ii. 9—11. To that very passage we appeal, as one of those which teach the contrary doctrine. Had we not long been sensible of the correctness and force of the maxim, *Nil admirari!* both in theological discussions, and in ordinary life, we might be astonished at this gentleman's acquiescence in the received translation of a part of the tenth verse, and at his conclusion from the Apostle's language. Paul's words are, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ. How ought the preposition ἐν to have been rendered? Let the answer be Archbishop Secker's: ‡

"Every knee shall bow in his name for so it should be translated, not his name—to bow the knee in the name of Jesus, is to pray in his name. This passage, then, instead of proving that divine worship is due Christ, instead of representing him proclaimed in heaven and earth as object of devotion, holds him fo on the other hand, as the Mediat (1 Tim. ii. 5,) through whom Ch tian worship must be offered, Christian devotion exercised.

Neither can the select preach with justness, rely on 2 Cor. xii. 8, as sanctioning worship to Jesus Ch We contend, firmly, yet humbly, no act of *worship* is there mention The word rendered *besought*,* neither in the original nor in the tr lation that specific import. If Spry will consult the respective c cordances of Tromm and Schmidt, will perceive that other words usually appropriated to the expr *prayer* and *sacred homage*.† Paul especially and pre-eminently the vant of Christ, who called him, miracle,‡ to the faith and ministr the gospel, and by whom he was voured, at different times, with mentous communications and ma nces, in vision. It was upon occasion of this kind that the lang on which Dr. Spry places so much weight fell from our Saviour and his apostle. Now Christians are structed to present their petitions *adorations* to an unseen Being; in the case under consideration being addressed was visible. W is the evidence that Paul ever addr ed him, *when he was not the object sensu?* It follows, therefore, that *religious worship was now offered*, that we have here no proof of Lord's deity.

The rest of Dr. Spry's second course, will not require any particu animadversions. We take our le of his "Two Sermons," and s give some account of his remarks Mr. Belsham's New Translation Exposition, &c.

This gentleman is accused, by

* In the examples cited under the preceding note we discern some little variety, in this respect.

† Ernesti J. A. E. Opuscula Theologica, (ed. 2ª,) pp. 397, &c. The same criticism occurs in Locke on the Epistles, [Ephes. i. 16, note]: and it has been illustrated in the late Rev. Robert Tyrwhitt's masterly Tract, "On the Creation of all Things by the Man Christ Jesus."

‡ Sermons, (3d ed.,) Vol. III. 344.

* Παρακαλεσα.

† v. g. δεησιν, λατρειαν.

‡ Mon. Repos. XIX. 613, 614. student may be interested by the ment of Kuinoel on Acts ix. 3, &c.

cher, of being the advocate
d and strained interpreta-
charge most indefinite and
ed! By "forced and strain-
etations" an ecclesiastical
neans interpretations widely
om those which he himself
Without attempting any
iew or confutation of Mr.
work, Dr. Spry undertakes
his commentary upon the
s adduced in the preceding

passages the first is Rom.
or the just explanation of
ct preacher refers again to
ionary hypothesis, and gra-
atements, and, moreover,
elf of a long and irrelevant
rom the writings of Bishop
aul is permitted to be his
itor, there will remain no
a capital proof of the Mes-
Jesus of Nazareth was his
n from the dead; and that
ell as for other reasons, he
"the Son of God." The
language, on this subject,
nning of the Epistle to the
ust be compared with Acts
nd with ii. 24—37; from
ions of the New Testament
the clearest illustration.
already submitted to our
translation of some of the
y verses of the Epistle: we
that the meaning of the
σαρκα is, "by natural
and of the phrase πνευμα
"sacred inspiration." In
ts we fully agree with Mr.
though we are friends to a
more literal than his, and
hrastical. The matter has
ed in the happiest way by
arable Lardner. We shall
rence below to his exposi-
text;* as well as to an
of Locke's.†
ect preacher censures Mr.
r supposed injustice to the
tatement in Gal. iv. 4—7.
is the luckless fate of being
ronted by an Archbishop.
one of the best theologians
e or country, renders το
χρονε, in his margin, by
me." So does Wakefield:
. Belsham; and, while to

our taste or perhaps to our habits, not to say our prepossessions, the words "the fulness of the time," rather approve themselves, we perceive no solid difference in the meaning. It is with good reason that the author of the "Exposition," &c., refers to ver. the second of the chapter, for an unquestionable comment on the phrase. The completion of the pupilage of the church, (Acts vii. 38,) under the law, was the time determined in the Divine counsels, from eternity, as the æra of the Son of God's coming into the world.

What does Dr. Spry intend by "the opinion" (p. 90) "of wiser men than Wakefield, and more accurate theologians than Newcome"? This sneer is indeed dishonourable; and the dishonour is all his own. Gilbert Wakefield, it shall be admitted, was not one "of that very foolish class of men, whom the world calls wise in their generation." He was no "tool of corruption," no "spaniel slave of power." But to great talents and attainments he added great virtues; the virtues most characteristic of a genuine disciple of the blessed Jesus, though they were not altogether without the alloy of human imperfection. As a scholar and a critic, nor least as a scriptural critic, his learning and his skill are far beyond our praise. In what respects Newcome was an inaccurate theologian, we find it difficult to discern. His opinions, it may be, were not those of Dr. Spry: they were not precisely those which we ourselves entertain. Yet we do not therefore depreciate his labours as a translator and divine. To a most extensive acquaintance with books he joined unremitting diligence of *personal* investigation. His works are monuments of his piety, erudition, taste, judgment and catholicism: his masterly "Observations on our Lord's Conduct," &c., would alone transmit his name with honour to posterity.

This digression, if such it be, is imputable to the select preacher. In pursuing our strictures on his appendix, we may observe, that there are passages in which the article is prefixed (p. 92) to πνευμα, without giving it any other sense than that of a quality or disposition; as 1 Cor. ii. 12.

Dr. Spry condemns Mr. Belsham's rendering and exposition of the word αιων, in Heb. i. 2. "It is often used," said that gentleman, "for age or dis-

* Vol. XL. (1788), 116, 117.

penation;" upon which statement our author remarks, with an air of triumph, and with evident self-complacency, "He can scarcely mean that age and dispensation are synonymous terms!!" No; Mr. Belsham has neither affirmed nor intimated thus much of the terms, in their *etymological* sense. On the contrary, he has limited himself to one of the *scriptural* acceptations of αιων, his interpretation of which is perfectly correct. We refer, in proof, to Matt. xii. 32, where, "this world," or "age," [αιων] is the *Jewish*; "the world to come," the *Christian* age, or dispensation, to Matt. xxviii. 20, and to Heb. xi. 3.*

Although we do not, like Mr. Belsham, translate δι' ὁν, "with a view to whom," we are, nevertheless, aware that such a rendering of the words has the support of some highly respectable authorities. Beza's is at least as important as that of Grotius. In the Plutus of Aristophanes, (Oxon. 1810,) ver. 93, και μην δια τους χρηστους γε, κ. τ. λ. we are desirous of ascertaining the signification of the writer's language, rather than of discussing the merits of the scholiast's criticism. But this quotation is irrelevant; first, because it presents an example of δια with the accusative, and not with the genitive; and, next, because the translation, *a probis honore adficitur*, cannot be improved. Thucydides, we believe, will supply Mr. Belsham with one or two passages which apparently, if not really, are more to his purpose: with one he himself had long since furnished Dr. Priestley;† another we had marked in our copy of the same historian, [ed. Edinb. 1804, L. v. § 53,] δια θυματος, "on account of the victim," or "with the view of claiming the victim, and possessing themselves of it,"—and we trust that we shall be excused for thus carefully noticing the edition, because some difference of arrangement, by the different editors, might tempt us to exclaim, with Dr. Spry, (p. 98,)

"The passages in Thucydides are probably referred to erroneously, as the words which Mr. Belsham cites are not to be found, Hist. Lib. vi. S. vii. edit. Bipont."

Under that section "the words" do not occur in the Edinb. ed. of 1804. We find them, however, in S. 57 of the sixth book, where they make a part of the celebrated narrative concerning Harmodius and Aristogeiton. In Lindsey's note* the reference is to Hudson's, or the Oxford, ed., of 1696, and to the page, instead of the section.

As to the language cited, by the author of the Exposition, &c., from Josephus, we agree with Dr. Spry, that the expressions are idiomatic, and therefore do not bear upon the question. Of the same idiom we have an instance in 2 Cor. v. 10.† We are clearly of opinion, upon the whole, that in the text under review, the usual sense of δια is to be retained. Valckenar suspects the genuineness of any passages in classical writers, where this preposition, so combined, has a different force and meaning. Whether he has external authorities for altering them, is not stated. That such passages can be discovered, is, with ourselves, a matter of doubt. Seeming anomalies, of this nature, in particular, justify our hesitation: we believe, too, that δια θυματος and δια κινδυνου, admit of being translated by *per hostiam* and *per periculum*.‡ After all, Mr. Belsham has been substantially correct in his quotation, and cannot be regarded, with truth, as fanciful and singular in his rendering: Dr. S. Chandler's concession § in respect of the sense of δια may well be styled remarkable; the rather, as this able and excellent man was both "a high Arian" and, for his age and situation, a considerable Greek scholar.

The select preacher can be little acquainted with scriptural or even with common language, if he imagine that such words as ποιεω in Greek, and *make* in English, refer, of course, to a material creation. What if we should say that in the former clause of the verse *appointment*, and in the second *arrangement* is expressed? How could Dr. Spry set aside this rendering

* Schleusner, in verb. and the satisfactory note of Dr. Sykes, in loc.

† Lindsey's Second Address to the Students, &c. p. 297, note [h].

* Ut sup.

† Mon. Repos. VIII. 36.

‡ There is an evident sense in which "the victim" was "the means" of the irruption, and Hippias "the means" of placing others in danger.

§ On Eph. iii. [note l] 11.

l interpretion, except by the con-
ient aid of human creeds?
This gentleman observes, truly e-
ugh, (p. 109,) that "many have been
dowed with miraculous powers."
n he inform us, in whom besides
sus Christ miraculous powers were
rpetually resident? When he shall
ve imparted this information, we
y allow that he has well expounded
eb. i. 1, 2, &c.
If he argue, in behalf of his favour-
theological tenets, from detached
ords and clauses, he cannot, in jus-
e, complain that his reasonings are
posed by the production of texts,
hich entirely remove the fancied
ystery.* Is Christ stated to be the
age of God? So is Adam.† Nay,
ore: Mankind, the descendants of
dam, are said to be the image and
ory of God;‡ and this has even
en affirmed of individual Man. We
peat, too, that there may be resem-
ance, but can be no identity between
e *original* and the *image*.
" Schlictingius and Taylor" are
eated by the select preacher, in his
rther remarks on Rom. ix. 5, with
e affectation of marked contempt.
e thus disposes of them: "Of Schlic-
ngius and Taylor I say nothing."
or his own credit's sake, it would
ve been better, if he had not said even
us much. The learning, diligence
d talent of Schlictingius, are un-
ubted: and Bock himself§ records
ith praise his distinguished courtesy
d candour. Of Dr. John Taylor,
Norwich, the very estimable de-
endants, and the numerous admir-
s, will recollect, that Bishop Edmund
aw‖ and Bishop Watson¶ acknow-
dged most significantly the superior
merits of a divine, of whom only they who are ignorant of his writings, or unable to appreciate them, can speak with superciliousness.

But this specific criticism of Schlictingius and Taylor is " conjectural." *Conjectural* let it be. The conjectures of such men, are worth more than all the lucubrations of a lower tribe of authors. We ourselves do not adopt these emendations of the text of the Greek Testament. Neither do we despise them: by Griesbach they have been honourably noticed; although they are disrespectfully, and somewhat flippantly, mentioned by Dr. Spry.

Whitby is now introduced. To what *sect* did HE belong? He was a member and a minister of that which is established by law. Yet Whitby, in the later years of his life, adopted the conjecture of Schlictingius. Let us listen to what the select preacher says respecting this well-known fact:

" —— when Mr. Belsham lays claim to the support of Whitby, he forgets that it is necessary to shew why the δευτεραι φροντιδες of this learned man are to be preferred to his deliberate opinion, as given in his Commentary, that work on which his fame is chiefly built." (Pp. 112, 113.)

No such *forgetfulness* existed in Mr. Belsham: no such *necessity* was imposed on him. The burden of proof rests, on the contrary, with Dr. Spry, who, it is possible, may have heard something about "*second* thoughts," and the value of them, and about sages, both ancient and modern, that have endeavoured to grow wiser and more intelligent with added years. Are Whitby's *Last Thoughts* less than his Commentary, a record of " his deliberate opinion"? Do they bear marks of dotage? We throw out the challenge, without fear, to the select preacher, whose exclusively are the *forgetfulness* and the *necessity*. By the way, he has misnamed the valuable little tract inscribed with the title ὑστεραι φροντιδες. The δευτεραι φροντιδες are Hammond's.

It is the practice of Mr. Belsham, and it evinces at least his fairness and impartiality, to cite interpretations by widely differing expositors. This method of annotation suits the taste and wants of a numerous class of

* We believe that phrases supposed to xpress or imply two natures in the Mes-iah, namely, one pre-existent, the other uman, virtually contrast his two states, . e. his state during his ministry and his present exalted state. See 1 Cor. xv. 47; 1 Thess. iv. 16, and Origen against Cel-sus, (Spencer,) p. 43.

† Gen. i. 26.

‡ 1 Cor. xi. 7.

§ Historia Antitrin. &c., art. Schlict.

‖ —— " An ingenious friend, Dr. Taylor." Considerations, &c. [1820], p. 90, note.

¶ Collection of Theological Tracts, Vol. I. Table of Contents, &c., III. 315, &c.

readers: to Dr. Spry it may not be essential or useful; nevertheless, it should have escaped his censure.

Our author charges Mr. Lindsey with having made a rash and unfounded assertion, when he declared that the famous clause in Rom. ix. 5, was read so as not to appear to belong to Christ, at least for the first three centuries. However, adds the select preacher, "It is not necessary to suppose that *he knew* this not to be true. But Mr. Belsham either *knew* it, or he has never read all that Whitby wrote upon this very passage." With the same want of candour and of justice, the select preacher levels a sarcasm at "Mr. Lindsey's fidelity and the easy credulity of Mr. Belsham," p. 117.

The truth is, that Mr. Lindsey* has expressed himself with his characteristic modesty and caution: on the passage before us he observes, "It WOULD SEEM that it was read," &c. &c. If some of the early fathers cited and understood the last clause as referring to Jesus Christ, still a powerful stress may with reason be placed on the opposing statements found in others of them, and produced by Dr. S. Clarke,† whose argument, certainly, goes to shew, that neither in point of principle nor of fact can the text be serviceable to Trinitarianism. Mr. Lindsey's remark, we admit, would have been more correct, had it been still more qualified. We take the case to have been, that of this famous passage no such application was *generally* made by Christian writers of the earliest ages.‡

Learned halls and academic bowers are occasionally visited by Dr. Spry, who, nevertheless, could not have been at Oxford when he penned the sentence, "I have no present means of reference to Origen." How scanty then must have been Mr. Lindsey's "means of reference" to that father, when he drew up the Sequel to the Apology!§

Controversial writers more readily dispense to each other's omissions, and bear in mind the frequent culpable, errors, into which [illegible] worthy men, of various co have fallen, as the effect rapid glance of the eye as of their predecessors. In *Conjectures*, under this Mill is represented as affir of Rom. ix. 5, which, in does *not* say of it, but of 16. Clarke,* too, is cit authority for such a repr whereas Clarke gives the Mill under No. 540, and No. 539; and the mistake or his friend, has plainly s the circumstance of his h looked the distinction.

With regard to Coloss. shall simply lay before Mr. Wellbeloved's convinc Gen. i. 27:

"The Apostle Paul evides that the *power* of man consti semblance to God. See 1 [See, too, Ps. viii. 5, 6.] A sages which are usually pr his writings (Eph. iv. 24, C prove that holiness, righteo knowledge, were also qua the historian of the creation when he spake of the imag careful and impartial attenti passages will shew, that th at all to what Adam was, the professors of the gosp be."

That the preposition ἐν significations, may be all it has quite so many as assigns to it, we may fairl and it were to be wished otherwise excellent lexicog been more studious of c and perspicuity in his st the secondary meanings of Col. i. 15, be compared seventeenth verse of the sa the passages will be found of each other [ἐν αὐτῷ τα κ. τ. λ. * * * τα πα συνεστηκε]. No different criticism can be legitimate.

Let us next attend to preacher's additional re

* Sequel, &c., pp. 204, &c.

† Script. Doct. of the Trinity, No. 539.

‡ Our copy of Bowyer's Conjectures belonged formerly to a distinguished scholar, who, in the margin, ad loc. has put his broad negative on Whitby's statement in the Commentary.

§ His note is taken mainly from Clarke.

* Script. Doctrine, &

6, 7. Though he pro-
e the advocate of *literal*
he complains, however,
lsham, for rendering the
ην δουλου by "the form of
Now this version of the
ar from being new; and,
s we are hostile to the
confounding *paraphrase*
ation, we must pronounce
hor of the Exposition, &c.,
inently just and faithful,
stance, to the original.
Dr. Spry observes, after
, that "δουλος is opposed
to ανθρωπος; it means the
dition of man in his rela-
d, not that of a slave as
with a free man." Our
at even were this a correct
thing, such a comment
aside the accuracy of Mr.
rendering: for μορφη still
m, and δουλος still means a
ce terms, in truth, must
n singly. To the phrase
in verse the sixth, Paul
phrase μορφην δουλου, in
eventh. Jesus Christ was
man (ανθρωπος), but a man
abject and servile condi-
nilliar with sorrows and
Jesus Christ was neither a
or actually and essentially
he combination of the sub-
more supposes identity in
than in the other. (Pp.

is used adverbially in the
). T., Whitby has affirmed,
ect preacher cannot deny:
employed there frequent-
has asserted and proved;
as brought forward not
twelve examples in illus-
Pp. 145, 146.
catalogue of divines and
ho have disapproved, for
ons, of the received trans-
hilipp. ii. 6, 7, Mr. Bel-
t have added other cele-
es. The fact that so many
animadverted on this ren-
read a lesson of candour

hrist submitted to the death
See ver. 8, and Jell's Para-
c.
gel: "accusativus adverbias-
pe in Jobo." Gnomon, in

and of equity to theological disputants; and, among these, to Dr. Spry.

In John v. 18, the evangelist records not a doctrine taught or recognized by Jesus Christ, but the perverse and wilfully erroneous gloss, which the leading Jews put upon his language; and to that gloss the select preacher is most perfectly welcome. P. 146.

Concerning 2 Cor. xii. 8, 9, we again say, on ground which has already been pointed out and vindicated, that it is not an example of *prayer* to Christ.

We think it unnecessary to proceed with these strictures on Dr. Spry's pamphlet: of the nature and degree of his qualifications for engaging in the Trinitarian controversy, our remarks may have enabled the reader to form a judgment. On the collateral subject of church-authority we do not at present enter. The sixth, eighth, and twentieth articles of the communion to which this gentleman belongs, are conspicuous by their recognition of the supremacy of "Holy Scripture," which supremacy, however, does not appear to be duly and practically acknowledged by all her sons.

It is much to be lamented that the fairness and courtesy with which critical and theological discussions are pursued by some of our neighbours on the continent, have not more imitators in our native land. This state of things may admit indeed of an easy, yet, in respect of our country, of no honourable explanation. Not that there is any particular reason to complain of the select preacher. Though his ecclesiastical pretensions be more than sufficiently high, his language is gentleness itself, when contrasted with the style of some of his contemporaries and fellow-labourers. Still he does not, even here, do justice to his own character, or to those whom he opposes. While he seems desirous of treating them with civility, he often throws out insinuations of a want of sincerity and good faith in the writer against whom his attacks are principally directed.* On his own part, there is something like an assumption of infallibility—at least for "the universal church"—which it is not possible to support, and which,

* Pp. 90, 109, 115, 135, 140, 143, 162, in particular.

his Two Sermons and his Appendix would alone effectually demolish.

Let him continue "to make the utmost allowance for prejudices either inherited or acquired," nor forget that some prejudices may cleave to himself; let him aim at being just to Mr. Belsham, nor in one and the same sentence admit his sincerity and conscientiousness, and speak of supposed *artifices*, of which he is incapable! From errors of judgment, from the kindred infirmities which are the lot of all uninspired men, that excellent person claims no exemption: but he loves and values TRUTH so well, he has such a discernment of her character, and feels so powerfully her genuine influence, that he *cannot* practise any thing like deceit and *artifice*, in vindicating her pretensions.

To the reasonings of this instructive writer and venerable man we may not always subscribe: in his expositions we may not always concur. Yet there is scarcely any department of theological literature in which he has not laboured with advantage and success. In none perhaps does he so much excel as the illustration and defence of the evidences of natural and revealed religion.* Of this we speak, in particular, because his services here demand the gratitude of Christians of every denomination. Here the impartial reader may apply to him the language of J. A. Ernesti,† concerning the great and amiable and "calumniated" Grotius: "— fateor me indignari cum pro homine incredulo vituperari audio, qui veritatem religionis Christianæ inimitabili libello demonstraverit."

N.

ART. II.—*A Sermon, preached on Sunday, Jan.* 23, 1825, *to a Congregation of Protestant Dissenters, in St. Saviourgate, York, in aid of a Subscription for the Erection of a Unitarian Chapel in Calcutta.* By C. Wellbeloved. 8vo. pp. 66. York printed; and sold by Longman and Co., London. 2*s*.

TO those that question the propriety of the late change in the constitution of "The Unitarian Fund," (now resolved into "The British Foreign Unitarian Association, which foreign missionary objec contemplated, or that doubt the of India as a field of Unitarian l we earnestly recommend this judi spirited and truly Christian disc which abounds with informati lating to the theological state Indian possessions, and with ments to shew that a prudent z the spiritual welfare of our fellow-subjects is an imperative

Mr. Wellbeloved's text is t count of the vision to Paul of th of Macedonia, praying him to over and help them, Acts xi. clear opening of the sense of th sage prepares the preacher's w laying down the principle of Ch missionary benevolence, which h ceeds to apply to the particul before him.

He suggests some reasons fo tarians having been hitherto l tive in missionary schemes tha other sects—as, that they do n the same impelling motive as that believe that unless mankin a particular faith they must everlastingly—that they hav doubtful whether Providence l called them to such exertions, the little success attendant on bours of their more active bret that they do not possess to an extent the resources which are sary to the effectual support of missions, and find at home which they deem of at least importance and requiring no degree of exertion—and tha neither unnatural nor inexcus Unitarians have been restraine engaging in foreign missions, certain expectation of vehem unceasing opposition from the might be labouring in the sam Upon this last topic he says,

> "A missionary in a foreign l gages, even under the most fav auspices, in an undertaking of difficulty and danger: an unde which requires, every day and eve the spirit of a martyr: an unde which cannot be carried on with willing sacrifice of personal c comfort; without much patient ance of opposition and of insult, of actual persecution and suffering out a meek submission to all the

* Mon. Repos. Vol. II. 11, I. 206, &c.
† Opusc. Theol. 477.

cts of prejudice, passion, igno- perverseness; without a temper patiently sustain the repeated long-matured schemes, and the disappointment of flattering nind elevated far above all mere bjects, a heart immoveably fixed ttainment of the great end of rs, and an eye steadily directed own which the righteous Judge nised to bestow on those who heir course, having kept the uch are the demands which are n every Christian missionary; Unitarian missionary would be additional trials. His fortitude exercised, not only by 'perils , and perils in the wilderness,' by 'perils amongst false bre- His patience would be proved, y 'perils by the Heathen,' but ls by his own countrymen.' now reproach us as deficient we should grow zealous, would zeal as unholy and polluting. now blame us for our indif- we should rouse ourselves into ould, to the utmost of their pose and thwart us in all our They who are now most for- challenging us to produce from nverted Heathens the fruits of the field of the gospel, would t and most strenuous to render l painful and unavailing. They ew with thorns the rugged path to invite us to tread; they with salt the ground we should ing to cultivate; they would the harvest which might pro- ward our labour. They would means untried to excite in the he untutored Heathen, suspicion dice; and they might, perhaps, them, rather than listen to even like the men of Ephesus stles' days, tumultuously to ex- bject of their idolatrous wor- p. 21—23.

felicitous application of his dds,

the state of things has been re- nging, and a door is now open- y the Lord himself, which will, I, I trust, be 'a great door and though many and bitter adver- y attempt to shut it against us. ndeth a man of India who be- us, saying, 'Come over and and this entreaty is addressed uch circumstances, that we may gather that the Lord hath now to pursue such measures as may se of India with more effectual han they have yet enjoyed, of hearing the pure and uncorrupted gospel of Christ preached to them."—Pp. 24, 25.

Mr. Wellbeloved next describes the characters of Rammohun Roy and Mr. Adam, and gives an account of their labours and of the present state of Unitarianism in the East, taken from sources which must be familiar to our readers, and then concludes with the following appeal to Unitarian liberality and piety, which was effectual on the hearing of the sermon and cannot be unavailing on its perusal:

"And now, my friends, I have put the case fully and fairly before you; and I cheerfully leave you to determine what duty demands of you; persuaded that you will determine wisely and act conscientiously. I would hold out no fallacious hopes; I would not deceive you by promises of speedy and brilliant success, attending even the best directed and the most strenuous exertions. The fruits of any labours of this kind, undertaken in that part of the globe, our eyes cannot expect to behold. The fields there, are very partially, if at all, 'white already to harvest.' The seed is yet but sparingly sown. But, as in respect of the blessings of the gospel, 'we have reaped that on which we bestowed no labour; other men laboured, and we have entered into their labours;' it is but right that we should do our part to prepare the field for those who are to succeed us; and this we may do, in the full persuasion, that hereafter, 'they who sow and they who reap, shall rejoice together.' The kingdom of God is still like a grain of mustard-seed. If the seed be not sown, it will not vegetate; but if it be committed to the earth, though it rise not up immediately, it will, in due course, be quickened, and become a great tree, and all the fowls of heaven shall securely lodge in its branches. The progress of the conversion of the great native population of India, from a debasing idolatry to pure Christianity, must necessarily be slow and gradual; for a long time, it may scarcely be perceptible; but if no beginning be made, I need not say, this most desirable work can never be accomplished. The questions for us to decide are these; Is Unitarianism the genuine doctrine of Christ and his apostles? Is it that form of Christianity, which reason and experience would lead us to expect to be more readily and cordially embraced than any other, in which Christianity is too commonly represented? Are the circumstances which have recently taken place in Hindoostan, and particularly in

Calcutta, such as a pious man, may, without exposing himself to the charge of enthusiasm, regard as the call of Providence upon those who profess Unitarianism to let their truly glad tidings be heard in that interesting country? If we neglect the opportunity now presented to us, can we reasonably hope that one so fair and promising will at any other time arise? If we seize not this occasion of diffusing the uncorrupted Gospel of our Lord, shall we not justify the suspicions of those who call in question our zeal in the cause of truth? Shall we not merit the reproaches of which we now complain? Shall we not incur the more fearful condemnation of Him who maketh us stewards of his manifold mercies, that we may dispense them to such of our brethren as are in need? By the answer which we cannot fail to return to these questions, we shall be admonished respecting our duty. In the discharge of that duty, let not any uncertainty as to the result, cause us to waver or grow remiss. It is our part to use the means with which God furnishes us; it is not our part to command or to hasten success. God reserves that to himself. The Gospel of Jesus came from God; it is his cause; and with him we may confidently leave its interests. As he designed it to be a universal blessing, he cannot be regardless of its eventually general diffusion: as all wisdom, as all power, is his, he knows what means, and at what time, t fusion shall be accomplished: a perfectly pure and holy, he cann with indifference any sincere an meant efforts to extend the mos tual means of holiness and virtu his rational and accountable cre and as he is impartially just and i bly good, he will not suffer any la love and mercy to go without i quate reward. Let us, then, be and zealous 'labourers togethe God,' and in that day, 'when ever work shall be made manifest,' bour will be found not to have be and our recompense will be unsp glorious.—Pp. 49—52.

In a note, p. 49, the preach justice to the exertions of the Unitarian preacher at Madras liam Roberts: and in an Ap he justifies by unquestionable a ties his representation of the rative inefficacy of the "ort missionary gospel.

It deserves to be remarked t Sermon is printed at the ch one of its hearers, and that the will be applied to the purpose of which it was delivered.

OCCASIONAL NOTICES OF AMERICAN PUBLICATIONS.

(Continued from p. 235.)

THE hopeful anticipations we expressed (p. 230) when giving some account of the *Correspondence on the Prospects of Christianity in India*, (a source of detailed information for which the English Unitarians are indebted to their American brethren,) have been realized more rapidly than we dared to hope. Our readers have already been informed, (p. 314,) that the forcible representations of the Secretary of the Unitarian Fund, in his circular of the 29th of April last, have produced an immediate attention to this great object, which precludes all doubt respecting "Mr. Adam's being enabled to remain at his important station." It will be truly delightful if we learn that our American brethren go along with us, in what Mr. Fox represents (p. 315) "as the most decisive and splendid demonstration of zeal which occurred in the history of rianism."

We hope that our notices o rican publications will bring t ject again before us; but at we propose to give a connect of those productions of the A Unitarians which have been re in our own country. The firs series published in England *Sermon delivered at the Ordi the Rev. Jared Sparks to the Care of the First Independent in Baltimore, May* 5, 1819. liam Ellery Channing, Ministe Church of Christ, in Federal Boston.

It is probable that few of o ers are unacquainted with t course. It was first reprinted verpool, about October 181

before us is of the *Fourth Edition*, 1824: and the dis- s also reprinted at New- 320. How much it struck mind in America, when it ared, is evident from the ven by Mrs. Cappe from a r American Correspondent, a communication inserted in Repos. for 1820, p. 14; to efer our readers for some information respecting the Unitarian Church at Balti- own which stands next to in commercial importance. must have been written months after the delivery non; and Dr. H. then says, passed through two large Baltimore, (eight hundred the first, it has been said, up on the day of its pub- and two editions have been Boston. It is eagerly read; pression which it has made, ting, is very great." Indeed ndent, writing from Charles- close of the same year, (see os. 1819, p. 128,) says, that ning's Ordination Sermon at went through *eight* editions nths. Not less than 15,000 e sold in that period; and high demand."

iking and extensive effects e since followed, we have ted in our first article under (p. 104); but these various ly prove, that the public he United States had been getting into a state of pre- or the adoption and mani- f Unitarian sentiments. It pens that doubts and per- re long felt, almost without lual's notice of the state of or he may have been con- darkness, and believed it ble; and the light of truth burst forth, all at once, convincing and almost over- radiance, that the honest d not but receive it almost ously. Such cases occurred e of the Reformation; and occurred in the present in our own country. In the ates, the freedom from the influence of a wealthy and establishment, long and closely connected with the state,—an advantage which we can hardly appreciate till we observe how that influence operates to check a disposition to inquire as well as to interfere with its predisposing causes,—and the steady and judicious efforts of intelligent men to weaken the force of opinions which they deemed erroneous, together with the unsuitableness of these opinions to the liberal spirit of the gospel and the increasing enlightenment of the times, had contributed in no slight degree to cultivate the soil. When Dr. Channing's Sermon, at Baltimore, was published, numbers saw that they believed no more than he taught; and a still greater number who, perhaps, had thought but little on the distinguishing tenets of religious parties, or at least never received with conviction the doctrines of Orthodoxy, saw that this was a form of Christianity which approved itself to the heart and the understanding, and adopted it as a remedy for their doubts, or as a solid ground for their attachment to Christian faith. Many more were doubtless set to think on the subject by the representations of the discourse; but the progress of those who have to work their way for themselves is less rapid and striking, though usually most effective and permanent.

There is not a more interesting intellectual process, than what often takes place in the last case; when he in whose heart the genuine holy love of Christian truth has taken up its abode, is seen examining with caution, leaving his heart always open to evidence, yet never rejecting an opinion, and receiving an opposing doctrine, till he has fairly considered their respective evidence, labouring under difficulties, yet not discouraged by them, but patiently surmounting them; till at last he discerns, with satisfied judgment, the leadings of Christian truth, and then, with manly fortitude, and the determination of Christian principle, avows and acts upon his convictions, and does what in him lies to lead others to embrace them.

Of Dr. Channing's Baltimore Sermon, a short notice was given in our volume for 1819, p. 635. It is distinguished for its calm, comprehensive statement of the leading points to

tianity, instead of losing its application and importance, is found to be more and more congenial and adapted to man's nature and wants. Men have outgrown the other institutions of that period when Christianity appeared, its philosophy, its modes of warfare, its policy, its public and private economy; but Christianity has never shrunk as intellect has opened, but has always kept in advance of men's faculties, and unfolded nobler views in proportion as they have ascended. The highest powers and affections which our nature has developed, find more than adequate objects in this religion. Christianity is indeed peculiarly fitted to the more improved stages of society, to the more delicate sensibilities of refined minds, and especially to that dissatisfaction with the present state, which always grows with the growth of our moral powers and affections. As men advance in civilization, they become susceptible of mental sufferings, to which ruder ages are strangers; and these Christianity is fitted to assuage. Imagination and intellect become more restless; and Christianity brings them tranquillity by the eternal and magnificent truths, the solemn and unbounded prospects which it unfolds. This fitness of our religion to more advanced stages of society than that in which it was introduced, to wants of human nature not then developed, seems to me very striking. The religion bears the marks of having come from a Being who perfectly understood the human mind, and had power to provide for its progress. This feature of Christianity is of the nature of prophecy. It was an anticipation of future and distant ages; and when we consider among whom our religion sprung, where, but in God, can we find an explanation of this peculiarity?"—Pp. 36—38.

If we did not feel the hope that every one of our readers will become (if not already) acquainted with this invaluable discourse, we would subjoin the concluding pages: but it will be more interesting to them to select for themselves; and we doubt not that the perusal of the whole will contribute to give energy to their faith and fervour to their thankfulness.

We should now proceed to Professor Norton's very able and valuable pamphlet; but as this is less known among us, we wish to be somewhat more detailed in our account of it, and will defer our notice to another number. As, however, we are desirous that our readers should be apprized of all the American Unitarian tracts republished in England, we will subjoin a the remainder, in the order in they have appeared; and th probably be found complete, our first, in p. 103, was not

Thoughts on True and Fals gion. By Andrews Norton, Professor of Sacred Literatur University of Cambridge, Ma sets. Reprinted from the An edition, by the Liverpool Un Tract Society, 1822. Price 6*d*

Hints to Unitarians. Fr Christian Disciple, published ton, America. Liverpool, 1823 4*d.*

Consolations of Unitarianis ticularly in the Hour of Death Essays from the Unitarian Mis published in Baltimore. Liv 1823. (Fourth Liverpool E 1825.) Price 4*d.*

Substitutes for Religion. Ex from the Christian Disciple. pool, 1824. Price 4*d.*

A Sermon delivered at the tion of the Rev. Ezra Stiles G as Colleague Pastor of the Ch Christ, in Federal Street, June 30, 1824. By William Channing, Pastor of the said Liverpool, 1824. Price 6*d.*

Memoirs of the Rev. J. S. minster, and the Rev. S. C. T Reprinted from the Memoirs to the Sermons of the respect thors. Liverpool, 1824.

The Duties of Children: A delivered to the Religious So Federal Street, Boston. By Channing, D. D. Reprinted fi fifth American edition. Liv 1825. Price 2*d.*; and a libera ance made to schools, and t who buy to give away.*

Correspondence relative to t spects of Christianity and the of promoting its Reception in Cambridge (U. S.) University London, 1825. Reprinted for Fox and Co. Price 3*s.* 6*d.*

Three Important Questions ed, relating to the Christian Character, and Hopes. By

* In the imprint it is said to by C. Fox and Co., 33, Thre Street; and probably all the reprinted American publications had from Mr. C. Fox.

astor of the Second Church in Bristol, 1825. Price 4d.

iscourse on the Proper Cha- f Religious Institutions, deli- t the Opening of the Inde- Congregational Church, at on Dec. 7, 1824. By Henry . Liverpool, 1825. Price 6d.

A Sermon, delivered at the Ordination of the Rev. W. H. Furness, as Pastor of the First Congregational Unitarian Church in Philadelphia, Jan. 12, 1825. By Henry Ware, Jun., of Boston. Liverpool, 1825. Price 6d.

OBITUARY.

March 24, at *Prospect Place*, h, at an advanced age, the Rev. s Gerrans, a gentleman no less as a classical scholar than as an st. His faithful and elegant on of a Persian MS., entitled, 'ooti Namet," and "The Tra- Rabbi Benjamin," from the He- aced him high in the estimation mirers of Oriental literature. A calamity, added to intensity of ad for many years occasioned ng feelings of misanthropy, as e his family of the advantages d from the exercise of his pow- us and deep researches.

*

lon, on the 19th of May, Fanny, Michael Hinton Castle, Esq., daughter of the late Rawson dam, Esq., formerly governor of

eriod of protracted suffering preceded her dissolution would k with unmingled anguish upon ssy of the friends who wit- , had it not been for the sub- ugnation and disciplined feeling ul, which shed a brightness even ck chamber of suffering and of

ntending for nearly six months rmidable disease, anxious for and attentively pursuing the leulated to promote it, the un- state of the complaint, and the had committed on her con- impressed her with a full con- she had not long to live. ot without a painful struggle relinquished her last hope of She admitted that she felt it rful, blessed as she was with ng that could render life de- o resign all her earthly enjoy- ul she could not, she said, con- without awe "the unknown on which she was entering. , however, once gone through ss of reconciling her mind to f death, she maintained to the nt of her existence, which con- r nearly a month longer, the most perfect resignation to the Divine Will, and exhibited a state of mind alike interesting and edifying to those around her.

Many, she said, in her circumstances, derived all their support and consolation from a reliance upon the merits and sufferings of Jesus Christ, and the doctrine of the atonement, (these were her own sentiments before she left the Established Church), but in her view the Scriptures neither required nor warranted the belief of such a doctrine; and she was convinced that those opinions could not afford greater support and satisfaction to the dying, than she experienced in resting her hopes upon the mercy of an all-good and almighty Parent, who directed all events to answer the best purposes, and who had promised eternal life to the obedient and humble followers of his Son, Jesus Christ. After expressing the most kind and Christian feelings towards those who differed from her in opinion, she observed how extraordinary and unaccountable it appeared to her, that any should feel such confidence in their own judgment upon the doctrines of the Scriptures, as not only to decide that they were right and all others wrong, but presumptuously to limit the favour of God, and the promise of eternal life to such as believed as they did, denying the blessings of the gospel to those who, with equal earnestness, equal talents, equal investigation, and equal means of ascertaining the truth, had arrived at a different conclusion.

During the interval referred to (from the time of her giving up all expectation of recovery to her dissolution, a period of nearly four weeks), when her strength enabled and her sufferings permitted her, she took an affectionate leave of her children, and of the various members of her family, by whom she was watched with the most anxious solicitude and tender attention. Sometimes she would send for friends not belonging to her family, bidding them adieu, and giving them some trifling memorial of her regard. Those who were present at these scenes, can best tell how affecting and

impressive they were. She particularly requested that her children might be brought up in the belief of the doctrines of Unitarianism, and was very solicitous before she left the world to dedicate to God, by baptismal service, the infant whose birth immediately preceded her illness. Lying on her death-bed, in the presence of her husband and three other children, and surrounded by those relations whom she most dearly loved, the affecting ceremony was impressively performed by the Rev. John Rowe, twelve days before her death. She went through it with much calmness, and expressed the great satisfaction it had given her.

Occasionally, when the cheerful sunshine beamed through her chamber window, or when her eye rested upon the bright green of the vernal foliage, recollections of the many earthly blessings which Providence had conferred upon her would crowd upon her mind, and she would say with tears, "Even now I could *wish* the bitter cup might pass from me; but I am resigned to the will of God, convinced that he knows what is best for me."

At times, during the agony of her sufferings, after asking how long she could live, and expressing her earnest wish that Providence would release her from her painful existence, she would reproach herself with want of resignation, and declare her firm conviction that her trials were intended for her good; and often while most diffident of the power of her faith to enable her to bear with fortitude her heavy affliction, she was exhibiting to those around her a remarkable example of the influence of religious principle in imparting a patient and dutiful submission to the Almighty will, and evincing that frame of mind so characteristic of the humble Christian.

They who delight in contemplating a triumphant death-bed, and consider that salvation is certain only to such as, elated with the imagined glories of heaven, and confident of possessing them, profess a *wish* to resign all the joys and duties of this life, would derive no satisfaction from the quiet, unostentatious close of the life of this interesting and amiable woman. Here were to be witnessed no ecstacies, no enthusiasm, no violent excitement, no fancied contempt for the comforts and enjoyments of the world, no presumptuous claim to the favour of Heaven; but, with a deep sense of the important sphere of usefulness in which, as the mother of four young children she was placed; with an acute sensibility to the comforts she was blessed with; with an earnest desire to continue in the society of those she so tenderly loved; and in the performance of the various duties of a wife, a mother, a daughter, and a sister, which she had hith discharged in so exemplary a man she submissively bowed to the wil Heaven, sincerely lamenting her fr and imperfections, yet humbly hopfu forgiveness, and the possession of blessed immortality which Jesus C had brought to light, acknowledging support she received, and uniformly claring her unhesitating belief that sufferings and her death were wisely mercifully appointed.

Nor was it, to those who had the vilege of witnessing it, an uninteres testimony to the efficacy of the g principles of the Gospel over peculiar of religious faith, to see her surrou by her dearest friends, most of t differing from her in opinion, yet mingling with hers the tears of sep tion; joining with her in devout aspi tions to their common Parent for c solation and support; and uniting w her in the humble and confiding hop a re-union in that state where sin sorrow, sickness and death, will be kn no more: and thus manifesting their accordance in the explicit declaratio Scripture that "he that feareth God, worketh righteousness, is accepted w him."

June 9, at his house in Artillery Pl Finsbury, in the 82d year of his age, Rev. ABRAHAM REES, D.D., F. R. S. of a decay of nature, which had been some time visibly approaching. Of eminent man, who had been active distinguished in the literary world, particularly among the Protestant senters of London, for more than h century, we shall hereafter give an a memoir. His naturally strong mind, various knowledge, his habits of busi his urbanity and courtesy, his eloque his commanding presence, and his right and honourable character, cre for him a place of no ordinary import in society; and his loss will very be deeply felt, and especially by t that had the peculiar happiness of friendship. It will give great pleasu many of our readers to learn that end was without pain, and serene, Christian. His congregation shewed t respect to his memory, and gratitud his invaluable public labours, by ta taking his funeral, at which the se bodies with which he had stood ticularly connected, (Dr. Williams's T tees, the Presbyterian Ministers, and Managers of the Presbyterian Fund, tended in consequence of special re tions to this effect. His body was co to the chapel in Jewin Street; an

aturday the 18th inst., the congregation nd the other gentlemen who wished to ay the last tribute of respect to him, ssembled at the Library in Red-Cross Street, and thence proceeded to the hapel, where Dr. T. Rees delivered an Oration, in which he sketched, with an able hand, the mind and character of the deceased. The procession then moved to Bunhill-fields, where the service was concluded. The pall was borne by six ministers of the Three Denominations. The next day, Sunday the 19th instant, the funeral sermon was preached in Jewin Street, to a crowded auditory, by the Rev. R. Aspland, on a subject which was ever near the heart of the deceased, viz. The Reunion of Christian Friends in a Future State. The Rev. D. Davison, the Doctor's recently-appointed colleague, conducted the devotional services on this occasion. (Dr. Rees had appointed, by his will, the two gentlemen before-named, that officiated in the funeral services.) Both the Oration and the Sermon are, at the request of the family and congregation, to be published.

June 13th, in the 71st year of her age, at Reading, after eight days of painful suffering, Mrs. Champion, whose sound sense, sincere piety, domestic virtues, liberal spirit, active charity, ardent friendship, conjugal and maternal affection, endeared her to all her family and friends, and rendered the time of her departure from this life a season of deep affliction. Her sorrowing family will long cherish her memory, in the pleasing anticipation of a happy reunion in a state of conscious being, where death will have no more dominion over man, or power to rend the sacred bond of mutual affection. The deceased had in early life embraced the Calvinistic system of religious belief; but she gradually abandoned it; and, after having adopted the doctrine of universal restoration, from the writings of Mr. Winchester, she became, for the last fourteen years of her life, a decided and zealous Unitarian.

June 15, at *Leigh Rectory*, near *Reigate, Surrey*, in the 58th year of his age, Samuel Wilton, Esq, eldest son of the late Dr. Wilton, formerly minister of the Weigh-House, East Cheap, who, though he has been long dead, and died at an early age, is remembered with esteem and respect as the friend and champion of religious liberty. (See his Review of the Thirty-nine Articles.)

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Manchester College, York.

The 38-9th Annual Meeting of the Trustees of this Institution was held in the Cross-Street Chapel Rooms, Manchester, on Friday the 6th of August, 1824, when, it being determined in future to hold the Manchester Annual Meeting of Trustees on the Thursday nearest to the first full moon subsequent to the 22nd of February, the anniversary of the foundation of the College, the meeting adjourned, at its close, to the 3rd of March next, having first passed a vote requesting the officers of the College to continue in office until that day.

On the 3rd of March, Samuel Kay, Esq., having been called to the Chair, the proceedings of the Committee since the former Annual Meeting were read, approved of, and confirmed, and votes of thanks were passed to the several officers of the Institution, for their services during the past year. The following officers were then elected for the year ensuing, viz. Joseph Strutt, Esq., President; James Touchett, Esq., Peter Martineau, Esq., Daniel Gaskell, Esq., Abraham Crompton, Esq., the Rev. John Yates, and the Rev. John Kentish, Vice-Presidents; and George William Wood, Esq., Treasurer. The office of Visitors continues to be filled by the Rev. W. Turner and the Rev. Dr. Carpenter, and that of Public Examiners by the Rev. Dr. Hutton and the Rev. John Gooch Robberds. The Deputy Treasurers were re-elected with the addition of Mr. John Bell for York and the neighbourhood. At a second adjournment of that meeting held on the 7th of April last, Ottiwell Wood, Esq., in the Chair, Mr. S. D. Darbishire and the Rev. J. J. Tayler were appointed Secretaries, and Mr. Samuel Kay and Mr. Samuel Allcock Auditors, and the Committee was re-elected with the exception of the Rev. John Grundy, Mr. Edward Hanson and Mr. Robert Philips, Jun., who are succeeded by Mr. Benjamin Heywood, Mr. Samuel Allcock, and the Rev. Robert Smethurst.

The number of Students in the College during the last Session was twenty-nine, viz. ten Lay Students and nineteen Divinity Students, of whom twelve were on the foundation on full exhibitions, and

five on half exhibitions. Mr. Payne and Mr. Ryland having completed their course of education, have left the College: and on the vacancies thus occasioned, Mr. Edward Higginson and Mr. Francis Darbishire have succeeded to the full exhibitions. Mr. Russell, a Divinity Student on the foundation of the Hackney Education Fund, has retired from the College, and his place has been supplied by Mr. Joseph Ketley.

The number of Divinity Students in the College, at the commencement of the present Session, was twenty, viz. Messrs. Mitchelson, Beard, Brown, Wreford, Tagart and Worthington, in the last year of their course; Messrs. Howarth, Aspland and Lee, in the fourth; Messrs. Talbot, Martineau and Ketley, in the third; Messrs. Rankin, Squire, Higginson, Darbishire and Philipps, in the second; and Mr. Thomas Davis, son of the Rev. Timothy Davis, of Oldbury, (on the Hackney Education Fund Foundation,) and Mr. Samuel Cockroft, of Kendal, in the first; the latter of whom, the Trustees regret to state, has since been obliged, in consequence of ill health, to retire from the College. There are also ten Lay Students.

At this Meeting the Treasurer's accounts were produced and read, duly audited by Mr. Samuel Kay and Mr. Benjamin Heywood, and were allowed. The Trustees have the satisfaction of stating that the report of the state of the funds was a favourable one. The receipts for the year 1823-4 have been so far satisfactory as to enable them, after discharging the current demands of the year, to clear off the arrear of the former year, and to make the customary appropriation to the Permanent Fund for covering the progressive deterioration of value in the building property.

There has been a small increase in the Annual Subscriptions; the Congregational Collections have amounted to 210*l.* 6*s.* 4*d.*; the Receipts from Fellowship Funds to 31*l.* 10*s.*; and the Benefactions to 313*l.* 14*s.*; the latter amount includes a donation of Fifty Pounds from Mrs. Toogood, of Sherborne, in Dorsetshire, and another for the like sum from an anonymous female friend. The Trustees have also to acknowledge the receipt of 165*l.* 12*s.* 11*d.* from the executors of Mrs. Hannah Webb, of Barrington, Somersetshire, relict of Francis Webb, Esq., the produce of a legacy, bequeathed by that lady to the Treasurer, "for the benefit of the Institution."

It was stated in the last report that the Committee were in treaty for the purchase of an estate near Kirby Moorside, in Yorkshire, as an investment for the Permanent Fund. This purchase has since been completed, and the Committee are now in possession of the estate. The great depression which had taken place in the value of landed property, combined with the high price of the funds, and the small rate of interest to be got for money seemed to point out that the moment was particularly propitious for an investment of this nature; and it is hoped that the selection which the Committee have made of the estate in question, will prove a valuable addition to the real property of the College. The purchase considerably exceeds the amount of the funds at present available, but the eligible nature of the estate made the Committee feel unwilling not to secure it: the objection to making a purchase beyond the existing means were not overlooked, but they did not appear on consideration to be of a formidable nature, whilst such a step seemed to carry with it some prospective advantages. The Committee moreover felt the difficulty of postponing the purchase till an estate should offer of the precise value required, and which should be suitable in point of situation and in all other respects to their wants.

By the existence of a temporary debt on the estate, the Trustees will be spared the necessity of looking out for further investments, for a considerable time to come, for those gradual accumulations for replacing the progressive decrease of value in their building property, which the policy of the Trustees has so long sanctioned, and by which the permanent value of the College estates can alone be maintained. These accumulations will by degrees discharge the debt, and the advantage of possessing a compact estate of considerable value, rather than different detached properties, will then be obvious.

The arrangements which have been made for obtaining the required pecuniary accommodation, cannot fail, it is hoped, to prove as satisfactory to the Trustees as they have done to the Committee. The purchase-money is 9000*l.*, towards which it will be necessary, for the present to borrow 4000*l.*; nearly the whole of which sum has been most handsomely offered to the acceptance of the Committee by various friends, in sums of 200*l.* each, at an interest of 3½ per cent. per annum; the principal to be repaid by instalments, at the convenience of the Committee, but at a rate of not less than 5 per cent. per annum. As the rental of the estate is likely to produce 3½ per cent. on the purchase, it is expected that no loss of income will be occasioned by the circumstance of a part of the money requiring to be borrowed.

The estate has been conveyed to Robert Philipps, Esq., of the Park, near Manchester, a member of the Committee, and a gentleman well known as one of the oldest and steadiest patrons of the College; and it is thought expedient to postpone the execution of the Deed of Trust until the debt is redeemed, when it is intended to convey it to Trustees on such trusts as may be deemed advisable. The writings are in the mean time to be deposited with the Solicitor of the Committee, in trust, as a security for the payment of the borrowed money, but no mortgage will be required.

The estate consists of about three hundred and ten acres, of which forty are in wood, and the remainder chiefly arable: it is proposed to increase the quantity of wood-land, as the timber grows with great luxuriance, and some parts of the estate are particularly suited for that mode of occupation. Since the purchase was made, timber has been sold to the value of 800*l.*, the proceeds of which will be available in the course of 1826 for the reduction of the debt: the remainder of the purchase-money will be raised from the existing property of the College, including some building ground in Manchester, worth about 800*l.*, the sale of which has just been contracted for, and which has hitherto been unproductive.

The money in the Stocks has been sold out at prices that leave a profit of nearly 900*l.* on the investments, as will be seen by a reference to "The state of the Funds," at the foot of the cash account. The chief rents have been since sold on favourable terms.

In relation to this investment the two following resolutions were passed, viz.

Resolved, "That the Treasurer be authorized to advance whatever sum may be necessary for completing the purchase of the estate, and that the title deeds and estate be a security for repayment of such advance, in common with the other sums borrowed for the like purpose."

Resolved, "That the Ling Moor and Inclose Estate be held for the same purposes and under the same conditions, by the Permanent Fund, subject nevertheless to the payment of the money borrowed for completing the purchase, until the same shall be otherwise discharged, and reserving a power to sell the estate, or any part thereof, and re-invest the proceeds, for the like purposes and on the like conditions, if such should be deemed expedient."

The following amended regulations for the admission of Divinity Students were adopted at this Meeting, and ordered to be inserted in the future reports of the Trustees, instead of those before existing,

"That no one shall be admitted as a Divinity Student, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his Course he will have attained the full age of sixteen; that, on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the ministry; and that the profession is the object of his own voluntary choice. It is required that he have read, in Greek, four books of Homer, and three books of the Cyropædia, or the Anabasis of Zenophon; in Latin, four books of Virgil, two books of the Odes of Horace, and Sallust's History of the Catilinarian Conspiracy and the Jugurthine War:—in all these he is to be examined in any part, pointed out at the time, without previous notice. It is also required that he shall be thoroughly acquainted with the practical rules of arithmetic, as far as vulgar and decimal fractions, as usually taught in schools. Students admitted from other academical institutions, in any other year than the first, will be required to have made classical proficiency, proportioned to the standing which they wish to take. If they enter in the second year, their testimonials must also state, that they have been examined and found competently skilled in Hebrew, and have read the book of Genesis in the original; if in the third year, the book of Psalms.

"It must be further understood that when candidates are admitted as Divinity Students, it is under the implied obligation on their part, that it is their bonâ fide intention, and that of their friends, that they shall go through the full College course, and that to quit the College at an earlier period, for the purpose of undertaking any congregational charge, cannot be sanctioned by the Trustees."

Applications for the admission of Divinity Students on the Foundation must be addressed either to the Rev. Charles Wellbeloved, York, or to one of the Secretaries at Manchester, before the first day of May: they will be decided upon at the York Annual Meeting of Trustees, on the last Friday in June, when such Candidates will be preferred, as, from their testimonials, appear to be most eligible. The Divinity Students on the Foundation have every expense of lectures, board and lodging, defrayed for them.

The Chair was then taken by Mr. Samuel Kay, and the thanks of the Meeting voted to Ottiwell Wood, Esq., for his services as the President. In the afternoon of the same day, the friends of the

to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship, in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbance of religious meetings, in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals, in the refusal of protection from such injuries when formal application has been made to the magistracy, in acts of the Government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established Communion, and in the infliction of those penalties, by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

5. That while this Body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligations of humanity, to testify its sympathy with the oppressed and persecuted; and by the principles of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow-christians and fellow-protestants in any part of the world.

6. That this Body indulges the hope that calm reflection and an experience of the mischiefs produced by intolerance will speedily lead the Government of the Canton of Vaud, to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant Religion and are a main support of the prosperity and happiness of our own country.

7. Finally, that we invite our fellow-christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds, and imprisonment, spoliation, destitution, and exile.

— J. Pye Smith, *Chairman.*

Address of the Catholic Association to the People of Ireland.

[This document is so important that we think it right to register it on our pages, though it has been some ti lished, and must be well known t of our readers.]

Fellow-Countrymen,

We are your friends, your friends, desirous to protect and you; we address you from mo pure kindness and disinterested a

Listen to us, because we a friends; attend to us, because most desirous to be of use to you well and deliberately what we your consideration; consider ca we appeal to your good sense a reason; make use of that commo which Providence has in its boun you, in a degree equal, and peri perior to any people on the face globe; think coolly and dispas upon the advice which we give y you will find it consistent with go and honesty, and strongly recom by every principle of morality, an the sacred dictates of religion.

We advise you to refrain tota all secret societies; from all privi binations; from every species of boyism, or Ribbonism, or by w other name any secret or private tion may be called. We would tempt to deceive or delude you; w not obtain your confidence if we state falsehoods; and if we co would not purchase confidence expense of truth.

We do not come to tell you t have no grievances to complain that there are no oppressions t dressed; we are sorry to be ob admit that you have just cause plaint, and that there exist ma bitter grievances which ought t dressed; we know that these gr and oppressions are the excuse too many of the uneducated cl our countrymen have given fo lence, violence, and the forming associations; but we also kno proceedings of that kind only a the mischief, and increase the of suffering which they pretend dress.

It is to this that we call your p attention; it is to this that we your deliberate and full considera

We most solemnly assure yo secret and illegal societies—that ism, and Whiteboyism, and violat outrage, and crime, have always k the quantity of misery and oppr Ireland, and have never produc relief or mitigation of the suffe the people. Every one of yo heard of, and many of you are old to have seen, the effects of secr

[illegible] and of various descriptions of Whiteboyism, and of much illegal violence, and many minor crimes, as well as horrible outrages and murders.

Now, setting aside for the present all other objections, we will ask you whether any good has been ever produced by such dealings or atrocities? You must answer in the negative.—You must perceive that the people have never derived benefits from them. Many individuals have suffered long imprisonment by reason of them—they have caused multitudes to be severed from their families and friendly connections—they have crowded the decks of the transport vessels, and [illegible] thronged the gallows with victims.

These are other evils which have attended Whiteboy and Ribbon disturbances; in particular, the innocent frequently suffer for the guilty. When property is injured, or otherwise destroyed, the loss is levied off the parish, barony, or county. The person intended to be injured is one high, and frequently a high-minded man: his property than he probably could otherwise obtain for it. But, who are they who pay for it? Why, nine-tenths of them must be persons who had no hand in the crime—and who is it right to make restitution to the innocent parties who are thus obliged to pay their money? What a load of guilt does not this bring home to the persons who commit the crime they can never make adequate restitution for! And how can they ever expect to obtain mercy from the all-just Providence, while they are the means of uncompensated injustice?

Again, wherever Whiteboy or Ribbon outrages are committed, many innocent persons will inevitably be convicted of crimes which they never committed. How many innocent persons have been known to suffer transportation! And how many have we seen suffer death by reason of Whiteboy crimes! Some may blame the administration of the laws for these fatal results—but good sense will convince every dispassionate man, that they are the necessary results from the passions which are naturally excited by Whiteboy and Ribbon outrages and crimes, and from the rewards which at such periods are justifiably offered to informers; amongst whom will be found the very basest of mankind.

Our fellow-countrymen, we tell you nothing but the truth. No good, no advantage, no benefit has ever been produced in Ireland by Whiteboyism or Ribbonism, or any other species of secret association. Such associations are forbidden by the law of man—and, as they are necessarily productive of crimes, they are more powerfully forbidden by the command of God.

By the law of the land, any man who joins a secret association, bound together by an oath, or any engagement or promise whatsoever, is liable to be transported. Any person who joins such a meeting by day is liable to fine, imprisonment, and whipping. Any person who joins them by night is liable to transportation. Any person who joins them by night, in rapping at a door, or even verbally demanding arms, or ammunition, or horses, or uses any threats or menaces against the inhabitants of the dwelling-houses, is liable to be executed quite as much as if he had committed robbery or murder. And, besides all these punishments in the regular course of the law, there is the Insurrection Act, which can be applied by the Government to any disturbed district, and by the means of that Act, any person who is out of his dwelling-house from sun-set to sun-rise, may be transported without Judge or Jury.

We have given you this brief abstract of the legal punishments that await the disturbances produced by secret societies. Every act done by them is illegal, and liable to punishment. We deem it a duty we owe to you, to put you on your guard against incurring either the guilt or punishment.

There is another and a more important object. These secret societies, and the outrages which they generate, are forbidden by the awful voice of religion. Your religion directs you to be submissive to the laws—it orders you not to do an injury to any man whatsoever—it tells you that you are not to commit any crime whatsoever, however small, even though such crimes were to produce the greatest possible good. Your religion informs you, that if you take and injure the property of any man, you cannot obtain forgiveness of the offence, without making restitution to the full extent of all the property you are possessed of. We need not tell you how your religion abhors every thing that approaches to robbery, murder, or blood. You cannot really be Catholics—you cannot really be Christians, if you do not feel and know, what we say to you is literally and exactly true.

There are other matters which equally deserve your attention—these disturbances not only have never produced any good effect, but they can never possibly be successful; they usually produce some robbery of arms, some plundering of houses, the destruction of corn, cattle, and other property, and they also cause many murders; but no human being

ever was or is benefited by them, and beyond these crimes it is not possible that any success can attend the perpetrators; they are totally unable to face the constabulary force in open contest; half a dozen of policemen are quite sufficient to put down the strongest Whiteboy force in any thing like a regular attack; and if they are not, the police are reinforced by the yeomanry corps, and these again by the regular army. The Government has at its command upwards of one hundred thousand infantry, cavalry, and artillery; and, if it wanted foreign aid against domestic disturbances, it could easily procure one hundred thousand more—so that all notion of being successful by means of Whiteboyism or secret societies, is as ridiculous and absurd as it is wicked and criminal.

Let it be recollected, too, that in all those disturbances and secret societies, no person of education, character, or property, takes a part; they are condemned by every honest and every intelligent person, and, above all, they are reprobated by your truly amiable, intelligent, laborious, pious, and beloved clergy. How is it possible that you can forget the admonition and advice of that clergy? Do you not know that they have no other interest but yours; and no other object but your temporal, as well as eternal welfare?

[To be concluded in the next No.]

LITERARY.

Mr. BOWRING, we are happy to announce, has just ready for publication a volume of *Hymns*, designed as a Sequel to the *Matins* and *Vespers*, which have acquired such just and extensive celebrity.

PARLIAMENTARY.

Unitarian Marriage Bill.

THIS bill was lost in the House of Lords on the second reading, Friday, the 3d inst., by a majority of four. There were

Content	32	
Proxies	20	
		52
Non-Content . . .	31	
Proxies.	25	
		56

It was thus stifled by the proxies. The Marquis of LANSDOWNE displayed his usual ability on behalf of the Bill; the Archbishop of CANTERBURY his wonted catholic spirit; and Lord LIVERPOOL his formerly and strongly declared sense of the propriety and necessity of the measure. The Bill was opposed by the young bishop, Dr. BLOMFIELD, in a speech which we apprehend he would not wish to have a part of his histo of course, by the LORD CHANCELL seems pledged to resist every designed to extend the bound liberty, civil or religious. Tl brated lawyer again threw out hi (or rather more than his doubt seldom has any doubts in the Lords when the question is to or lighten restraints upon co with regard to the toleration o rians at common law. In con of this strange speech, (so even t Minister avowed that he regar few individuals sent to the L the petition which will be foun Mr. W. Smith's speech upon p it to the House of Commons, debate that may take place on presented to the House of Lords as the above debate on the m the second reading, shall be giv after. To shew how the qu regarded by dispassionate me parties, we extract the followi graph from the Courier (the go paper) of June 4, on the rejecti Bill:

"The second reading of the U Marriage Bill was moved by the of Lansdowne, who prefaced hi with a speech that ought to hav the attainment of his object. W that it did not. Upon a division, t a majority of *five* (four) against The relief sought for by the pe terested in the measure, being o purely affected the conscience, the involved in it are entitled to res has nothing to do with civil or exemptions. They ask only pe to solemnize a most important with those forms, and after that which they honestly and since sider essential parts of it."

Unitarian Petition.

To the Right Honourable th Spiritual and Temporal i ment assembled,

The humble Petition o dersigned Protestant ters of the Unitarian sion,

SHEWETH,

That your petitioners have confided that the law affecting P Dissenters in general was as s the memorable words of Lord M in moving (on 4th February, 1 judgment of your Honourable H the case of the Chamberlain of against Evans, namely,

"That the Toleration Act

that which was before illegal, legal—that the Dissenters' way of worship is permitted and allowed by that Act—that it is not only exempted from punishment but rendered innocent and lawful—it is *established*—it is put under the protection and not merely under the connivance of the law"—and "that there cannot be a plainer position than that the law protects nothing in that very respect in which it is in the eye of the law at the same time a crime."

That this decision was come to after full argument and in opposition to the opinion then held by certain lawyers and judges, and even delivered on that occasion in your Honourable House,—that although the penalties of the acts against Nonconformists were repealed, the offence or crime against which those acts were directed must in law be considered as still subsisting.

That your petitioners were until lately excepted from the benefits of the Toleration Act, but that by an act lately passed this exception was repealed.

That your petitioners therefore conceived, and that it was till very lately the universal understanding of the nation, (as they are sure it was the intention of the persons in communication with whom the measure was so liberally forwarded,) that on such repeal your petitioners became entitled to all the privileges of the Toleration Act, and to the full benefit of the above noble decision of your Honourable House.

That your petitioners have, however, to their great surprise and concern, heard it lately asserted or insinuated, that this their expectation was altogether illusory,—that the boon conceded to them only left them exposed to a vague and undefined liability,—that notwithstanding the protection and sanction and (to use the words of the above great judge) the "establishment" of their worship, they are liable at common law to certain pains and penalties for teaching and preaching in that very mode of worship so sanctioned, licensed, and established by law.

Your petitioners submit that the questioning of a particular doctrine forming part of that mode of Christianity which is established by law, never was and is not now an offence at common law. That the cases on which the common law prosecution of offences against religion rests proceed solely (and are so stated by all the text writers) on the principle that it is an offence against society to attack religion and divine revelation in *general*, which is the basis of their obligation and the sanction of judicial oaths. "For that (to use the words of Chief-Justice Hale in Taylor's case) openly to blaspheme religion is a cheat, is to dissolve all moral obligation, whereby civil societies are preserved." And in the same manner Lord Raymond in Woolston's case (which is themain foundation of all the law on the subject) expressly declared, that "to write against Christianity *in general* was an offence at common law punishable in the temporal courts; but desired, however, it might be taken notice of that they laid their stress on the word *general*, and did not intend to include disputes among learned men upon particular controverted points." In another report of the same case, his Lordship is stated to have said, "We do not meddle with any difference of opinion, and we interpose only where the very root of Christianity is struck at, as it plainly was there, the whole relation of the life and miracles of Christ being denied."

That in the spirit and acting on this principle of the common law, the Act of 19th Geo. III. (recited in the Act of the 53rd Geo. III. c. 160) has, as your petitioners submit, declared and enacted that the only profession of faith which it is necessary for the interests of society to enforce and require, is the declaration therein set forth, that the party is a Christian and a Protestant, and as such believes the Scriptures to contain the revealed will of God, and that he receives the same as the rule of his doctrine and practice. This profession of faith your petitioners need not say they are at all times willing to avow and maintain, although they differ, and have by law a right to differ, from the Established Church in their interpretation of those Scriptures.

That the controverting of particular doctrines of Christianity as received by the Establishment, never amounted in law, as your petitioners submit, to any thing more than *heresy*, which was not cognizable by the civil magistrate, although it was, doubtless, in former times considered a *crime*, and perhaps, in the words of 9 and 10 William III. "*a detestable crime.*" That the cognizance of *heresy* was the province of the *ecclesiastical courts*, whose jurisdiction is by the Toleration Act taken away; that the civil magistrate has only interfered with heresy under particular and positive law, and that, according to this view of the subject, Mr. Justice Blackstone correctly states the statute of 9 and 10 William III. (so far as regards your petitioners) as only giving the magistrate a power of interposition for the more effectual suppression of a particular species of *heresy* which the ecclesiastical courts were found insufficient to repress.

Although there appears to your petitioners, therefore, to be no ground for

contending that the denial of any particular supposed doctrine of Christianity, as established by law, was ever punishable at common law as an offence against society, they have lately heard it asserted or insinuated, that the preamble of the Act of 9 and 10 William III. (which most unjustly and uncharitably classed the denial of the doctrine of the Trinity among certain undoubted offences which it denominated "*detestable crimes*") is to be taken even after its repeal as evidence of an assertion on the part of the Legislature, that the offence was and is as described by it, a crime against society, and as such cognizable at common law, without entering into the question whether the proposition of law supposed to be so made or implied was true or not.

Your petitioners humbly submit that the recurrence to the preamble of a persecuting act (so disgraceful, cruel and unjust, that your petitioners have heard from high authority that "a man could have neither the feelings of an Englishman nor a Christian who could hesitate one moment to repeal it") is unworthy of the spirit which dictated its repeal—is unconstitutional, dangerous and unjust. That in the same way various other supposed heresies might be argued to be still (as they were at the time of passing acts that disgraced our statute book thought to be) "*detestable crimes*;" errors in judgment would be once more held to infer moral turpitude and sin; and various offences might be revived, against which, in days of ignorance, bigotry or superstition, laws have passed, declaring all sorts of acts and opinions criminal; and all this might occur, although it might be plain (as in the case of your petitioners) that the assertion of illegality made by those laws was a priori untrue and untenable as a position of law.

Your petitioners are sure that it is the dictate of common sense, as well as of justice, that a worship, which the law tolerates, sanctions, and provide exercise of, by licensing its pl ministers, "is not only exempt punishment, but rendered innoc lawful," and "that the law pro thing in that very respect in whi in the eye of the law unlawful."

To hold your petitioners pu for the free exercise of such would, as they submit, be cruel just, and would convert the ena of the Legislature into a snare unwary, who might confide in i rent promises and in the undoub derstanding of all persons, that a effectual relief was intended to b

The doubts thus thrown out ever unfounded, as your petition mit them to be) tend to the ser noyance of your petitioners, an to their foundation all charitabl connected with their institutions, same time that they leave an in constitutional question in a stat no government of a free state ou they submit) in justice to its sub allow. If no doubt exists, none be raised; if it does exist, it sh removed; for your petitioners conceive that in this age and country it can be held proper t nions should be punished as "*d crimes*," which, whether true o are held by so many wise and go and which even the despotic ment of the Austrian Empire re as forming one of the establish gions of a great portion of its do

Your petitioners therefore humb that a full and efficient inqui take place into the state of the affecting your petitioners, and necessary a remedy may be provi any defects in the measure by was intended, as they believe, t should be effectually relieved.

And your petitioners shall ev &c.

MISCELLANEOUS.

A List of Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

	Amount of ascertained Capital, from p. 248,			£220,754,000
402	Surrey, &c. Fire and Life Insurance	.	.	1,000,000
				221,

			Solicitors, Bankers, &c., appointed to receive applications for Shares.
459	Sussex County and General Fire and Life Insurance Company	. . .	Harmington .
460	United National Life Insurance Company	.	Carter .
461	Essex Economic Fire	ditto ditto .	.
462	British Iron	ditto .	. Shrivenor .
463	West of England Cobalt and Copper	ditto	. Freshfield .
464	Northern and Welch Mining	ditto	Kearsey .

Carried forward £223,

			Brought forward		£223,079,000
165	Royal Cornish	Mining Association	Florance		200,000
166	Bolivar	ditto ditto			
167	Potosi, le Paz, and Peruvian	ditto ditto	Crossland		1,000,000
168	Famatina	ditto ditto			
169	Manganeze	ditto ditto			
170	Brazilian Agricultural and Jewel	Company	Bigg		600,000
171	Brazilian	ditto	Beetham		
172	United Chilian Association		Franklin		
173	Island of Cuba Trading and	Agricultural Association	Stokes		
174	New Brunswick and Nova Scotia	Agricultural Company			
175	Hudson's Bay and Canada Fur and Skin	Trading Company	Clarke		200,000
176	Inter-National Gas	Company	Lane		1,000,000
177	Dundee Portable Gas	ditto			16,000
178	New Brunswick and Nova Scotia Ship	Building ditto	Swinford		100,000
179	London Leather	ditto	Mott		100,000
180	French Brandy Distillery	ditto	Wilkes		150,000
181	Rent Redemption	ditto	Pullen		1,000,000
182	Ground Rent	ditto	Andrews		250,000
183	London Cemetery	ditto	Woodward		750,000
184	General Burial-Ground Association	ditto	Cardon		300,000
185	Economic Funeral Society		Ditto		150,000
186	London Company for the Sale of Horses and	Carriages by Commission	Elcke		10,000
187	City Improvement Company		Dyer		500,000
188	New Mansion House Street Company, Moorgate,	to the West Corner of the Bank and Mansion House	Freeman		350,000
189	Oil Colour, Varnish and Dry-Salting	Company	C. Kaye		300,000
190	Patent Scarlet and Crimson Dye	ditto	Nunn		
191	Waggon, Van and Post-Chaise Vacuum	Engine ditto	Florance		500,000
192	General Stage Coach	ditto	Dickens		500,000
193	London Short Stage	ditto	Acton		
194	General Posting	ditto	Hayne		
195	Importation Plate Glass	ditto	Clarke		200,000
196	National Stoneway	ditto	Hutchinson		
197	Belfast Flax Spinning	ditto	Stewart		
198	Netherlands Patent Salt Manufacturing	ditto	Clarke		
199	Pembrokeshire Slate, Lime and Iron	ditto	Ravenhill		50,000
200	Devon Haytor Granite	ditto	Coutts		200,000
201	London Carpet	ditto	Fisher		200,000
202	Ship Canal from the Harbour of Foway to Padstow.		Sweet		
					£231,705,000

Erratum in the former List of Joint-Stock Companies:
Page 247, for "Solicitors," read *Solicitors, Bankers, or other Persons appointed to receive applications for Shares.*

FOREIGN.

FRANCE.

The spirits of Frenchmen have been much excited by the preparations for the Coronation of Charles X., and by the ceremony itself, which took place on the 29th ult. at Rheims. The priests got up a grand *spectacle:* according to the newspapers, they gave out that there was miraculously preserved the *Sanctu Ampulla, Saints Ampoulle*, or *Sacred Phial*, which was brought from Heaven by a dove, with oil for the coronation of Clovis, the first Christian King. Napoleon disdained this trick at his coronation. [Mon. Repos. V. 240.] The Duke of Northumberland was sent over from this country with a splendid retinue to represent the King of England at the ceremony. France needed some new show to keep her people lively, for certain recent measures have alarmed the better part of them; especially the law for indemnifying the emigrants, and the law of sacrilege, which is perhaps the most barbarous that has been enacted in Europe for the last century: this precious speci-

men of the legislation of the most polished nation of Europe in the 19th century, affixes the punishment of death to a profanation of the host or sacramental elements. The priesthood is unusually active, and common report ascribes the evils under which the country is labouring to the Jesuits. The rites of sepulture are vexatiously refused to the bodies of such persons as during life were suspected of hostility to the Church; and no occasion is passed by of insulting and troubling the Protestants. Intelligence has been lately received that, in the town of Nerac, in the South of France, containing a population of about 5,600, of which nearly half is Protestant, the Protestants have been deprived of a church, which was granted them in 1804, and which they have occupied ever since. It was an old convent, and the authorities have summarily determined that it is still church property. On this decision, the Curé of Nerac took possession of the chapel, ordered Te Deum to be chaunted in token of victory, and declared from the pulpit of his new conquest, that "the hand of God had scourged the heretics from his temple."

HANOVER.

We alluded, p. 124, to some recent regulations of the enlightened King of Hanover, having for their object the equitable administration of Church Revenues. We now give the extracts from the German papers which supplied us with this information. The higher clergy of England and Ireland will not feel much gratitude to the Hanoverian Sovereign for setting an example of intermeddling with ecclesiastical livings. The *maximum* of the income of the clergy of Hanover must astonish, if it do not alarm, our own dignitaries.

Hanover, Jan. 14.

The information which has been collected within some years past, respecting the incomes of the Protestant livings in the kingdom, having proved that on the one hand the classification of the Protestant livings according to their incomes resting almost exclusively on the original foundation, required a rectification, because, in process of time, through the altered prices of things, &c., it has undergone modifications which, in many cases, do not correspond with the extent of the livings; and that on the other hand not only the number of livings with small endowments is too large in proportion to the better ones, but there are even some on the present income of which, no clergyman can subsist, without being much distressed in his circumstances.

Now that these evils may be gradually remedied as far as the existing means will allow, his Majesty, our most gracious King, has been pleased, by a general plan for the improvement of the Protestant livings, sanctioned by him, to make the following general regulations:—

All the Protestant livings in the kingdom shall be divided, according to their income, into three principal classes; each class rising 300 dollars above that below it, and each class to be divided into three subdivisions, differing 100 dollars from each other as far as the uncertainty of the receipts depending on casual circumstances will permit.

To this end, from 1st July, 1824, all Protestant livings which were at that time under 300 rix-dollars shall be raised to that value, by a fixed increase, to be paid out of the public treasury either for ever, or at least till they can be incorporated with other neighbouring parishes.

Hanover, Jan. 15.

His Majesty, in order to ameliorate the condition of the *evangelic parochial clergy*, has ordered that they shall be divided into three classes, each of which is to have three subdivisions, in such a manner that the minimum of their income shall be from 300 to 400 crowns, and the maximum from 1100 to 1200 crowns.

CORRESPONDENCE.

Communications have been received from Messrs B. Mardon; D. Eaton; R. Aubrey, Jun; H. B.; Almost a Christian; Kenilworth; a Subscriber; Anonymous on Quaker Unitarians; and Anonymous—Poems.

We have received two more packets from our American Correspondent, the analyzer.

"The Puritans," and several other papers and some intelligence are, much to our mortification, unavoidably postponed.

The following corrections should have been made in the Stanzas on Riego, (pp. 304, 305,) viz.

Stan. 1, line 8, for "the stranger's sword," read *the invader's sword.*

Stan. 6, line 3, for "his fame," read *his faith.*

ERRATA.

P. 296, col. 1, 23 lines from the top, dele the *comma* after the word "possess."

P. 298, col. 1, 21 lines from the top, place a *comma* after the word "*Scripture.*"

THE

Monthly Repository.

No. CCXXXV.] JULY, 1825. [Vol. XX.

Vindication of Minute Accuracy, in respect of the Text, Translation, and Interpretation, of the Scriptures.

July 2, 1825.

—— juvat INTEGROS accedere fontes,
Atque haurire. LUCRET.

PERHAPS it may not be unseasonable to lay before the readers of the Monthly Repository a few observations on *the value of minute accuracy in the criticism and interpretation of the Bible.* The strictures which I shall have occasion to make, have been suggested by passages which presented themselves in a recent course of reading.

Dr. Bruce* appears to depreciate minute accuracy, where the text of the Scriptures is concerned. He takes for granted, that his auditors and readers cannot "refrain from smiling, when they hear the nature of the Supreme Being, and the faith and salvation of Christendom, suspended on the translation of a letter, or the construction of a particle, the insertion of a dot, or the omission of some grammatical or rhetorical mark." What is Dr. Bruce's meaning? His statement, if it be correct, should excite indignant disgust, rather than risibility. The question at issue, between Christians of opposite denominations, is, whether or no the texts under consideration, as they stand in the received versions and translations, be genuine Scripture; whether or no they proceed from evangelists and apostles? Is there any thing which can fairly be termed ludicrous, either in this inquiry itself, or in the legitimate and necessary means of bringing it to a conclusion? Suppose that the point in dispute were the text and readings of the best MSS., &c. of a profane author—Cicero, for example, or Virgil—suppose, too, (it is an allowable supposition,) that some very interesting matter of fact or of opinion were grounded on the due arrangement of the controverted passage—what editor would treat the case with levity? Is it not his business to ascertain, first, what has really been said by ancient writers, and afterwards, in what signification it has been said?

Persons well acquainted with polemical theology, know that Dr. Bruce's representation is exaggerated. The *whole* stress of Trinitarianism is not placed on the texts which he has in view. Even assuming that it is, Arians would seem to be as truly and as deeply involved in the question of the genuineness of such passages as Unitarian Christians. All sincere and enlightened believers in the gospel, will be zealous to draw the line between spurious and authentic Scripture. How can the discrimination be effected without the aid of biblical criticism, without minute accuracy in the exercise of it? When we acknowledge the value of the end, yet despise the only means by which it can be attained, we are grossly inconsistent with ourselves.

It would be, in many respects, a happy circumstance, if the controversy of the Trinitarian with those who oppose him, were decided by *criticism* rather than *interpretation.* Expositors may be very learned, wise, and pious: nevertheless, in their characteristic employment, we find them susceptible of various and hurtful influences, from causes not always under their controul. The canons of interpretation, so far as respects the practical use of them, depend greatly on men's prejudices, attachments, connexions, and diversities of sentiment. Not so the canons of *criticism*, in the restricted and just meaning of that term. These are fixed, impartial, universal, produced, fortified, occupied, by inquiries into facts, not into opinions. Accordingly, to the award of Biblical Criticism well-educated divines, of all denominations, bow with instant and implicit deference: * whether they

* Sermons on the Study of the Bible, pp. 126, 127, 301, 302.

* So the Unitarian Christian, on the authorities cited by Griesbach, surrenders a part of the received text in Matt. xix. 17.

style themselves Trinitarians, Arians, or Unitarians, they reject, with hardly a single disagreeing voice, the forgery in 1 John v. 7.

Has Dr. Bruce no controversy except with Unitarian Christians? The volume of Sermons, on a part of which I am animadverting, forbids this inference. Now is not Biblical Criticism, in the correctness of its researches and determinations, one of his instruments of vindication or attack with reference to Trinitarians?*

But he seems to exult in the persuasion, that of the passages on which the Arian relies for his characteristic tenet, none are expunged by means of this criticism, or differently read. Granting, for a moment, the soundness† of his conviction, I cannot therefore acquiesce in the propriety of his using such triumphant language. Arianism, under any modification, was no early or permanent article of faith in the Christian church: and the state, nature and result of ancient theological controversies may, in some measure, be known through the history of the text of the New Testament. Passages, moreover, conceded to be genuine, will yet fall within the scope of interpretation. If then the Scriptures are left to expound themselves, the Unitarian Christian has not more to dread from the weapons of his Arian than from those of his Trinitarian antagonist.

That verbal and philological criticism on the Sacred Volume, which encounters Dr. Bruce's sneers, has exercised, and, by exercising, has invigorated, mighty minds. In controversies which this gentleman would describe as "abecedarian" and interminable, such men as Newton and Bentley and Porson have engaged; how honourably and successfully, no theological scholar can be ignorant. It is a mistake to conceive that the investigations of philology, whether they be directed towards classical writings or towards the Scriptures, can be pursued effectually by individuals of narrow understandings, or that they have a tendency to contract and weaken the mental powers. To the great names which I have mentioned, let those of Hemsterhuis and Ruhnken of Dr. Samuel Clarke and Bishop Marsh, be added, in refutation of this error. In the critic no ordinary good sense and penetration must be united with accurate and extensive knowledge: by these qualities essential aid has been afforded to the progress of scriptural learning and religious truth. There have been discussions which Swift and Pope attempted to ridicule as "abecedarian:" satire was levelled by those authors even against persons whose memory every man of letters will revere; and the most sagacious philologist of any country or age was pointed at as a

> "—— word-catcher, who lives on syllables."

Can Dr. Bruce imagine that Bentley and criticism were degraded by such attacks? Will he not confess that the dishonour belonged exclusively to Pope and his associates?

The best critical editor of the New Testament, is Griesbach. Nor were his labours chiefly mechanical, or his merits little more than the merits of an indefatigable and plodding student. They who render themselves masters of his *Commentarius Criticus*, will own the superiority of his intellectual character, will be sensible that the *criticism* of the Bible is no trivial and subordinate occupation. This department of theology, while it is far less precarious than *interpretation*, demands, however, equal, if not greater discernment, and, in general, a more concentrated and fixed attention.

I take for granted that Dr. Bruce employs the *interpretation* of Scripture, when he reasons against Trinitarian Christians, on the one side, and Unitarian Christians, on the other. On controverted points of doctrine and of duty, it is a copious and legitimate source of argument. Yet he easily may a man of respectable talent, who, nevertheless, little relish the toil of scriptural inquiry, jeer at studies of this nature! "What," he may exclaim, "shall the question who is the object of a Christian's worship, and what are the tenets of the gospel—shall the faith and practice of Christendom, be *suspended* on the nicely-varying shades of words and phrases? Our scheme is consistent and rational, and requires no such

* Sermons, ut sup. pp. 302, 303.

† Ephes. iii. 9 (see Griesbach in loc.) Disproves the assertion of Dr. Bruce.

Why not acquiesce at once
anguage of unbiassed transla-
om we can understand as rea-
we can the authors of other
ather than perplex ourselves
analysis of the original writ-
Does *salvation* rest on the cor-
of the expositor?" All this,
may be fluently alleged—and
as promptly be answered by a
e to the government of God
frame of man. If Dr. Bruce's
be solid, we have only to em-
d hold fast

that the nurse and all the priest
is taught,"

rly to dissever scholarship and
l enlightened judgment from
cal pursuits.—Let us now pass
is very estimable person to
of a more distant age; from
of the Scriptures to a rule
hould not be neglected in the
ion of them.

ule is, that *the diligence of*
slator should be unremitted;
ny difficulties being insupera-
ich diligence. Let him, there-
as minutely accurate as pos-

e preface to the larger copies
Received Version the following
passage occurs:
– it cannot be dissembled that,
exercise and whet our wits,
wean the curious from loath-
hem [the Scriptures] for their
y plainness, partly also to stir
evotion, to crave the assistance
Spirit by prayer, and, lastly,
might be forward to seek aid
rethren by conference, &c. &c.
h pleased God in his divine
ace, here and there to scatter
nd sentences of that difficulty
ubtfulness, not in doctrinal
hat concern salvation, but in
of less moment, that fearful-
ld better bescem us than con-

nd question, it is a general
e of the Divine administration,
n's assiduity, and his con-
ss of dependence, shall be
ied by the difficulties accom-
his pursuits. Were nothing
than a truth so obvious and so
nt conveyed by the language
have copied, I should have
adopt it, with unqualified and
cordial assent. Yet King James's translators evidently mean to say, that obscurities in the style of the Bible are specially ordained by Heaven, for this purpose. On what authority do they make the statement? Does the Bible itself contain any such intimation? Or do they appeal to the reason of the case? But are not the records of revelation designed to be understood? At the same time, are they not written in the dialects of their several countries and ages? Why then resort to so infirm and equivocal a principle, by way of accounting for the existence of verbal difficulties, when those difficulties arise, in the main,* from the date and nature of the languages? Nor are such perplexities insurmountable: many of them have vanished before the increased erudition and diligence of theological scholars; and we may with justice conclude that, in the progress of years, this will be the fate of most of the remainder. What we chiefly need, is a larger number of well qualified and unremitting labourers.

In some instances, spurious humility, which, in truth, is conceit and self-importance, may be nourished by the exceptionable sentiment that I have quoted. A scriptural phrase, for example, baffles the inquiries, penetration and knowledge of a young student in divinity; though, as we might well suppose, its meaning has been clear to critics of sound and tried judgment, and of the greatest name. It has embarrassed his faculties (which, really, can be no disgrace to him): and hence he concludes that it was left obscure, in order to embarrass every man's faculties, and to humble human pride! Who does not perceive that such an argument is utterly inconsequential; that such a decision bespeaks any thing but diffidence?

Let a few words be added on minute accuracy in the interpretation of the Sacred Volume.

This accuracy, employed on single passages and terms, is far preferable to what some divines are fond of call-

* Other causes might, no doubt, be assigned. Among these is a fondness of *allegorical* interpretation: upon which subject the late Mr. Conybeare's lectures well deserve perusal, though they may not always command assent.

ing *the analogy of faith*; by which expression they intend a creed already formed, and made a standard for the expositor. Such a method of investigating the Scriptures, is *synthetic*, or *systematical*, and should, I presume, be, as much as possible, discouraged. If it be fair and lawful in regard to one set of theologians, it is fair and lawful for *all*; or rather, it is universally fallacious and inadmissible. Should it be alleged, that the Bible is consistent with itself,—this consistency, I answer, cannot be effectually ascertained, except by the aid of *analysis*. The just order is, first, to examine the texts themselves; afterwards, to compare them with each other; and, lastly, to illustrate those which are obscure by those which are perspicuous. A late excellent and accomplished individual* was "no friend to very minute verbal criticism" in scriptural studies. He did not look in the sacred writers for "that precision and accuracy in the use of words, which are to be found only in the most accurate and philosophical authors." If, indeed, he adverted to words purely Greek and classical, he was correct in his expectation; though even in the "Greek of the Synagogue" there appears to be a reasonable degree of accuracy and precision—a degree of both sufficient for all the general purposes of the critic. In interpreting passages of doubtful import, Mr. Wood trusted for assistance rather to comprehensive principles, than to verbal inquiries. He was qualified for making application to both: and in such hands as his both may safely and advantageously be employed. Not so as to inferior men: and it is only where verbal investigation affords a very scanty help, that recourse should be had to considerations of another kind. The rules, for instance, of Biblical Criticism, and even those of interpretation, are more definite than the opinions of the several classes of Christians respecting "the general nature and design of Revelation."

N.

* The Rev. Wm. Wood. Memoirs of him, by Wellbeloved, pp. 26, 29.

Sir,

As I do not wish to see the … of Unitarianism aided by … gle erroneous interpretation of … ture, (any more than by the "… genuous artifices"[a] of any Unit… preachers,) I was not sorry to … that the Reviewer of Dr. Spry's … Sermons in your last Numbe… treating of Hebrews i. 2, has rej… the interpretation of Grotius, w… however, as the interpretation … great a man, Valkenaer justly … ought to be *modestly* refuted, … an interpretation to which I … could subscribe, as I do not reme… in the course of my reading to … met with a passage in which the … the genitive must necessarily be … dered *propter*, though I think I … seen one or two in which it may … rendered indifferently by *propter* … *per*. In the passage produced … Reviewer from Thucydides, L… 53, διὰ does not govern τὸ θερμὸν … τὴν ἀναπνοήν which follows. … vi. § 57, I have always thought … ὃ ὕστερ, which is the reading of … manuscripts, ought to be restored … is at length adopted in the useful … tion of Haack, and will, I doubt … be retained in the edition publi… by Poppo. Of Josephus I can … nothing positively. I think the … uses ἀφικνεῖσθαι διὰ λόγων, wh… suspect to be one of the expre… referred to by the Reviewer. … expression, meaning to hold a … versation, is analogous to διὰ … ἀφικνεῖσθαι and many others … best Greek authors. It is use… Euripides in the Medea. Vide … ratissimi Elmsleii notam ad v… But whatever may be the just…

* The Bishop of Chester has … affirmed, that several Presbyterian … gregations have been "deluded int… tarianism by the most disingenuous … fices on the part of some of their … ers." I wish that his Lordship, or … I have been accustomed to think … favourably to suppose that he has … out a random charge without ins… that he has facts to support i… thought it worth his while to ins… what these artifices have been, … whom they have been employed … present the imputation is too vague … refuted, and, as it falls on no one … distinctly, may be supposed to be ap… to many.

ese remarks, one thing I well know: at my venerable friend Mr. Belsham, ith whose ardour in the pursuit of ligious knowledge, and *scrupulous* re to derive his faith from the Scrip-ures alone, I have been acquainted or more than forty years, values ruth infinitely more than any inter-retation of Grotius, or of any other an.

E. COGAN.

SIR, *July* 4, 1825.

I EXTRACT from the Missionary Register of this month, under the ead of "Abstracts of Addresses at Various Recent Anniversaries," the following lamentation, ascribed to "M. Von Bulow," and said to have been uttered "at the Continental Society Anniversary." Can any of your read-rs give me information concerning the alarming work here denounced? Orthodoxy, according to M. Von Bu-low, would appear to be in a bad plight in Germany.

EPISCOPUS.

You must have heard of Infidel doc-trines and books, but I do not know any Antichristian creed which has been so deceitfully introduced, and so systemati-cally taught, as that which is contained in a work called "Hours of Devotion," first published in 1807, in eight volumes, in German, and which has gone through ten editions, and been translated into French and Danish. It is with many their Bible—the instrument to promote true Christianity! I will give only one sentence as a specimen.

In a chapter respecting the different religions, the author says, "The Jew, who cries with devotion in his synagogue to God his Father; the Turk, who, ac-cording to the doctrine of his supposed prophet, in the Mosques of the East, lends his forehead to the dust before the Omnipresent; the ignorant Heathen, who, for want of better instruction, elevates his hands to an idol, at the same time that he fervently prays to the corruptible dust, he does not less direct his prayer to the Most High God—these are all sacred to me: they have all one God, to whom they cry, 'Allah,' 'Abba,' 'Father.' They look, with me, with tranquil ex-pectation to the same eternity."

The contents of this work are Christi-anity without Christ. Deceitful it is, for it speaks seemingly with the greatest reverence of the Redeemer, the Saviour, the Son of God: but even as this only comes to be a peculiar phraseology, so it makes all the positive declarations of the Bible to be nothing more than metaphors, figures, parables, elegant flourishes, ori-ental language! The doctrine of a priest of darkness, the author calls blasphemy—the day of judgment, a dream of ignorant men! And this Antichristian religion is taught from the pulpits in the universities and in the schools of the continent.

Critical Synopsis of the Monthly Repository for July, 1824.

REPORT OF UNITARIAN ASSOCIATION. In my notice of this Association last month, I find I mistook its character and object. In the present Report, its title is carried out at full length—"for protecting the Civil Rights of Unitarians." My few remarks would probably have been more applicable to such an institution as "The Unitarian Fund."

We have been laughed at for using in America the word "influential." I should suppose it was employed in this report by good authority.

Should Unitarianism ever gain the ascendancy in England (and why may it not, even though it be as erroneous as was Henry the Seventh's or Oliver Cromwell's religion?) by all that is Christian in practice, generous in feeling, and just and right in government, do not treat your Trinitarian minority as the majority now have treated you. Do not, by a vote of 106 to 66 in your House of Lords, insist that Mr. Belsham shall marry the Bishop of St. David's or some juvenile Quarterly Reviewer. Do not mock a zealous young Calvinistic couple at the most moving period of their lives with Arian and Humanitarian texts quoted by a cold-blooded Unitarian dignitary. How it would shock them to be obliged to listen to the following form—"Hear what the man Christ Jesus saith, That which God hath joined together," &c.!

On what principle are four of the Association's Committee made ineligible for one year, if they have all attended to their duties with requisite assiduity and punctuality? And why must any proposed alterations be first notified to the Committee?

I am anxious to see what the united energies of all your Unitarian Societies will accomplish. Must not the subscriptions be raised, and thus cut off a large number of associates who

are at present able to contribute only a particular sum to their favourite subdivided pursuit? You must either do great things after this new proposed movement, or the whole Unitarian interest will be likely to sink in character and importance. It will be a critical effort. Will not the objects in view be too multifarious and unwieldy for one body? There must be Sub-committees—but it is impertinent for *me* to be recommending such things.

Letter from Dr. Doyle. To say nothing of a little dimness in the general outline of this writer's positions, his plan seems to me to be absolutely crazy.

G. B. W. on Dr. Priestley's Opinions, has pursued a very neat, and I imagine, successful argument.

Mrs. Hughes on Unitarian Education. I agree with these suggestions. I never think the better of a person, who says that he teaches his children no religious opinions.

Remarks on Matt. xix. 28. Good.

Dr. Hartley's Letter to his Sister. This letter must have been written not long after the author's correspondence with Dr. Priestley alluded to in p. 389. If it were written before that correspondence, the argument of G. B. W. will want support, since in that case Hartley must have already entertained the sentiments which yet Priestley says, he "made appear to Hartley's satisfaction." It would be nearly decisive of their question, if the disputants on this subject in the Repository could ascertain the date of the letter.

Judge Hale, &c. I like this correspondent's modification of the maxim *De mortuis.* The original form of it savours of superstition.

Correspondence between an Unitarian and a Calvinist.

This is the most serious, impassioned, yet argumentative letter that the Unitarian has thus far written. His words, sentiments, and paragraphs flow on in a strain that reminds one of the simple *entrainante* eloquence of Rousseau.

I am sorry to meet with a puerile argument in a series of such masterly reasoning; yet I cannot otherwise regard the writer's attempt to prove that evil persons in the future state ought to be considered *children of men*, because Abraham called by the appellation child! The passage seems like a word-c punning profusion, introduced throw the reader's gravity, rat strengthen his conviction. I not to instruct this writer in of criticism; and therefore he must only have forgotte moment that *children of men* braism, equivalent simply to would be useless to urge othe considerations which exist to t purpose.

Ought he not to have ste instant near the beginning letter, where he maintains that only shall be saved who do th the Father," and have explai he regards the proposition q consistent with his general v the subject? What, too, corr ently with the rest of the lett he mean near the close by sayi he is far from being confide his final preservation?

Mr. Le Grice on Consistency writer incorrectly compares tarian's taking the sacrament t jury." The perjurer tells world of his mental reservati protests every where aloud ag tyranny which compels him t If he did, his oath would not b So that our reasoner commits logical fault of borrowing an i tion from an unanalogous, or a morally impossible case.

"To say that Unitarians members of our Church, seems a assertion." I can tell you of still stranger. It is, that your and Government set up claim compel honourable and high men to torture themselves int cious, distressing, and, alas! a code of ethics.

"What need of the repeal test?" What need of any test

"If such a system were to we should trust no one, we respect no one." Believe it would be the very thing aime the law—a feigned outward All things would go on so qui smoothly. The Church wou such unresisting sway. You make yourselves very anxio prying concerning the sinc more than suspected unbeliev

"Hooper and Ridley mig

the same consistency have continued in the Church of Rome."

But Unitarians do not pretend that they can be consistent, unless they accompany their compliance with opposite protestations. Had Hooper and Ridley made such an open protest, while complying with Mary's laws, they would have been burned up. They chose to be burned for something worth while.

"The shrewdness of vulgar minds is quick." And therefore there are many more cunning, compliant members of the Church of England, than easy, recluse, studious, conscientious, well-supported theologians are apt to suspect.

But all this, I allow, is only nibbling at the writer's main reasoning, and might be carried on through several other passages of his letter, which are open to cursory remark.

If I could follow up Mr. Le Grice's strongly and ably defended argument, and shew (which I am quite willing to suppose I could not) that it is absolutely untenable, it might prove a much greater disservice to Unitarians and other Nonconformists than would at first thought be imagined. Let him exhibit the inconsistency of conforming Unitarians in its most glaring and convincing light. Let him drive every one of them from his pale. Let the principle of his argument be carried out into its whole legitimate scope and practical effect—and what will become of the Church of England? For, be it remembered, that not Unitarians alone must secede in order to preserve their consistency. Every man in the three kingdoms, who cannot yield a full, unqualified, explicit assent to each of the Thirty-nine Articles—every man who cannot approve cordially of the whole system of rites and ceremonies by law established, must stand aloof, and add a new recruit to the ranks of dissent. If Mr. Le Grice's principle were strictly acted upon, it would in the first place cut off at one blow from the Church all those who regard the Thirty-nine Articles as articles only of peace, and not of positive assent. In the next place, it would huddle together in a separate throng, the not innumerous mass of sceptics and concealed infidels. In the third place, it would arouse to critical examination and reflection, and therefore, as we may judge from former experience, in many cases to consequent dissent, that vast herd of unthinking church-goers, who comply with their country's religion, from habit, from patriotism, from convenience, from fashion, from sentiment, and a long catalogue of other acquiescing and self-complacent motives. And after a process so sifting as this, would not Mr. Le Grice's remnant be, like Isaiah's, "very small and feeble"? Perhaps he would prefer a result so pure and unmingled. True. But what then will become of his national religion? Perhaps, however, he would not fear lest his church should constitute a triumphant majority, even though it were to undergo the most jealous and extensive expurgation. He is of course much better acquainted with the subject than myself; yet I have imbibed, I can scarcely enumerate from how many quarters, an entirely different opinion. Our zealous ecclesiastic would not have even a child of an Unitarian exposed to the benign influences of the Establishment. Manfully does he argue the general cause of Unitarians. Indeed, it is a new thing under the sun, and a more remarkable "feature of the age" than Mr. Le Grice pointed out in his June communication, that a member of the Church of England should undertake to winnow his mother-pale from every particle of inconsistency or other exceptionable chaff which the winds may have lodged within it. Let him go on, and he will have the prayers and good wishes of every Dissenter in the realm. He is no seeker, I presume, of ecclesiastical promotion. The powers that be, would scarcely thank him for introducing a wedge, which, if allowed fairly to operate, must very soon overthrow the Church from its lowest foundations.

Mr. J. P. Smith in Reply to Chenevière. How much soever M. Chenevière may be in the wrong, and I have formerly allowed that there were some unjustifiable things in his Defence, yet it is very evident Mr. Smith is not the man to take him to task. Such an exhibition of prejudice and irritation I have scarcely ever witnessed. How imprudently this writer lays himself open at almost every sentence! We have an author in America, be-

tween whom and Mr. Smith there seems to be a strong sympathetic resemblance. I allude to Dr. Miller. Both are Calvinists; both champions of their cause; both smooth as oil; but containing under a sweet and fair exterior of style, a miserable bitterness, which seems to partake almost of the spirit of that malignant personification in whom they believe, and of whom they profess to be afraid. But Dr. Miller, I allow, quite beats his competitor in this last-mentioned quality. He is a great deal more liquid, but a great deal more acrid, and presents an unrivaled specimen of that smiling and hating, caressing and stabbing, praying and denouncing, blessing and cursing, weeping and vindictive compound, which is seldom seen on this earth, but in a few rare instances of exquisite and essential Calvinism.

It is an amusing spectable to witness Orthodoxy reading lectures to Unitarianism against intolerance. Providence, I believe, has lately permitted one or two little "fantastic tricks" to be played in the insignificant canton of Geneva for three purposes; partly, to shew how the most remote and unexpected evil influences must necessarily spring from ecclesiastical establishments of an originally intolerant character; partly to suggest the great solemn doctrine of a moral retribution going on even in this world; but principally, by exciting the clamorous and sympathetic indignation of orthodox Christians throughout Europe, to push home into their very bosoms a living personal lesson of the wickedness of persecution, bigotry and uncharitableness, and mercifully to entrap them into improvement by a condemnation drawn out of their own mouths. Whoever reads Mr. Smith's letters to M. Chenevière, must perceive, that while a few rough blows descend upon the shoulders of his immediate victim, and many more of them take no effect upon him, the most vigorous and searching lashes of his scorpion fall far beyond, arousing all the echoes with the shrieks of guilty and startled orthodoxy.

Was ever challenge so mad as that wherein this writer dares the Professor of Theology at Geneva to present citations that may justify his faithful representations of Calvinism? A similar challenge was thrown d this country at Professor Nor Cambridge. But, before lea learned writer brought out a extracts from the most authen received Calvinistic divines, wi tually frightened and surprised opponents, and either reduce to utter silence, or compelled shift altogether their ground of Mr. Smith, I think, must have moment forgotten into what magazine he has presumed to contemptuous spark.

Bigotry of the Evangelical sine. The P.S. of this cont suggests a very apt illustration subject I have last touched up

Correspondence between Mr and Lord Erskine. A green which I have breathed, and fresheed.

Review. Wesley on Nou mity. Being myself a deacondu the Nonconformists of England not very strongly assure the R with what gratification I have his interesting article. Mr. W production, I should think, tunately timed in appearing the same period with Mr. Sc engaging and specious Book Church. (Woe worth the title!)

Muse Solitariæ. It is to b your correspondent is not so absorbed in the practice of m to prevent his giving us more discriminating and tasteful tions. A department occasion voted to sacred music and ot arts would not be unappropr the general purposes of the tory. Many useful remarks m made on such subjects, and taste in consequence be ext encouraged and preserved.

Poetry Thoughts on the ences of Religion. And it *is*

Satiric Fragment on the I once saw a proposition of (Book I. Theor. 5) rendered int A theological argument in p the Trinity seems to belong analogous class of literature there is both talent and wit fragment. Is it a compli otherwise to say, that many about it render it worthy imagined a suppressed portion Juan?

r. The author is quite justi-
ubscribing his name (Joseph
this inspired effusion. He
ve me for an odd speculation
is signature suggested to my
'How dare you deliver me
aper?" said Charles II. to a
ho presented him with a pe-
behalf of the abridged liber-
e people. "Sir," replied he,
me is DARE." "For this
nt under other pretences,"
ne, "he had been tried, fined,
mitted to prison. The Com-
dressed the King for his liber-
for remitting his fine." The
of this promising young Son-
in giving the puplic his name,
ticularly, his connexion with
iggish Monthly Repository,
me with an idle imagination
might be a direct descendant
quick-witted patriot of olden

ary. Here are noticed three
e men, who had advanced be-
e septuagenarian limit, and
the profession of our pure
Hallowed be their memories,
ent their successors to follow
worthy footsteps!
ustomary to meet in the Gen-
Magazine with sentiments so
as those contained in the ex-
notice of Baron Maseres?
igence. Manchester College.
tution so admirably organized
ministered as this appears to
st sooner or later occupy a
ding space in the attention
ronage of an enlightened age.
and Sussex Association, &c.
hat other sects in England,
he Unitarians, hold these so-
igious meetings, where both
nite in improving and decent
lity?
pswich, I observe that only
wenty ladies graced the pre-
f sixty gentlemen or more.
this is not a symptom of the
proportion of Unitarianism
the sexes in that neighbour-
Is the softer part of creation
fraid to speculate in contro-
Or did the retiring habits of
ority keep them away from the
oard? In America, it is true
ne of our most virulent Trini-
are among the females, and
they scratch a man's reputa-

tion out of favour with astonishing adroitness and success. But, generally speaking, our Unitarian places of public worship exhibit a generous moiety of attendants from among the daughters of Adam, and not infrequently the proportion is greater still.

Protestant Society for the Protection of Religious Liberty. Mr. Wilks is a Niagara of eloquence. Let me ask, what I think I asked in connexion with the Unitarian Association before, how is the Protestant Society to maintain its ground, if the Catholic Association of Ireland is to be put down? Wherein do the two Institutions differ, in point of principle? Does your Legislature proceed on supposed immediate expediency, or on broad general principles?

New Publications, &c. I deciderate a short, compressed, faithful account of every one of these publications. Has there ever existed a Review confined entirely to this simple plan? The catalogues of the old Critical and Monthly are far from satisfying me. Aikin's Annual Review approached in some particulars nearer to my conception. Some of the German Reviews almost hit it. Perhaps such a work would be too little discursive for the popular taste; perhaps one half of the books published are unworthy of a description; and the affair, to be faithfully and thoroughly done, would require too many contributors for the common run of encouragement.

Kenilworth,
SIR, *June* 18, 1825.

MY feelings of indignation were not a little roused, on reading, in your last Number, (p. 305,) the following prelude to the "Hymn of Mary Magdalene:"

"These lines are founded on the supposition that, previously to her acquaintance with our Lord, Mary Magdalene had been an *erring* woman."

My indignation was roused, I say, Sir, that in this 19th century, when the world has made such astonishing progress in theological, as well as in every other kind of knowledge, any writer should be found, who would allow himself to give credit to a supposition which has not, I will venture to say, even a shadow of evidence to support it. True it is, Sir, that Mary

Magdalene *has been supposed* to be "the woman who was a sinner," mentioned in the 7th chapter of Luke; true it is, that this supposition has been countenanced by the Editors of our Common Version, who have inserted in their summary of this chapter, the words, "Mary Magdalene anointeth Christ's feet;" true it is also, that the great masters of painting have commonly given to their representations of penitent females the appellation of Magdalenes; and that the same name has been, and still continues to be, applied to houses for the reception of women of infamous character, who have become penitent. But what does all this prove? It proves nothing at all, but that the name of a most pure and virtuous woman has been most unjustly traduced. It might have been expected, Sir, that when your correspondent at Crediton recollected how Mary Magdalene accompanied her beloved Saviour, "through every city and village;" how she "ministered to him of her substance;" how she followed him up from Galilee to Jerusalem, at the last passover; stood by him when he was hanging on the cross; "sat over against the sepulchre" where his body was deposited; brought spices to embalm it; ran to tell Peter and John that it was taken away, and that she knew not where it was laid; and was the very first person to whom our Lord appeared after his resurrection;* —it might, I say, have been expected that, when your correspondent recollected all these unequivocal signs of no ordinary excellence, he would have paused before he hazarded a single word which was injurious to a character so venerable. But no! it was enough for him, that he had found a subject for his muse; and on this subject (though that which gave it all its point, was, as he himself confesses, a mere *supposition*) he forthwith sits down to write. Without allowing himself even a few minutes to consult a Concordance, and examine whether the supposition had any good foundation or not, he sits down and asperses the character of a most amiable woman, who has every claim upon our esteem and veneration. As well might he have written "a hymn to the *ever-blessed* and *most adorable* Trinity," on the *supposition* that the Trinity is a doctrine of the Bible; for there is quite as little evidence that Mary Magdalene was what she has so often been represented to be, as there is, that the doctrine of the Trinity is contained in the New Testament.

But what is the origin of this error, it will be asked? It arose, I conceive, in this way. It has been supposed, that "the woman who was a sinner," mentioned in the 7th chapter of Luke, as having anointed our Lord with ointment, was the same with Mary, the sister of Lazarus, who is recorded in John xii. 1—8, xi. 2; Matt. xxvi. 6—13; and Mark xiv. 3—9, to have done the same thing; and it has also been supposed that Mary Magdalene and Mary, the sister of Lazarus, were one and the same person. But both these suppositions are totally destitute of foundation. The woman mentioned by Luke was not Mary, the sister of Lazarus; for, 1st, the latter was a woman of good character, of unblemished reputation. 2dly, The anointing, mentioned by Luke, was done at Nain, Capernaum, or some other place in Galilee; but Mary, the sister of Lazarus, dwelt at Bethany, and her anointing was done there. 3dly, The anointing, mentioned by Luke, was in the early part of Christ's ministry for it is recorded in the 7th chapter of his Gospel; and it is said, chap. viii. 1, that "*afterward* he went through every city and village preaching;" but the anointing spoken of by the other Evangelists, is placed by one of them, *six*, (John xii. 1,) and by the others, only *two* days (Matt. xxvi. 2. Mark xiv. 1) before the passover, at which our Lord was crucified. 4thly, The circumstances are very different; for, in Luke, it is Simon the Pharisee* who takes offence at our Lord

* See Luke viii. 1—3; Matt. xxvii. 55, 56, 61; Mark xv. 40, 41, 47, xvi. 1; Luke xxiii. 49, 55, 56, xxiv. 1; John xix. 25, xx. 1—18; Mark xvi. 9.

* It is little to the purpose to say, that the name of the *host*, on both occasions was Simon; for, on the one, it was Simon, a Pharisee; on the other, Simon the leper; and the name was very common among the Jews. We have not fewer than *nine* Simons mentioned in the New Testament. Vide Schleusner in voce Σίμων; vide etiam Cler. et Hammond in loco.

suffering himself to be touched by a woman who had been a sinner; in Luke (xii. 4) it is Judas, one of the disciples,* who murmurs at the expense; and our Lord's vindications of himself on the two occasions are quite different.

Let us take the other supposition better founded, namely, that Mary Magdalene and Mary, the sister of Lazarus, were one and the same person. That they were different persons is clear from these considerations: 1st, Mary Magdalene was so called from a town situated on the shores of the Sea of Galilee; Lazarus and his sisters were inhabitants of Bethany, near Jerusalem. 2dly, Mary Magdalene is several times named with other women, who attended our Lord in some of his journeys, and came up with him from Galilee to Jerusalem, at the last passover; but Lazarus and his sisters lived at Bethany, nor do we read of any attendance which either of those women gave our Lord, except at the house of their ordinary residence. 3dly, Mary Magdalene is particularly named with others, whom our Lord had miraculously healed of their infirmities; and out of her, it is said, he had cast seven demons; but nothing of this kind is either said or hinted, of Mary the sister of Lazarus. Thus it does appear, that Mary Magdalene was not the same with Mary, the sister of Lazarus; and *much less* was she the same with the woman mentioned in Luke, the 7th chapter.† Such, then, and so unfounded, is the supposition in question. A *more* unfounded one, your readers will, I think, agree with me, never entered into the head of the most fanciful theologian, in the darkest times of Gothic ignorance. When your poetical correspondent reads the above, he will, I am sure, regret that he has contributed to perpetuate an atrocious calumny; and I will venture to hope that, in future, he will seek subjects for his muse, in the rich fields of nature, and in the pages of authentic and well-ascertained history, instead of having recourse to *suppositions*, which are at once unfounded and injurious.

I conclude with recommending him to read a beautiful little paper of Mrs. Cappe's in her "Reflections on the Public Ministry of Christ" (sect. xxiii.); and Dr. Lardner's "Letter to Jonas Hanway, Esq.,"* from which, indeed, part of the above has been abridged.

* Matthew (xxvi. 8) says "When *his disciples* saw it, they had indignation," and Mark, (xiv. 4,) "There were *some* that had indignation within themselves," &c.; but the difference involves no contradiction.

† It is truly surprising, that both Dr. Whitby and Dr. Priestley, though both possessing right views on this subject, could still retain so much of the vulgar error, as to give the name of *Mary* to the woman mentioned in Luke. Dr. Whitby says, "This *Mary* was a woman of that city, i. e. either of Nain or Capernaum, the only cities mentioned here; whereas Mary, the sister of Lazarus, was of no city, but of the town or village of Bethany." Dr. Priestley has this note on Luke vii. 11. "This city was certainly in Galilee, as Jesus was not yet gone to Judea; and therefore this *Mary* could not, as some have supposed, be Mary, the sister of Lazarus, who was of Bethany, near Jerusalem. Nor is it at all probable that it was Mary Magdalene." But where, it may be asked, is there a particle of evidence to prove that her name was *Mary* at all? As well may we suppose it to have been Martha, or Anna, or any thing else.

* Inserted in his Works, Vol. XI. 8vo.

A Query.

SIR,

JESUS is reported to have said to his disciples, previous to his ascension to heaven, that there were "things written *in the Psalms* concerning him." (Luke xxiv. 44.) If some one of the learned and candid writers, whose contributions adorn your miscellany, will state which are those passages in the Psalms wherein the writers can, by any obvious and unstrained mode of interpretation, be considered to have had the future advent of the Messiah in view at the time of composing them, he will confer a favour on one who is

ALMOST A CHRISTIAN.

SIR,

I HAVE been struck with a trio of circumstances similar to each other in one respect, but exceedingly unlike in others, which have taken place within a few years, and which will

probably excite the admiration and regret of your readers, as they have mine. A due consideration of them may operate as a caution against the reprehensible conduct which they evince, and be of essential service to society in the way of instruction and advice.

A preacher of unpopular doctrines having been appointed to harangue a congregation from the rostrum on such subjects as his and their sentiments of religion warranted him to do, took occasion in his primary address, or in one very soon after his inauguration, to assure them that he would never be deterred from speaking out what he deemed true, without restraint or reserve, let who would be offended at his freedom, or accuse him of his carrying speculation to excess and extravagance. Having given an ample outline of the topics on which he meant to insist, he declared his intention, in the most solemn manner, of never declining to discuss them as occasion might offer, and to confirm them by arguments the most convincing that should suggest themselves to him, and in language the most explicit and forcible he could adopt. But not content with the most positive and unrestricted asseveration of his purpose, he concluded with affirming in the exact form of words used by those who bind themselves by the awful sanction of an oath, that he would uniformly preach in the manner he had described, "So help him, God!" It is unnecessary to say precisely where or when this was done; suffice it to observe that it was in a large manufacturing town, before a considerable and not unenlightened audience, and by a young man who had enjoyed the advantages of a learned education of the second class, and who was himself no mean proficient in biblical lore and general knowledge.

A second instance of a voluntary and uncalled-for use of the same form is still so fresh in the recollection of the public, that it will not be requisite to allude to it in more than a few words. It was at the close of a defence set up by a person of respectable family, who stood at the bar of justice charged with the perpetration of a deliberate and barbarous murder. He had accumulated a variety of instances professing to be taken from the records of criminal law, which it appeared that mere ci stantial evidence against a pr was not to be relied on so as j tify a condemnatory verdict, when it assumed the most sp and plausible aspect. Distru however, the operation of this a on the minds of the jury, he ap in the most confident manner Searcher of hearts in support innocence, and declared in the f and most determined tone, th was guiltless of the crime laid charge, "So help him, God!"

The third instance is still m cent than the one-just mentione the impression it made upon minds was more deep, and pr will be more lasting, than that by the preceding cases. A pri royal blood, pleading the e scruples of his conscience, sho ever succeed to the throne, a menting the suffering which th tation of a certain question h cited in the bosom of his ma sire, assured the august assem which he had presented a p from a clerical body against the of Catholic Christians, that part he never would concede claims, that he would oppose upon every occasion of their as and that he would invariably his concurrence with every p tion of this sort, "So help God!" It is very singular tha such very dissimilar characters upon three very dissimilar oc agree in this one point of ha course to the language of an confirmation of their purpos intentions, thus overlooking t hibition of the divine law, w quires men to "let their yea and their nay, nay," and a pronounces in regard to ant proceedings at least, "that w is more than this cometh o The preacher's act reminds on offence which Henry the Sev leged against a nobleman by w had been entertained, name "of violating his laws in his v sence."

Whatever may be pleaded nnation of the conduct of th nal grounded on the strong a seated love of life, in the acco no words can express the hor

ity of a solemn, public appeal to eaven in attestation of what was terly false, and known to be so by e appellant. To what higher dee of iniquity than this can any man oceed? What addition of crimiility can be made to such behaviour? hat more flagrant example can be duced of impiously hurling defiance ainst the authority of the Almighty? It is manifest that in this case adration was resorted to from a susion that asseveration of itself, hower strongly worded and boldly prounced, would be insufficient to conce those whom the speaker was ost anxious to convince; and it is uch to be feared that a suspicion this kind lurks in the breast of all ho imitate this example. Some, ined, may be inclined to carry their ars even farther, and think there is me ground to apprehend a want of at integrity of which a truly honest ind is conscious, and a desire to onceal it from others the more easily nd securely to carry on the work of eceit and dissimulation. The third se was accompanied with circumtances so different from those of the receding ones, as to preclude any alliation of it on the score either of outh, or the dread of death. The uror was mature in years, well expeienced in the ways of mankind, not ccused of any offence, moving in a ery exalted sphere, and enjoying prileges which fall to the share of a ery small portion of the human race. Could such an one feel within himself distrust of the people's reliance upon is word, especially when every word proceeding out of such a mouth must e a word of *honour*? Or shall any ne presume to indulge a thought for moment that there existed the slenderest degree of conscious insincerity? Now, as the declaration referred to a ne of conduct designed to be taken nd persisted in for the future, it may without any impropriety be viewed in the light of a vow, or an engagement ntered into with the Powers above for a special purpose. But it might have occurred to the prince, that, as we are all the creatures of circumstances, no one can tell under what view he may behold the very same case, accompanied, as it eventually may be, with extremely varied circumstances. It is impossible to ascertain the evils that may arise from the declaration of a purpose never to be altered; evils both to others and the party himself; evils which may involve posterity in the most fearful calamities, and occasion infinite regret to the author of them. When men are cut off from all hope of attaining advantages to which they deem themselves justly entitled, they are sometimes driven to measures of which they would not have entertained the most distant thought so long as the smallest glimmering of hope remained. Despair prompts them to outrages of the most alarming kind; they believe that, let them act as they will, their condition cannot be deteriorated, and in such a state it affords them pleasure to be able to revenge themselves upon their opponents, though without the least chance of benefiting themselves. It is a consideration of the most serious nature, that if so tremendous an evil as war, for instance, should be excited by the refusal of just and reasonable claims, the horrible consequences of it must be chargeable on him from whom this refusal emanates. It is scarcely possible to concede too much where the concession would insure peace and prevent the calamities of bloodshed; but it is a most melancholy thought that wars have arisen, and may again arise, from a partial leaning to one set of men, and a denial of common justice to others. The illustrious personage who confirmed his determination to resist the petition of millions feeling themselves aggrieved and injured by the language of an oath, will, most probably, one day regret his precipitancy, his violation of that simplicity of language which religion enjoins, his countenancing by his example an unnecessary and therefore irreverent appeal to Heaven, and his pledging himself to a course of conduct which he cannot reconcile to the principles of the faith he professes, and from which he cannot recede without violating his word, staining his honour, and exposing himself to the pity of some, the contempt of others, and the concurrent disapprobation of his countrymen and his own conscience.

ΟΤΑΙΟΤΑΙΝΑΙΝΑΙΟΣ.

priests; the second, the degradation and ills that awaited those wicked men by the destruction of the Jewish hierarchy, which our Lord foresaw, and of which he spoke as if it had already taken place. When the steward found that he was to be called to an account, and to be stripped of his office, "he called every one of his lord's debtors, and said unto the first, How much owest thou unto thy master? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill, and write fourscore. And the master commended the unjust steward because he had done wisely."

Two questions here present themselves, the solution of which is attended with serious difficulties: In what respect could the conduct of the unjust steward in ordering the debt to be diminished, correspond with that of the Jewish priest? And how could his master commend him for his wisdom at the very moment when he was degrading him for injustice and faithlessness? The answer to the first of these questions is furnished by the charge which our Lord elsewhere brings against these men, namely, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." These heavy burdens were certain rites and observances which they enjoined on the authority of Moses or of God. The pretended object for these was zeal for religion; but the true end was, under the mask of religion, to gratify their avarice and ambition. Here they acted precisely like the rapacious steward of a beneficent master, who wished to let his estate to people on reasonable terms and consistent with their good. But the steward in his perfidy frustrates this benevolent intention of his master. He raises the rents to an exorbitant demand, and puts the extra charge in his own pocket. In the end, however, his unjust dealings are brought to light, and he goes to the several tenants and requires them to reduce their respective debts to the standard which might correspond with the just claims of his master, wishing, however, it to be understood that he did this fr own good-will to the debtors, v in reality it was to meet the s or penury that awaited him. T his motive, like the rest of his c was crafty and unjust, the redu the rent to each tenant was in its fectly just, and in this view dese commendation bestowed upon his benevolent master. But h this reduction likely to serve hi degraded state? How likely vide for his wants? Here the ties which awaited the Jewish emerge before the eyes of He sees their hierarchy and th endowments destroyed—he see precisely like the French emig the late Revolution, scattered reign countries, begging their and claiming subsistence from tance of their own people, a under the pretence that, as longer contributed to the relig tablishment of their country owed the ministers who still among them, whatever small they had it in their power Thus the old steward, not wi allow that he was steward no founded his claims for main on the removal of a burden wh effected sorely against his w imposed by his covetousness.

But how does the sequel with the parable? "And I s you, make to yourselves fri the mammon of unrighteousne when ye fail they may rece into everlasting habitations. is faithful in that which is l faithful also in much: and he unjust in the least, is unjust much. If therefore ye have n faithful in the unrighteous m who will commit to your t true riches? And if ye have n faithful in that which is anothe who shall give you that which own?" These words are n difficult but incomprehensible, are totally inapplicable to the the steward whom Jesus was ing. The difficulty arises fro cumstance peculiar to the situ the speaker, which we sho have felt, had we been present the beginning of the chapte eighth verse, Christ addressed to the *old* steward, who stoo hand. Having finished his

rns, as was natural, to him who was
be the *new* steward, that is, the
sciples who were on the other hand.
e knew the errors to which they
ere then liable, and he reads them a
sson as to the conduct they should
rsue in their new office, that is, in
e propagation of his religion. He
d already directed them to part
ith all they had, and follow him:
ey saw moreover the sad effects of
arice in the old steward, and they
ere in danger of running into the
posite extreme of total carelessness
, or contempt for, worldly things.
is propensity our Lord observes,
d he guards them against it. His
ords are to this effect: "Though
lled upon as my apostles to be
ove the love of the world, you are
t to despise worldly goods or to
glect that prudence and industry by
hich you may turn the temporal
essings of Providence to the best
vantage. When you travel from
e place to another in preaching my
spel, do not despise, either as publi-
ns and sinners, or as heathens, those
om you address, nor withhold from
em that tribute of respect which
y may claim as men of rank and
alth. Copy not the pride and ava-
e, but the industry and sagacity of
e Pharisees in the prosecution of
ur cause. Use every innocent means
conciliate men to you, and avail
urselves of their good-will and a
se of the obligations you confer
on them, to procure subsistence
d hospitality when you stand in need
them on your journeys. Endeavour
make those who are now friends
mammon, friends to you and your
se. With those who thus may
come friendly, use your influence,
d claim for your personal use, when
want or without a settled house, a
rt of that debt which is due to the
wards of Christ. They will then
pply your deficiencies, and accom-
date you with habitations on earth,
permanently as the nature of your
vice will allow you to stay with
m; and when they quit the world,
many of them may before you, they
l hail you, as the honoured instru-
nts of saving them, into their eter-
habitations in heaven. Cultivate,
efore, the principles of prudence
justice, and render them habitual
ou by practice. Avoid, indeed, the unjust conduct of the old steward; but avoid also the opposite extreme of carelessness and contempt of temporal blessings, which will not fail of bringing down upon you and your cause the charge of folly, enthusiasm, or insincerity. Your conduct will then be dignified and uniform; and the effects of your virtue and wisdom will display themselves in the most inconsiderable, as well as the most important concerns committed to your inspection and care. Remember that if you be deficient in worldly policy, in domestic economy, or in the regulation of your temporal concerns you will be deemed little qualified for the management of religious affairs. These indeed are the concerns, which most belong to you as immortal beings, and therefore may be called your *own*. And who will trust them in your hands, if you are not to be trusted with the inferior concerns of this world, which, as being *uncertain* and *transient*, are foreign to your profession and hopes, and belong rather to those who come after you than to yourselves?"

J. JONES.

I have called my Illustrations an ill-fated work. It was printed at the expense of my booksellers. The edition consisted of a thousand copies. Fifteen years after the publication, I inquired into the fate of my book, and I was told, that three hundred were sold and given, and seven hundred sold for waste paper.

SIR, *July* 17, 1825.

ALLOW me, through the medium of your liberal publication, to address a few remarks to your correspondent W., whose letter on the subject of the Mosaic Mission appeared in the last Number of the Repository (p. 335). I am quite at a loss to understand on what grounds those who call themselves Christians can justify such sceptical sentiments as your correspondent avows respecting the miracles recorded in the Old Testament. If we thus explain away all that appears miraculous in the Jewish dispensation, we evidently destroy its pretensions to be considered as a revelation from heaven. But in so doing, we sap the very foundations of Chris-

tianity itself. For Judaism and Christianity are inseparably connected. They are merely parts of one and the same system. Every page of the New Testament bears testimony to the connexion, and contains some acknowledgment, direct or indirect, of the divine origin of Judaism. Jesus himself declares, that he came not to destroy the law or the prophets, but to fulfil them. (Matt. v. 17.) Continual appeals are made to Moses and the prophets as his forerunners, and their predictions are repeatedly alluded to or cited as having received their accomplishment in him. The fulfilment of prophecy, the completion of that series of divine communications, the commencement and progress of which are recorded in the Old Testament, is uniformly represented as the great purpose of his mission. For he is not brought forward to our notice simply as a divinely-commissioned teacher, but as *the Messiah*, who had been long foretold and expected: and this title, which designates his office and character, and his claim to which it appears to have been the main object of his miracles and resurrection to establish; this title, be it observed, has a retrospective meaning, and implies a previous revelation. By destroying, therefore, the evidence of that previous revelation, we strike at the very root of Christianity itself, which, is no other, in fact, than Judaism under an improved form. To admit the divine authority of Jesus, and, at the same time, to deny that of Moses and the prophets, to whom he so frequently appeals, appears to me a strangely inconsistent scepticism, which requires from your correspondent some further explanation.

I.

Sir, *July* 3, 1825.

I AM obliged to your American correspondent for the notice he has taken of my letter on the proposed American Quaker Creed, (pp. 325, 326,) in his *Critical Synopsis of the Monthly Repository for June*, 1824.

He says, "I hope this writer means not to be *satirical*, when he compares reason to the *solar light*, and revelation to a *lamp* enlightening reason's path."

In the passage alluded to (XIX. 339, col. 2, line 28,) there is an error of the press, substituting "*solar*" for "*sober*," which, though pointed out for correction with my next article, dated July 30, 1824, inserted p. 544, has not, I believe, been noticed in your journal. It would have been utterly inconsistent with the whole tenor and object of the letter, to compare "reason," though one of the best gifts of God of man, "to the solar light," and "revelation to a *lamp* enlightening reason's path." My aim was to preserve in your pages the proposed inaccurate, inconsistent and unscriptural creed, "as a useful warning against any similar departure from the sober path of reason, enlightened by the *lamp* of *genuine revelation*."

That is, to hold up the Scriptures as containing "a true record of special revelations from God," which the authors of this Creed did not appear to me to treat with proper respect and veneration, under the groundless notion of their own equal, if not superior, claim to inspiration.

Your correspondent also observes, "The change of "*him*" into "*himself*," in the 5th article of the Quakers' Creed, seems, at first sight, "*atrocious*." And how does he attempt to remove the character of this first impression, so much more severe than mine? By shewing that they were well warranted in taking such a liberty with the language of the text, Matt. xi. 27; Luke x. 22? No such thing. But, says he, "when we remember for a moment their sincere and undoubting belief in the identity of the Father and the Son, it can scarcely be called the *literary* or even *pious fraud* it seems to be."

Whether your correspondent is "satirical" or serious in this apology I am unable to decide; but in my strictures I confined myself to plain matters of fact, and to pointing out the dangerous consequences of making so very free with the text, apparently to make it comport better with the notions of these Creed-makers, who were preparing a yoke for their brethren, which the Society, in its collective capacity, wisely, and with great unanimity, rejected. I ought, perhaps, to mention, that in both editions of the "Cabinet, or Works of Darkness brought to Light," printed in Philadelphia, the above texts are given correctly, and may, therefore, have

so printed in the original edition of the Creed, which consisted of 10,000 copies, and which was nevertheless rejected, and ordered to be suppressed, by the Yearly Meeting for Pennsylvania.

BEREUS.

Remarks on the Resolutions of the Dissenting Ministers respecting the Canton de Vaud.

Sir,

On perusing the Resolutions of the late General Body of the Protestant Dissenting Ministers of the Three Denominations (pp. 377, 378), I cannot avoid fearing that they have been passed without due deliberation. Religious intolerance is under every form worthy to be detested, but the party preferring a charge of this nature against any people or government, ought not to mix any thing with it that is doubtful or unnecessarily irritating, and the accusers should "come into court with clean hands." The two first resolutions are what every liberal Christian must approve; but the fourth, which contains the accusation against the government of the Canton de Vaud, is confused and inaccurate, and is presented to the public without any accompanying evidence. This Body has received, from different and credible sources, the information, that in Switzerland, which used to be regarded as an asylum for those who fled from persecution, and particularly in the Canton de Vaud, under a Protestant Government and a Presbyterian Church, a severe persecution has been for more than a year practised upon peaceable citizens," &c. Here the charge is first made against Switzerland generally, and secondly against the Canton de Vaud. Now a general charge of this serious nature ought not to have been advanced, unless the resolutionists were prepared to prove that all the cantons had been guilty of persecution. If they were not, each of the guilty cantons should have been named, for the Swiss cantons are as independent of each other, with respect to religion, as Great Britain and France. Several of the cantons have ever been Catholic of the most bigoted description, and have surely beating the air to pass resolutions against them. Though such proceedings might formerly admit refugees into their country, whose faith did not differ much from their own, yet I know no period in which they could be properly styled tolerant, and therefore nothing is gained by referring to their former history.

Since 1814, when the Pays de Vaud was established as a separate canton, with an orthodox state religion, it has not been distinguished by any great degree of political or religious liberality; but when specific charges of persecution are brought against the government and people, by so respectable a Body as the Protestant Dissenting Ministers of the Three Denominations, or any individuals acting in their name, all the facts and circumstances ought to have been well considered and both sides of the case examined.

I fear it will be found that much of the irritation existing in the Canton de Vaud, which has led to the acts complained of in the resolutions, has been excited by the indiscreet and intemperate zeal of a few English ladies and other strangers, whose interference, in defiance of the public authority, has goaded and exasperated the government of the canton. Nor can it be forgotten that this irritation has been increased by the conduct of the very gentleman who has been chosen by the Body to sign their resolutions. The last year he most unwarrantably and presumptuously passed sentence of condemnation on the people and pastors of the canton, as Semipelagians, and published to the world that they "were formalists in religion and held the truth in unrighteousness" (Mon. Rep. XIX. pp. 321, 404, 464, 520, 544, 668, 735); a sentence which they must think evinces as much of an exclusive, illiberal and persecuting spirit as any act of their own government.

If the object of the meeting were really to recommend to the government of the canton peace and conciliation, and a repeal of their edicts against Dissenters, prudence might have suggested the propriety of selecting some one to sign the resolutions who had not rendered himself obnoxious to the canton by such an unchristian-like aggression. The resolutions, from the signature affixed, will be read with particular distrust, and regarded as the ebullitions of in-

dividual hostility, rather than the deliberate act of a public body. The most dignified mode of seeking redress for the sufferers, and the most accordant with a Christian spirit, would have been to have addressed the government in the first instance by presenting a respectful petition and remonstrance through our ambassador, as the petition of the Protestant Dissenting Ministers of England of the Three Denominations. Had this been ineffectual it would then have been soon enough to have proclaimed the government and people of the canton as persecutors, and to have directed the prayers of the Dissenters against them, under the pretence of imploring consolation for the sufferers. (See the 7th Resolution.) Such a resolution is more likely to spread a hostile feeling in this country against the Government of the Canton de Vaud, than to benefit the few individuals who have incurred its displeasure. If "spoliation and destitution" have been their lot, a subscription would be a more Christian-like aid than a prayer; the good Samaritan did not leave the sufferer on the road to run and offer up a prayer for him in the temple before the public. We may also ask, Why public prayers have not been before recommended for the Waldenses, that long-suffering and highly meritorious people, who have endured so many hardships in the last ten years? Alas! the Waldenses are neither Calvinists nor Methodists, and their ministers are educated at Lausanne.

A PROTESTANT DISSENTER.

Remarks on the First Human Society, guided by the Clue of the Mosaic Record.

(From the German of Schiller.)

I. *Passage of Man to Freedom and Humanity.*

IN the leading-string of instinct, by which she still conducts the irrational brute, Providence was compelled to introduce man into life; and while his reason was yet undeveloped, to stand behind him as a watchful nurse. By hunger and thirst she indicated to him the necessity of support, and placed around him in rich store the means of supply; while by smell and taste, she induced him to choice. By a soft climate, she spared his naked-

ness; and by universal peace, his defenceless existence. Th nuance of the race was provi by natural impulse. As plant mal, man was therefore con His reason also had begu afar to unfold itself. Whilst thought, cared, and busied it him, his powers could with l drance and difficulty adapt the to quiet contemplation; his distracted by no anxiety could turbed, frame the machinery of and tune the tender instrum thought. With the eye of a one, he still looked around hin creation; his gay spirit appre all appearances without refer self, and deposited them fre clear in an active memory. S smiling then was the begin man's course, and this was in sable in order to strengthen the impending contest.

Let us suppose, therefore Providence had left him stan this first round of the ladde would have been the happie most intellectual of brutes; b the guardianship of natural i he never could have emerged and therefore moral, his action could have become; the limits animal nature he never coul overstepped. In voluptuous r would have lived through an childhood—and the circle in wh would have moved, must hav the smallest possible from de gratification, from gratification and from rest again to desire.

But man was destined for a lot; and the powers that lay him called him to a totally d species of happiness. What had undertaken for him in his i he was now to perform for on arriving at maturity. He was to be the creator of his ow piness, and its kind and degre to be determined by the share he should take in its formation. *der the tutelage of reason*, he learn how to recover that stat innocence which he now lost, a a free and rational spirit, was to to the spot whence he issued, *plant* and a creature of instinct; a paradise of ignorance and be he is even after the labor of cen to work his way up into a par

owledge and freedom, that is, into
e where he will pay as invariably
edience to the moral law in his
nct, as at first he did to instinct,
d as vegetables and brutes do now.
hat was then inevitable? What ne-
arily occurred in advancing to this
ant goal? As soon as his reason
d tried its first powers, nature ex-
lled him from her protecting arms,
to speak more correctly, he him-
f, urged by an unknown impulse,
d unconscious of the decisive action
that moment, burst of his own ac-
d from the leading-string, and with
yet weak reason, only guided from
r by instinct, threw himself into
wild game of life, and opened for
nself the dangerous road to moral
dom. If, therefore, we change the
ce of God in Eden forbidding him
tree of knowledge into the voice
instinct drawing him back from it,
supposed disobedience to that Di-
e command will be nothing more
n—a defection from his instinct—
refore the first manifestation of his
-agency, the first enterprise of his
ason, the first commencement of his
al existence. This defection from
inct in man which indeed first in-
uced evil into the creation, but
ly thereby to make moral good
acticable, is, without contradiction,
e happiest and grandest occurrence
the history of man; from this mo-
nt, his freedom is dated; here is
e first remote foundation laid of his
rality. The preacher is quite right
speak of this occurrence as *a fall*
the first man, and in so doing, to
duce useful moral lessons; but the
losopher is not less right in con-
ulating mankind at large on this
portant step towards perfection.
e former is right in styling it a
—since man then became instead
a guiltless, a guilty creature; in-
d of a perfect pupil of nature, an
perfect moral being; instead of a
ppy instrument, a wretched arti-
.

The philosopher is right to call it a
at step of humanity, for by it man
ame, from the slave of natural im-
ses, a free agent; from an auto-
aton, a being of moral discretion;
d with this step first trod on the
e that after the course of many
usands has to lead him to self-govern-
. Now the way becomes longer
which he must take to enjoyment. At first he needed only stretch forth his hand to let satisfaction follow on desire, but now reflection, industry, and trouble, must intervene between the two. Peace was at an end between him and the beasts. Want drove them against his plantations, nay, even set them on himself, and by his reason he must artificially provide security and dominion over the powers refused him by nature; weapons must be invented, and his sleep protected from his enemies by strong habitations. But here already nature compensates with intellectual pleasures for the loss of vegetable enjoyments. The fruit of his own planting surprised him with a savour never before perceived; sleep stole over him after fatiguing labour and under a roof of his own construction, more sweetly than in the lazy rest of Paradise. In contest with the tiger who attacked him, he exulted in the discovery of his own strength and dexterity, and with every vanquished danger, could thank himself for the gift of his life.

He is already too noble for Paradise, and knows nothing of himself if, under the pressure of want and the burden of care, he wishes himself back in it. An ever impatient impulse, the awakened feeling of independence, would soon pursue him in his indolent bliss, and render disgusting joys not of his own procuring. This feeling would change paradise into a wilderness, and then make of that wilderness again a paradise. But happy for the human race had it found no worse enemy to contend with than the stubbornness of the soil, the fury of the beast, and a tempestuous nature! Want urged him, passions aroused him and armed him soon against his equal. With man he must battle for his existence; a long, disastrous, still-enduring contest, but one in which alone he can perfect his reason and morality.

II. *Domestic Life.*

The first sons whom the mother of men bore had over their parents a very important advantage; they were brought up by man. All the advances which the latter were compelled to make for themselves, and therefore much more tediously, turned to the account of their children, and were

made over to them in their tenderest age, even in their plays, with all the cordiality of parental love. With the first son therefore born of woman the mighty instrument begins to work—that by which the whole human race has preserved, and will continue to preserve its form—namely, tradition, or the handing down of ideas.

The Mosaic record abandons us here, and leaps over an interval of fifteen or more years, to present to us the two brothers already grown up. But this space of time is important to the human history; and if omitted in the documents, reason must supply the void.

The birth of a son, his support, nursing, and education, brought to the knowledge, perceptions, and duties of the first parents an important accession, which we must carefully trace out.

From animals, the first mother undoubtedly learnt the most indispensable maternal duty, as necessity probably taught her expedients at the birth. Anxiety for the children rendered her heedful of countless little comforts, till now unknown; the number of things of which she learnt to make use increased, and maternal love was rich and fruitful in invention.

Until now both had known only *one* social connexion, only *one* species of love, since each had in the other only one object. Now with a new object they became acquainted with a new kind of love, a new moral relation—*parental love*. This new feeling was of a purer kind than the first, being entirely free from selfishness, while the former was founded on mere gratification, and the reciprocal need of society.

They entered therefore with this fresh experience on a higher step of morals—they were ennobled.

But the parental love, in which both sympathized for their child, operated no trifling change in the relationship between themselves. The cares, the joys, the tender sympathy in which they united for the common object of their love, knit them together with a fresh and fairer band. Each on this occasion discovered in the other new beautiful moral features, and each of these discoveries elevated and refined their connexion. The husband loved in the wife the mother, the mother of his beloved son. The wife and loved in the husband the supporter of their ch bare sensual complacency other rose into reverence, selfish love sprung the fair of *conjugal* affection.

Soon were these moral increased with new. The grew up, and between them was gradually formed a t The child attached itself m to the child, because each only loves itself in its like. and imperceptible threads, love was woven. A new for the first parents. They a picture of sociality, of fri ing *without* them; they their own sensations, but i youthful mirror.

Until now, both had, wh lived only in the present past; but now distant futu to display its charms. As their children grow up bes and each day develope a city, smiling prospects ope perspective when these offspri become men, like to them their hearts awoke a new fee And what a boundless plain lay open to man! Hitherto enjoyed each blessing once the present—henceforward ture pleasure will be felt b with countless repetition!

And as the children really what variety burst at once o human society! Every idea by the parents had imag differently in each separate now surprised them with th novelty. Now the circulation became a living principle; n ing was set in action, and unravelled; speech grew full ed more accurately, and ve ready on finer feelings; new ance was made with nature, modifications arose of what viously known. Man was n wholly engaged in vigilant No longer was there any dis sinking to an imitation of th

III. *Diversity of Modes o*

The progress of civilizat fested itself even in the fir tion. Adam tilled the field [redacted] adapt a new

ighbood, the keeping of cattle. The uman race, therefore, is already divi- ed into two separate conditions, that f the agriculturist and the herds- man.

It was to the school of nature the first man went; and from her that he learnt all the useful arts of life. With attentive observation, he could not long remain ignorant of the arrangement by which plants reproduce themselves. He saw nature herself sow and water; his imitative impulse awoke, and soon want urged him to lend his arm to na- ture, and aid, by art, her spontaneous productiveness.

But it must not be supposed that the first agriculturist was at once a grower of corn, for which very great preparations are needful; it being conformable to the progress of nature to advance from the simple to the more complicated. Probably rice was one of the first grains cultivated by man, for nature invited him to this by its wild growth in India; and the most ancient historians speak of its cultivation as one of the earliest arts of agriculture. The man remarked that in a lasting drought plants wither, but that after rain, they rapidly revive. He remarked farther, that where an overflowing stream had left slime be- hind it, the fertility increased. He availed himself of these discoveries, gave his plantations an artificial rain and brought slime for his field, when there was no river near to bestow it. He learnt to manure and to irrigate.

More difficult appears the advance to the use of animals; but here, as every where, man began with what was natural and guiltless; and con- tented himself, perhaps for ages, with the milk of the creature, before he laid his hand upon its life. Doubtless it was his mother's milk that allured him to try the use of the animal's. No sooner had he become acquainted with this new sustenance than he secured it to himself for ever. To have a supply of this food at all times ready, he could not leave it to chance to con- duct to him at the moment of hunger a creature affording it. It occurred to him, therefore, to assemble around him a certain number of such animals to procure a herd; these he must choose from among those who live in company, and transport them from a state of wild freedom into one of ser- vitude and peaceful rest; that is, he must tame them. Before he ventured on those of wilder habits, surpassing him in weapons and in strength, he made an experiment on those inferior to himself in force, and endowed with less native ferocity. He herded sheep, therefore, more early than swine, oxen and horses.

As soon as he had deprived his ani- mals of their liberty, he was compel- led to support and provide for them himself. He became then a herds- man, and as long as society was small, nature offered his little herds food in abundance. He had no other trouble than to seek for one meadow, and when fed off, to exchange it for an- other. The richest superfluity re- compensed his light toil, and the produce of his labour was subject to no vicissitude of season or climate. Uniform enjoyment was the lot of the herdsman, freedom and gay indolence his character.

Altogether different was the situa- tion of the husbandman. As a serf, he was chained to the ground he had planted, and, with the mode of life he adopted, had surrendered all freedom of residence. Anxiously must he tend the precarious nature of the plant he cultivated, and aid its growth by art and labour, whilst the other left his flocks to provide for themselves. Want of tools at first made every operation more difficult, and his hands were scarcely adequate alone. How toilsome must have been his mode of existence, ere the ploughshare light- ened it; ere he compelled the yoked steer to divide with him the labour!

The breaking up of the ground, the scattering the seed, the watering, the harvest, how many labours did all these include; and how much even after the harvest, ere the tediously- earned fruit of his industry could be enjoyed! How often must he guard his plantations, watch and fence them against the attacks of the wild beasts; how frequently even defend them at the hazard of life! And how insecure at last was the produce of his toil, subject to the influence of tempests and seasons! An overflowing stream, a falling hail, would suffice to rob him, when the goal seemed reached, and expose him to the severest want. Se- vere, therefore, unequal and precari- ous, was the lot of the agriculturist,

longed to them; and there was no choice of life remaining, since there was no condition but that of lord or slave.

Without being the first, they held themselves too high for the last, and were besides too daintily brought up to learn to serve: what, therefore, could they do? The vain pride of birth, and strength of limb, was all that remained to them; only the remembrance of previous prosperity, and a heart embittered to society, accompanied them into want. Hunger made them robbers, success adventurers, and finally heroes.

Soon they became terrible to the peaceful husbandman and defenceless herdsman, and extorted from him, at their pleasure. Their fortune and conquering deeds diffused an evil renown; and the agreeable superfluity of their mode of life might well attract many to their standard. "So," as the Scripture says, "they became mighty, and a great nation."

This prevailing disorder in the first society would probably have terminated in order, and the destruction of human equality have led from patriarchal rule to monarchy. One of these adventurers, more powerful and bolder than his fellows, would have aspired to be leader. A fortified town would have been built, and the first state founded; but these appearances

how fearful the plague been, we may partially many passages of Scrip as from the customs o of antiquity, particularly who ascribed to the c wild beasts immortality honours.

Thus the Theban Œd king, because he rooted vastating sphinx; thus H cules, Theseus, and n earned their glory and Whoever, therefore, too destruction of these pu was the greatest benefa and, in order to obtain, indeed have possessed rare qualities. The c war began to rage amo the peculiar business o was probably concerted who were led by the bra namely, whose courage procured him a *natur* over the rest. He gav the most important of enterprises, and the hundreds to join his t under him deeds of valo hunting matches must h ried on according to cer planned dispositions, directed by the leade confirmed himself in appointing the tasks a

unknown in so rude and numerous a horde, he whom all feared and honoured, would be the most natural judge of the dispute, and reverence and awe of his prowess would suffice to give force to his sentences. Thus the first leader of the chase became an arbiter and judge.

The prey being shared, it was but equitable that the larger portion should accrue to the leader; and as he could not consume it himself, he would have the means of attaching others, and therefore of gaining partizans and friends. Soon a number of the bravest, which he would ever seek to augment by new benefits, assembled round his person, and imperceptibly he had formed a sort of body guard, a band of Mamelukes, who supported his pretensions with wild zeal, and deterred by their numbers all attempts at opposition.

As these huntsmen were useful to all land-owners and herdsmen, whose enclosures they guarded from devastating foes, a free-will offering might at first have been granted them for their beneficial labours, of the fruits of the earth and of flocks, which in the sequel might have been claimed as a deserved tribute, and finally exacted as a due and as an obligatory tax. These acquisitions the chief divided among the most efficient of his band; and by them continually increased the number of his creatures. As the pursuit frequently led him through meadows and fields, that suffered damage by the procession, many proprietors found it expedient to buy off the injury by a spontaneous gift, which he afterwards demanded of all those whom he *might* have molested. By these and similar means he increased his wealth, and by this—his followers, who at length grew to a little army, the more tremendous as they had been inured to every danger and difficulty in contest with the lion and tiger, and rendered savage by their rude trade. Terror preceded their names, and none dared venture on the refusal of their demands. If quarrels arose between one of the band and a stranger, the hunter naturally appealed to his leader and protector, who thus learnt to extend his judicial authority over matters distinct from the chase. Now he wanted nothing of the king but the solemn recognition; and could this be well refused him at the head of his armed and imperious train? He was the fittest to rule, because the most powerful to enforce his commands. He was the universal benefactor of all, because they were indebted to him for peace and security against the common foe. He was already in possession of power, because the strongest were at his command.

In a similar manner did the ancestors of Alaric, of Attila, and of the Merovingi, become kings of their people. Thus was it with the Greek kings, whom Homer exhibits in the Iliad. All were at first leaders of a warlike multitude, vanquishers of monsters, benefactors of their nation. From military leaders, they gradually became umpires and judges. With the booty they acquired they purchased a faction, which made them powerful and awful. By violence they finally ascended the throne.

By some the example of the Medes is adduced, who spontaneously bestowed the royal dignity on him whom they had made useful as judge. But it is a mistake to apply this example in tracing the elevation of the *first* king. When the Medes made their king, they were already *a people*, already a formed political society: in the case under discussion, on the other hand, the first political society originated with the king. The Medes had borne the oppressive yoke of the Assyrian monarchs; the king of whom we now speak was the first in the world; and the people who subjected themselves to him a company of free-born men, who as yet had seen no authority over them. An already endured government may very easily be *renewed* in this peaceful way; but in so tranquil a mode, one new and unknown could never be instituted.

It appears, therefore, more conformable to the march of events, that the first king should be an usurper, placed on the throne, not by the spontaneous, unanimous call of the nation, (for nation as yet there was none,) but by violence, by good fortune, and by a daring soldiery.

COMAR YATES.

Burckhardt's Account of the Wahabees.

WE have frequently referred in the progress of our work to the sect of Mahometans in Arabia, who have assumed the character of Reformers of their religion; and we judge that our readers will be pleased with the further description of them in the following paper taken from the Christian Examiner, an American publication, for Sept. and Oct. 1824. We preserve the introduction of the Editor of that work, both on account of its containing a history of this literary article and of its suggesting so just and liberal a sentiment with regard to the limits of national hostilities. Ed.

Religion of the Wahabees.

[The Wahabees are a sect of Mohammedans, which has sprung up in recent times, and made great progress in Arabia. The following extract is from a letter written by the celebrated traveller, Burckhardt, at Cairo, in the year 1812, and lately published in the Atlantick Magazine, at New York. The letter was directed to Sir Joseph Banks, and was found on board a vessel taken by one of our privateers in 1813. The letter, and the notes accompanying it, are curious; and the only regret that can be felt by the American reader is, that documents of such a character should not have been transmitted immediately to their proper destination. The sanctuary of science and knowledge should be sacred even against the intrusions of war.

It will be seen by the extract that these Wahabees are a kind of reformers of the Mohammedan faith. They begin to reason, and discuss, and to ask the grounds of their belief. It will be seen, moreover, that such bold innovations have been met much in the same way, as the same propensities among Christians have been met by their brethren. The adherents to the old faith resist inquiry, endeavour to suppress controversy. By these wholesome restrictions, and circulating exaggerated accounts of the heresy of the rising party, they hope to stop the current of Reformation, and save themselves the trouble of answering questions or of giving a reason.

The people, of whom Burckhardt is here speaking, are called Bedouin Arabs, and inhabit the country east and south of Palestine, and particularly those regions where the Israelites sojourned forty years in their wanderings from Egypt to the Holy Land.]

"Abd el Aryz, father of Ibn el Saoud the present chief of the Wahabees, had sent summonses all over the Mohammedan world, to engage the people to join his creed. Some of his missionaries were arrested by the Shah of Persia, while others penetrated to the shores of the Atlantick. The Moggribeen Olemas entered into discussion with him, which gave origin to several written dissertations of both sides. The principal points in dispute are; 1st, The Wahabees' denial of Mohammed's still living invisibly among the followers of his faith; 2nd, Of his being able to intercede at the Almighty's throne, in favour of the departed souls of the faithful; 3d, Their irreverence for the saints in general, and for their influence in heaven, which they demonstrate by demolishing all the chapels constructed in honour of them; 4th, Their like sentiments with regard to the companions and followers of Mohammed; 5th, Their severity of discipline; 6th, Their refusing any authority to tradition, or Hadyth, as related of the companions of Mohammed. The champions of the established Turkish faith answer, and pretend that Mohammed is still alive; that he hears the prayers addressed to him by the faithful, and grants them as much as is in his power, partly by the faculties he himself possesses of working miracles, and partly by his applications to the Deity. The saints, indeed, they say, were but mortals, and no more; but their virtues have entitled them to the favour of the Almighty, which they are at liberty to invoke, and often to obtain for those earthly inhabitants and faithful Mouslims, who devoutly pray at their tombs. The same is the case with the companions of Mohammed, for which it is the duty of all the faithful to pray; therefore the Turks seldom mention the name of the prophet, without adding prayers for his family, and his *companions*;

Wahabees only pray, in that
r his family. The only tradi-
ich the Wahabees admit, is
ch contains the sentiments of
hat himself, and his own ex-
n of the difficult passages of
n, as related by his compa-
But they resist all tradition of
ne; even that which can be
the companions of Moham-
seem as they relate to *their*
ions on religious matters, or
opinions of the prophet him-
reported by people who are
rcluded within the class of
opinions.' As to discipline, I
ady mentioned several points,
they (the Wahabees) disagree
e established religion. I only
ne all the Wahabees are en-
o shave their head completely,
having any hair-lock on the
, as is generally done by the
, or else to leave the whole
hair growing. The Hadyth
Shave all, or leave all.' In ge-
the precepts of the Sunné,
although not given in the Ko-
yet strongly insisted upon by
phet, and enforced by his own
le, are more in vigour among
Wahabees than the Turks, who
ly transgress the most con-
e of these tenets. Thus, for
e, it is a precept of the Sunné,
nd in the Hadyth,—'Gold and
e only permitted to your wo-
it is unlawful for men.' The
ion over the dead corpse are
ly forbidden by Mohammed.
will be seen that those tenets
spirit of reform much to the
of the founders of this religion.
ese dissertations, however, are
banished from the conversa-
of the Turks; and it is, there-
rendered impossible that the
ans should get any partisans,
ation which they have not yet
ved; where the defenders of
faith circulate the most ab-
rsies of the principles of the
ect; and where every word,
ng to the established doctrine,
ed upon as heresy, and punish-
ath. The tax-gatherers of the
ans, are called Mezekas, or
ers.

e reading over the seven or
thousand principal Hadyth, ac-
knowledged as such by all the learned Mussulmans, and comparing them with the present manners of the Turks, innumerable instances are met with, of a total neglect of these precepts. The acquaintance with the Hadyth is, in my opinion, absolutely necessary, to get a clear insight into the spirit of the Turkish religion, which the reading of the Koran alone does not give. Moral precepts are much more enlarged upon in the Hadyth, than they are in the Koran itself; and, as it is generally Mohammed, the Arab, who speaks, his views and his mind, together with the customs of his times, may be better estimated, as it were, in his familiar conversation, than in the laboured language of the Koran."

Essex Street,
SIR, *July* 24, 1825.

YOUR correspondent, Mr. Frend, (pp. 350—352,) having duly panegyrized Mr. Clarke's definition of Unitarianism, as happily corresponding with his own, proceeds to state and to deplore the unfortunate *obloquy* under which he thinks that Unitarian Christianity at present labours, "and for which," he adds, "it cannot be denied that some of our writers have afforded just grounds." How it is that *just grounds* can be afforded for *unjust* calumny, I stay not now to inquire. Happily your worthy correspondent, who loves to probe matters to the bottom, has discovered the whole secret of this business. "With the great truth," says he, "which we all hold, these writers have *mixed* up notions of their own on a variety of topics, such as liberty and necessity, *free-will*, atonement, the existence of the devil, the philosophical ignorance of Moses, and other subjects, and by their dogmatical conclusions on these heads, they have contrived so to *mix* with the simple doctrine of Unitarianism their own peculiar notions, as to excite an aversion to examine the great truth itself, and even an imputation that, under the mask of Unitarianism, we deny the important doctrines of Christianity, and are in fact only Deists under another name." The complainant further states, in aggravation, "I feel the more

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Manchester College, York: Annual Examination—and Ordination of Rev. W. S. Brown, at Hull.

On Monday, June 27, commenced the Annual Examination of the Students in Manchester College, York, and continued till the following Thursday evening, before Abraham Crompton and Daniel Gaskell, Esqrs., and the Rev. John Yates and John Kentish, *Vice-Presidents*; the Rev. William Turner, *Visitor*; the Rev. J. G. Robberds, *Public Examiner*; the Rev. J. J. Tayler, *Secretary*; and Robert Philips, Jun., *Assistant Treasurer*; and Messrs. Bealby, Bell, Brownbill, Dawson, Heaviside, Martineau, Mead, Philips, Pratt, Talbot, Taylor, Tottie, R. V. Yates, and the Rev. Messrs. Gaskell, Lee, Mallison, Smethurst and Tate. On Monday afternoon the three Hebrew Classes were examined together, by written papers, for three hours; and the three Mathematical Classes in the same way, for an equal time. Tuesday morning the Greek Classes were examined in a similar way, from eight to eleven; after which, Orations were delivered by Mr. Paget, on "the Origin and Effects of Chivalry;" Mr. Philippa, on "Ecclesiastical Establishments;" Mr. Dawson, on "the Use of Machinery in Manufactures;" Mr. Darbishire, on "the Tendency of Berkley's Theory;" Mr. Squire, on "the Institution of the Jesuits;" and Mr. Higginson, on "the Influence of Sects and Parties in Religion, Philosophy and Politics." Then followed a *viva voce* examination of the Ethical Class; Orations, by Mr. P. Crompton, on "Fortitude;" Mr. Rankin, on "the Reformation by Wickliffe;" and Mr. Bayly, on "Penal Laws in Matters of Religion;" and the business of the day concluded by an examination, in writing, of the Belles Lettres, and Senior History Classes. Wednesday commenced with an examination, in writing, for three hours, of the Theology and Evidence Classes; which was followed by Orations by Mr. Freeman, on "the Comparative Advantages of Public and Private Education;" by Mr. Busk, on "Innovation;" and a Sermon by Mr. Worthington, on Phil. iv. 6, 7. After a short interval, Mr. Martineau delivered an Oration on "the Necessity of Cultivating the Imagination as a Regulator of the Devotional Feelings;" Mr. Crompton, on "the Imagination considered in reference to the Works of Na
Mr. Tagart, a Sermon on A
The Junior Latin Class was t
examined for nearly two hou
business of this day conclude
tions by Mr. Talbot, on "t
for the Resurrection of Jesu
Mr. Ketley, on "the Comp
dences and Nature of Chri
Mohammedism;" and with a
Mr. Wreford, on Isa. xl. 6, 7.
day, the Senior Latin Class
examined for nearly two hour
were delivered by Mr. Lee,
supposed Unfavourableness o
Catholic Religion to Civil Lil
by Mr. R. Brook Aspland, on
pit Oratory of France;" and
by Mr. Brown on Deut. iv. 9.
History and the Logic Classe
examined *viva voce*, and the
concluded with an Oration
worth, on "the Charge ag
tianity, that it does not incul
ism and Friendship;" and S
Mr. Beard, on Matt. xi. 5, and
elson on Eph. ii. 12.

After a short interval, for
the prizes for the best Orat
best delivery, (it having bee
notified that the fifth year's
not wish to be included, as n
ing Sermons proper subjects
the Visitor delivered the fo
dress:

"Gentlemen,—I am no
the office, which I discharge
ally-increasing pleasure, of
long and highly satisfactory
with our best thanks for
with which you have submitte
the many evidences which yo
us in the course of it of the i
you have made of the adva
afforded you. I feel particu
tion in the highly creditable
which has throughout the
made from the desk, as to b
position and the delivery of y
and more elaborate discour
been particularly gratifying
observe, that you have, ne
an exception, made choice
which shew your regard for
tion and spread of truth, vir
rion, and this upon the fi
Christian principles; these
trust, you will carry with yo
place, and make the rule of
through life.

"With regard to the Lay
this year, let me be permi

peculiar interest in their
and future welfare. With
I hope I may be allowed to
nal connexion, through a
nterchangeable good offices,
nt obligations, continued
e generations; and I trust
end will recollect that he
ed by the public, as well as
nnexions, to make a worthy
tion in society in which he
ced by 'energy of talent.'
are, who can never look
ll without meeting with the
f a venerable ancestor, call-
n, I trust they always feel,
ed, but mild and expressive
keep up the credit of a long
cessors, who have hitherto
e family-character for pro-
e most eminently did, the
earning, truth and liberty.
serve, the descendants or
who have adorned, or are
ther liberal profession; and
ame time, have shewn, or
the sincerity of their attach-
free profession of religion,
the dictates of individual
ll these, and the rest of our
nds, are the objects of our
nate good wishes; and our
t not ill founded, that they
rnaments of a rising gene-

to congratulate you, my
, who are students for the
the ready and prompt supp-
ch the public have met your
avours to render yourselves
best interests of men, by
to complete your chapel
t Welburn. I am happy to
have attended to the sug-
h I offered last year; and
you are present or absent,
p is always celebrated there
s-day. I understand it is
ou are in future years to
me opposition* from a class
, the merits of whose origi-
we have just heard so
l candidly acknowledged,† e been eminently useful in
of practical religion, though
with the zealous mainte-
heme of doctrines which we
em erroneous. But I trust
e permitted to entertain on
the full confidence, that
ance will not excite in your
ling of jealousy or ill-will;
of a laudable emulation.

I entertain this confidence with the fuller security since I heard yesterday the excellent Oration of one of you, who, having already stooped to the office of instructing infantine minds in the Sunday-school, and thus imitating the Master to whom he is devoting himself by 'gathering the lambs with his arm, and carrying them in his bosom,' is in future to be one of those who succeed you, my friends who leave us, in instructing more advanced Christians. I persuade myself that he, and with him all of you, my young friends, will carry the principles of that essay into practice; and that, while you are aware of the great advantage which religion has derived from the opposition of sects and parties, you will be careful to keep the pure gold of Christian earnestness undebased with the alloy of animosity; while you inculcate what you deem to be the truth as it is in Jesus, and study to impress the minds of those who hear you with a deep sense of its practical results, and while, in so doing, you may find it necessary to refute what you conceive to be erroneous, you will never revile or scorn, or even ridicule them, still less the persons who may hold them. In short, that, in this your higher office also, you will imitate your Master, and 'never strive nor cry, or cause your voice to be heard aloud in the streets:" that you will also cultivate the spirit of his apostle, under a feeling of opposition, 'What, then, every way, Christ is preached; and I therein do rejoice, yea, and will rejoice.'

"In the exercise of your Missionary labours I understand you have taken much pains to acquire the talent, or gift, (as it is often called, and as it is right to call it, for all our talents, whether natural or acquired, ought to be received, acknowledged and exercised, as gifts from God,) of speaking *extempore*. It would ill become me, who have almost daily occasion to lament the want of it, to throw any obstacle in the way of its cultivation or practice. I am aware that what is often acquiesced in, is also often mistaken for, a natural inability; and I greatly regret that I did not, in early life, make more vigorous efforts for its acquirement. Since I came among you on this occasion I have read Mr. Henry Ware's ingenious, and, on the whole, very excellent 'Hints for the Attainment of the Talent of *Extempore* Preaching;" and I have no doubt that, under his restrictions, and by a close attention to his rules, it is an accomplishment which may be applied to the noblest purposes, and be productive of the most beneficial effects. Still, however, it has its peculiar temptations; and if it should lead the Christian teacher to trust too much to

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*dation of a Methodist cha-
been laid at Welburn.
Beard.

and with delight, so long as the powers of memory lasted.

He then proceeded to mention that, on that day thirty-five years ago, he first took upon himself the duties of that office, which gave him a fixed residence in their town; and brought him into near connexion with many, then present, as fellow-worshipers in the same temple, and with all of them as fellow-townsmen: —and "your presence here," said he, "encourages me to add, not as fellow-townsmen only, but also as kind friends and well-wishers." Noticing the long course of his services—though he could not flatter himself that they were valuable or important, in proportion to the length of their continuance; yet some part of the praise they had so kindly bestowed upon him in the address of his excellent friend, and in the inscription, just read, he did venture to take to himself—the praise of his fidelity to his trust—the praise of sincere intention and earnest exertion, in the discharge of his official duties. "Yes!" said he, "looking back through the course of the thirty-five departed years, I hope I may venture to say, that if I have not laboured so effectually as I could wish, yet that my labours have been sincerely and earnestly directed to the great object of promoting the sacred cause of religious and moral truth!"

Speaking next of the changes which had taken place in the state of his own religious society, he remarked, that of all who belonged to it when he first took the charge of it, there were not more than three or four individuals now remaining! Of the rest, he said, some had been removed from this place by the changes of life, and many had been removed from this world by the great change of death. After pathetically lamenting the loss of almost all those who first invited him to Warwick, he went on to say, that though he had lost many kind and affectionate friends, many steady and zealous supporters, who, if they had been living, would have rejoiced to witness the honours, and to share with him in the happiness of that day—yet that he had abundant cause for gratitude in finding so many other friends rising up in their place, no less kind and affectionate than they; no less steady and zealous in their support than they. "Of this," said the speaker, "could I desire a greater or a more decisive proof, than this large assembly, crowding round me, or that noble present lying before me?"

One of the most pleasing circumstances, he next observed, of their present meeting, was, that so many persons, not members of his congregation, had united with them, in promoting the object of it; some by handsomely granting the use of the large and commodious room in which they were assembled; others by generously contributing their pecuniary aid; others by their declared good wishes; and many, he was proud to see, by their actual presence. This he dwelt upon, as a testimony to what little merit he might have, most of all gratifying to him, because it could only proceed from some strong feeling in his favour. He then expressed, very fervently, his thanks to those friends, not of his congregation, for the great favour they had done him, by their presence in that assembly, and by their concurrence in that gift, which would for ever signalize this day, said he, as one of the happiest days in the "short and simple annals of his life." Such kind support, he should ever remember as an indulgent act of respectful regard to him; and whilst, most honourable to his own character, he considered it as no less honourable to the candour of theirs.

The times we now live in, the speaker next, with much animation, exclaimed, are glorious times! times of increasing knowledge, improving morals, and more enlarged, more enlightened, if not more ardent and active, benevolence! But in no respect did he consider the times as more glorious than in this—that the spirit of religious bigotry was every where either dying fast, or quite dead and gone; and instead of it, is springing up, every where, into full life and active vigour, a noble spirit of religious candour and charity. All men, in almost every country, of almost every religious sect, are learning, and learning very fast too, this important lesson—not merely to endure those who are honestly of a different opinion, but to love and respect them, just as much as if they held the same opinions with themselves. This, said he, is a grand improvement in human character. It tears up, by the root, some of the most painful feelings, some of the most pitiful prejudices, that have ever planted themselves in the human mind. It must increase greatly the pleasures of social intercourse, and contribute much to promote the order, the harmony, the happiness of social life.

Alluding to one of his own publications, the speaker observed, he had already said it in print, and he would say it there again, that in the liberal spirit of the times, few places have more largely participated than the town in which he had lived so long. This he ascribed, in no small degree, to the happy influence of known liberality of sentiment, and known benevolence of spirit, which a great divine, (Dr. Parr,) whom they had lost

ted and diffused in a wide circle
d him. "And here," said he, "I
elp indulging for a moment in
acholy pleasure of thinking, had
now living, how cordially would
ejoiced to meet us in this place,
in with us in all the transactions
ng! How pleased would he have
witness the honour you have con-
gon one whom he himself de-
on all occasions, to honour; and
a distinguished by his kind and
ate regard, continued through
ars to the last moments of his ex-
Well!" said the speaker, mourn-
he is gone! By his death, one
opiness of my life is struck down,
chief glory of our neighbourhood
ver eclipsed! If that venerated
to whom I am alluding," con-
the speaker, "were capable of
what I am now going to say, I
he would approve it: I am sure
d applaud it. It is this: that we
do greater honour to his memory
cherishing in our own minds,
noting in the minds of all around
same candour and charity which
ed so brilliantly in his character."
Field concluded by repeating his
for the honour and happiness the
g had conferred upon him that
their kind attendance, and by
most generous and splendid gift;
his best wishes for their health
piness, and his humble hopes of
with them a far more joyful meet-
der far more favourable circum-
than they could now conceive of
after!

need make no comments on the
nt sentiments of the Address and
, alike honourable to all parties.

Plate was of the value of Fifty
s, and bears the following inscrip-
"Presented to the Rev. WM.
by the Congregation assembling
High-Street Chapel, Warwick, in
ny of the high respect which they
in for his private character, and
teful acknowledgment of the ex-
y fidelity, the animated zeal, and
wearied diligence with which, dur-
a period of thirty-five years, he has
ded among them the office of a
pel Minister. July 12th, 1825."

health of Mr. Brookhouse was
who returned thanks. Several
ers addressed the Meeting, and
ed other toasts. The Rev. Mr.
, of Kenilworth, and Mr. Wallace,
ingham, were present; and other
ding Ministers, of different deno-
ons, expressed their intention of
ing, had not previous engagements
ented them.

Address of the Catholic Association to the People of Ireland.

(Concluded from p. 380.)

Fellow-Countrymen,

ATTEND to our advice—we advise you to abstain from all such secret combinations; if you engage in them, you not only meet our decided disapprobation, in conjunction with that of your revered clergy, but you gratify and delight the basest and bloodiest faction that ever polluted a country—the Orange faction. The Orangemen anxiously desire that you should form Whiteboy, and Ribbon, and other secret societies; they not only desire it, but they take an active part in promoting the formation of such societies; they send amongst you spies and informers; first to instigate you to crime, and then to betray you to punishment. They supply their emissaries with money, and they send them to different parts of the country, holding out to the people the pretence of being friends and fellow-sufferers. The instances are not few nor remote of such instigation, and it is quite natural that the Orangemen should adopt such measures. When the country is disturbed, it is the Orangeman's harvest; he is then employed in the constabulary force and in the police, and he obtains permanent pay in the yeomanry corps. He shares the rewards with the informer, and often helps him to mark out his victim. He is also able to traduce the people and the religion of the land. The absence of constitutional law enables the Orangeman to exert ruffian violence with impunity; and thus, by means of secret and Whiteboy societies and outrages, the fell Orangeman is able to gratify his predominant passions of avarice, oppression and cruelty.

You could not please the Orangemen more than in embarking in secret societies, Whiteboyism and outrage.

On the other hand, you cannot do any thing that could more afflict your sincere friends. You could do nothing that could give greater grief to the Catholic Association, that now affectionately and anxiously address you. We are striving to obtain your rights by constitutional and legal means We are endeavouring to procure redress, through the proper and legal channel, for the oppressions which aggrieve you. We are anxiously desirous to obtain from Parliament a great diminution of tithes—a total abolition of the Church rates—a great reduction of the grand jury cess—the abolition of the odious oppressions and heavy tolls, raised by bigoted and narrow-minded corporators—a more pure administration of justice, more especially as it affects the lower and poorer classes of the comma-

nity; and, above all, the extension of equal laws and equal rights to all classes of his Majesty's subjects.

Engaged in these sacred duties, our success for the people is highly probable, unless we are thwarted by the people themselves. We have no idea of acting for persons who would be so foolish as to put themselves in the power of their enemies; and we now, and for ever, disclaim any kind of alliance with persons who could be so wicked as to commit crimes—besides, our power to do good is necessarily weakened by any disturbance on the part of the people, whilst the strength of their enemies is thereby augmented and reinforced.

Thus, fellow-countrymen, we have submitted to your judgment and reason these topics—

1st. That no good has ever been the result of Whiteboy disturbances and secret societies.

2d. That the persons engaged therein are liable to the severest punishment—to imprisonment, whipping, transportation and death.

3d. We have shewn you that your religion distinctly and loudly prohibits and condemns all the outrages and crimes which are produced by Whiteboyism and secret societies.

4th. That it would be quite foolish and absurd to expect any kind of success from Whiteboyism or secret societies.

5th. That such disturbances give great pleasure and many advantages to the Orange faction, and are, in general, secretly instigated by that foul faction.

6th. That these disturbances and secret societies are reprobated and condemned by your excellent and matchless clergy—a clergy whom you ought not only to esteem and to love, but whose advice you are bound to respect and obey.

7th. That these disturbances and secret societies are most distinctly and emphatically condemned by your most sincere friends, the Catholic Association of Ireland.

8th. That the necessary consequences of such disturbances and Whiteboy societies, is to impede our legal and constitutional exertions in our progress to put down the Orange faction, to obtain redress for many of the oppressions and grievances under which you labour, and, in fine, to achieve Catholic Emancipation.

There remains one topic more, and that is peculiar to the present times. We have, at length, an Attorney-General who exposes faction, and is anxious to do his duty impartially to all the King's subjects. We have, for Lord Lieutenant, an Irish Nobleman, who loves the land of his birth, of which he is a bright ornament, and who is sincerely solicitous for her peace, quiet, liberty and happiness; but, above all, and greatest of all, we have now upon the throne a Monarch, to whom the people of Ireland ought to look with affectionate hope; a Monarch who had the good sense and the manliness to commence his reign by that noble declaration, "That power was a trust for the good of the people;" the first British Monarch who ever reached the shores of Ireland in the sweet garb of peace, and for the purposes of benevolence and kindness; a Monarch who has often declared his warm affection for his Irish subjects and of whom we have every reason to believe that the leading wish of his patriotic and cultivated mind is to see dissension cease, and cordial unanimity of sentiment prevail in Ireland.

In the name, then, of common sense which forbids you to seek foolish courses by the hate you bear the Orangemen who are your natural enemies; by the confidence you repose in the Catholic Association, who are your natural and zealous friends; by the respect and affection you entertain for your clergy, who alone visit with comfort your beds of sickness and desolation; by all these powerful motives, and still more by the affectionate reverence you bear for the gracious Monarch who deigns to think of your sufferings with a view to your relief; and, above all, and infinitely beyond all, in the name of religion, and of the living God, we conjure you to abstain from all secret and illegal societies and Whiteboy disturbances and outrages.

So shall you permit us to seek, by peaceful, legal and constitutional means for redress of your grievances and oppressions; and so shall you enable us to obtain for our beloved country those constitutional privileges and blessings which can alone make her what she ought to be—

"———Great, glorious and free,
First flower of the earth, and first gem of the sea."

NOTICES.

THERE will be a religious service on the settlement of Mr. EDWARD TAGART, as Minister of the *Octagon Chapel*, at *Norwich*, on Wednesday, August 18th. Mr. William Turner, Jun., of York, will deliver the Charge to the Minister, and Mr. W. J. Fox, of London, will address the congregation. E. T.

The Rev. JOHN HOWARD RYLAND, of Birmingham, has accepted the unanimous invitation of the members of the Unitarian Chapel at Diss, in Norfolk, to succeed their late pastor, the Rev. Charles P. Valentine.

PARLIAMENTARY.

DUSE OF LORDS.

APRIL 25, 1825.

he of York's Speech on pre- a Petition from the Dean Chapter of the Collegiate h of St. George, Windsor, the Catholic Claims.

yal Highness stated, that he had sented to present to their Lord- petition of the Dean and Canons ir, praying that no further con- should be made to the Roman

sidered it unnecessary, in bring- e their Lordships the petition ued and respectable a body, to ew that it was worded so as to e reception; but, before he at it should be read, he must be to say a few words.

e as his Royal Highness was of of habit and ability, to take a heir Lordships' debates, it was ut the greatest reluctance that ed to trespass upon their time ition; but he felt that there sions when every man owed it untry and to his station, to de- sentiments; and no opportunity his opinion, offer, which re- ore imperiously the frank avowal than the present, when their s were called upon to make a ge in the fundamental principle onstitution, and, in his Royal 's view of the question, to strike y root of its existence.

yal Highness observed, that 28 elapsed since this question had agitated, under the most awful nces, while this country was in a most arduous and expen- gh just and glorious war; that ion of it had been the cause of rious and alarming illness to an s Personage, now no more, alted character and virtues, and rental affection for his people, nder his memory ever dear to try; that it had also produced orary retirement from his late Councils of one of the most lightened, and most honest n of whom this country could

this question they were now decide; and from the first mo- its agitation to the present, his ghness had not for one instant or felt a doubt as to the pro- the line of conduct he had reference to it.

e must also call their Lordships' attention to the great change of language and sentiments which had taken place since the subject was first introduced, among the advocates for Catholic Emancipation.

That at first the most zealous of these had cautiously and yet strenuously endeavoured to impress upon the minds of the people that Catholic Emancipation ought not to be granted without establishing strong and effectual barriers against any encroachment on the Protestant ascendancy. But how changed was now their language! Their Lordships were now required to surrender every principle of the Constitution, and to deliver us up, bound hand and foot, to the mercy and generosity of the Roman Catholics, without any assurance even that they would be satisfied with such fearful concessions.

His Royal Highness had, upon a former occasion, taken the liberty of stating his sentiments fully upon the subject, and had endeavoured to convey to their Lordships that no person was more decidedly inclined to toleration than his late Majesty, but that it must be admitted there is a great difference between toleration, participation, and emancipation. He would not now enter into this discussion, convinced as he was that if the bill should again be brought under their consideration, its merits would be much more ably discussed by others of their Lordships. There were, however, one or two points which appeared to him to have been kept out of view in the different debates that had occurred in various places, and which seemed to him of such vital importance that he could not help touching upon them.

The first was, the situation in which the Church of England would be placed should Catholic Emancipation pass. If his Royal Highness were mistaken he would doubtless be set right; but he had always understood that the Established Church of England stands in a very different situation from any other religious persuasion in the world, different even from that of the sectarians in this country. The Established Church was subject to its own government, and did not admit the interference of the civil authorities. It was placed under the authority of the King as the Head of it, and under the controul of Parliament, so much so, that the Church was not only not represented as a body in the Lower House of Parliament, but that no clergyman was admitted to a seat in it.

Surely, their Lordships could not wish to place the Established Church of England upon a worse footing than any other church within these realms; nor allow the Roman Catholics, who not only

refuse to submit to our rules, but who deny any authority of the civil power over their Church, to legislate for the Established Church, which must be the case if they should be admitted to seats in either House of Parliament.

The other point to which his Royal Highness had to advert was one he felt to be of a more delicate nature. He must, therefore, begin by stating to their Lordships, that he spoke only his own individual sentiments; as he must not be supposed to utter in that House the sentiments of any other person. He was sensible that, by what he was about to say, he should subject himself to the scoffs and jeers of some, and to the animadversions of others; but from speaking conscientiously his own feelings and sentiments, he would by no apprehension whatever be appalled or deterred.

That he wished to ask whether their Lordships had considered the situation in which they might place the King, or whether they recollected the oath which his Majesty had taken at the altar, to his people, upon his Coronation. He begged to read the words of that oath:—

"I will, to the utmost of my power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law—and I will preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them; and I will maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof as by law established, within the kingdoms of England and Ireland, the dominion of Wales, and town of Berwick-upon-Tweed, and the territories thereunto belonging."

Their Lordships must remember that ours is a *Protestant* King, who knows no *mental reservation*, and whose situation is different from that of any other person in this country. That his Royal Highness and every other individual in this country could be released from his oath by the authority of Parliament; but the King could not. The oath, as he had always understood, is a solemn obligation entered into by the person who took it, from which no act of his own could release him; but the King was the third part of the State, without whose *voluntary* consent no Act of the Legislature could be valid, and he could not relieve himself from the obligation of an oath.

His Royal Highness feared that he had already trespassed too long upon their Lordships, and he thanked them for the patience with which they had heard him. If he had expressed himself too w especially in the latter part of w had said, he must appeal to their lity. That he felt the subject me cibly, and that it affected him ve deeply when he remembered that agitation must be ascribed that illness, and ten years of misery, had clouded the existence of his ill ous and beloved father. That he therefore conclude with assuring Lordships that he had uttered his and conscientious sentiments, fr upon principles which he had fr from his earliest youth; to the of which he had subscribed, after consideration, when he attained mature years; and that these we principles to which he would adher which he would maintain and act u the latest moment of his existence, ever might be his situation of li help him God!

June 3, 1824.

Unitarian Marriage Bill.

The Marquis of Lansdown r move the second reading of this bi reminded their Lordships, that la he had the honour to propose to t bill to the same effect as the pr which had this session been brou from the Commons. That bill ha thrown out on the second readin now a bill for the same object h only been agreed to by the other of Parliament, but had passed that without a division on any of its The present bill differed in some re from that which he had introduce session. Much pains had been ta improve it. Ministers of the Estab Church had given their advice; an their assistance in framing it. I not state this fact with the view of obtaining any improper influence o minds of their Lordships, but to t those who were disposed to objec to consider the subject well befor opposed a measure which came them under such a sanction, and was fortified by the approbation House of Commons. The bill rel a grievance not very difficult of re but not the less felt by those wh affected. The object of the measu to remove the difficulties which st the way of the performance of th ringe ceremony with regard to individuals. That ceremony sho open to persons of all opinions; bu the manner in which it had been h treated, it would appear that givi means of marriage was regarded as Every individual, however, whate opinions might be, was entitled t

obstacles removed which tended to prevent him from celebrating, in what considered the most solemn manner, that ceremony which formed the most sacred of all ties. Every unnecessary restriction and regulation which affected irregular classes of persons in regard to such an object as marriage, ought surely to be done away without delay; and on this subject it was their Lordships' duty to give every relief which was consistent with the safety of the state. Only those regulations which appeared to be called for by necessity ought to be maintained. The different regulations adopted in this and other countries resolved themselves into two kinds—namely, civil and religious. With regard to the former, in as far as related to matters of police, the object of the bill was to maintain every such right. The persons for whose benefit it was introduced were ready to submit to any civil regulation on the subject of marriage which their Lordships might think fit to impose. The religious part of the question, their Lordships would perceive, was totally distinct from the civil; and all that the bill proposed to do, was to provide against the depreciation of the sacred ceremony of marriage by regulations to which Unitarians could not conscientiously submit. To make the legality of so solemn a tie as marriage depend upon declaring what the parties must believe to be the truth, was to force them to do that which their Lordships, who were sensible of the sacredness of the obligation entered into, must regard as highly improper. According to the former bill, the marriage ceremony was to be celebrated by the clergy of the Established Church. That mode had, however, been thought objectionable, and it was therefore provided by the present bill that the ceremony should be carried into effect by the Unitarian ministers in their own congregations. Thus it was considered that the ceremony of marriage was intended for the benefit of the whole community, it would be proper to perform it, as far as possible, in the same manner for all classes; but as conscientious scruples about performing the ceremony to Unitarians were known to exist in the minds of many ministers of the Church, this mode had been abandoned. In the same way some of the ministers of the Established Church had objected to registering the marriages of persons who were united by a ceremony inconsistent with the principles of the church; and to obviate this difficulty, the Unitarians also took upon themselves the trouble of registering their own marriages. In fact, the bill professed to do, and did nothing more than afford relief from regulations inconsistent with the conscientious scruples of individuals. None of their Lordships would say that the opinions of the persons whom the bill proposed to relieve were not tolerated by law; and being so, the law ought to protect them, and facilitate to them the means of duly forming the most sacred of all the relations of society. It would, perhaps, be asked, why were the persons for whose benefit the bill was framed so scrupulous? Some, he was aware, might make a compromise with conscience, and be able to satisfy themselves of the propriety of every opinion that was consistent with their temporal interests; but their Lordships surely would not encourage a species of reasoning which led to a disregard of the truth of the most solemn declarations. Their Lordships ought not to discountenance or despise scruples which were opposed to a practice inconsistent with morality and religion. Persons ought not to be forced to enter the temple of God with equivocation on their tongues, nor made to subscribe to what they did not believe to be true. Wherever sincere and conscientious scruples existed, they ought to be met half way. On these grounds, he proposed to their Lordships the second reading of this bill.

The Archbishop of CANTERBURY had voted for the bill of last session, and intended to give his support to the present, because its tendency was equally to relieve Unitarians and ministers of the Established Church. The scruples of the Unitarians he believed to be sincere; but he was chiefly anxious to remove, by this bill or some other, the difficulties in which ministers of the Church were involved by Unitarian marriages. The bill, he thought, might be amended; and for that purpose he would propose some clauses in the committee. By this or some other measure, he wished to do away with that unhallowed equivocation which, sanctioned by law, now took place at the altar.

The Bishop of BATH and WELLS, having stated his sentiments at some length upon this subject when it was before the House last year, would trouble their Lordships with very few observations upon it at present. He felt himself bound, however, to state as briefly as possible the reasons which impelled him to oppose this bill. His objection lay to the principle of the measure. He did not see on what grounds marriage, according to the rites of the Church of England, was to be considered a grievance to the Unitarians. First, what were they called upon to subscribe? Merely the parties' names. He admitted, however, that they were obliged to make a declaration "in the name of the Father, and of the Son, and of the Holy Ghost:" but these very words were used in their own printed

same footing as any other Dissenters, because, to other Dissenters, who did not, like the Unitarians, deny the doctrine of the Trinity, the marriage ceremony was no hardship, but it was to Unitarians a very great one. He would not attempt to impugn the legal argument of the Noble and Learned Lord on the Woolsack, but the present law, admitting it to be correctly stated by the Noble and Learned Lord, afforded, in his mind, a strong reason for passing the bill. The Church could not better promote her true interests than by conforming herself to the increasing knowledge and genius of the age. Nothing could be more injurious to her than to place her in opposition to liberal ideas. The Church was able to rely on her own strength, and might, without fear, appeal to the augmented learning and assiduity of her clergy, to the increased number of her churches, and to the two great Universities, which year after year sent forth distinguished champions to uphold her rank and maintain her security. In conclusion, he supported the measure, because he believed that it would add to the dignity and character of the Church of England.

After a few words from the Marquis of LANSDOWNE, in which his Lordship denied that the sect of Free-thinking Christians had had any part in bringing forward the present bill, the House divided. The numbers appeared—for the second reading—

Content	32	
Proxies	20	
		52
Not Content	31	
Proxies	25	
		56
Majority against the Bill	4	

JULY 5.

Petition from Unitarians.

The Marquis of LANSDOWNE rose to present a petition to their Lordships from a body of men with whom he did not agree, and with whose opinions their Lordships, he knew, did not agree—a petition from the Unitarian Dissenters, praying for inquiry into the state of the law as it was applicable to them. He knew (the Noble Marquis said) that it was not possible for their Lordships to enter then into the inquiry, but he must say that he was surprised that any body of men, against whom whatever errors might be imputed to their belief, no crime could be alleged, and who professed those religious opinions which held society together; he was surprised that a body of men of this description, who were not charged with any crimes as had subjects, should be deemed or c to be liable at common law to be as if they had committed, in a peculiar religious opinion, a crime. He did not believe Mansfield could have been in error he declared that the law protec thing which that law deemed The petitioners, whatever might be their former opinions of security the Toleration Act, could not from their Lordships, that dea been entertained in high quarte as were described in the petitio ther the petitioners did not co crime at common law by the they held. They approached their ships with a prayer, to which he their Lordships were disposed to indulgent ear; a prayer that the know what the law is under wh stand. It was just, that as th committed no crimes, they sh amenable to no laws. Their L would see the propriety of hav law settled on this point, as all th lic charities and institutions woul the ground if the opinions they p were to be regarded at common detestable crime. The prayer petition interested all other Pr Dissenters. He would take this tunity of stating, that the time was and he hoped it was not far of these Dissenters must be relieve grievance as to the celebration riage, and when the Church of would have removed from it th sity of discharging an equivocal a ful duty, and he looked forward passing of that measure as the opportunity for recognising the p he had brought under their Lo notice, and perhaps better than by any direct proceeding. It was the obscure cloud should be which now hung over the Dissent that they should not be left in as to the state of the law on a important to them. The Noble concluded by moving that the should be read at length. [*See tion*, see p. 269.]

On the petition being read, th CHANCELLOR agreed with the pet and with the Noble Marquis, t exact state of the law should b tained, though he did not say wh should be by a new act or otl If it were found that doubts d with regard to the law, and a was necessary, he should be read the petitioners the benefit of this not make it to their prejudice. not then called on to enter on th tion, but whatever he was, he

to state the grounds of his opi-
e Noble Lord was much mis-
e supposed, that when the state
was ascertained, it was his (the
Author's) wish to introduce any
to the prejudice of the sect in

LAND said, the Noble and
Lord seemed to have forgotten
very long ago addressed their
on this subject, and though he
what the law was, he stated
e doubts concerning it, and
were sufficient to raise
the minds of others. To have
first, the petitioners had taken
it, the only straight-forward,
ise. If the Noble and Learned
these doubts as to the state of
it would have been more fair,
ourable, and more generous,
ome forward and stated them
d more worthy of him to have
a powerful mind to rectify and
law. It was impossible, as
Friend had stated, to propose
dings on the petition during
. There was some difficulty
ing any direct step. The pe-
ere not to be blamed for not
ioned earlier; the existence
ts on which the petition was
d not been long known, and
doubts were expressed they did
e they were liable to any pu-
common law. The opinion
ere, coming from so high an
an authority also which had
ir uncharitable the preamble
law which stigmatized the
the Dissenters as a detestable
raised doubts and fears which
t at rest. He approved of the
t only on account of the Dis-
t on account of the community
All the Dissenters of England
were deeply interested on
on, and the petitioners de-
thought, the thanks of their
. The doctrines laid down
w did not affect their interest
the interest of all the Dissent-
kingdom. It was, he knew,
of Mr. Justice Foster—an
oused and enforced by Lord
e Mansfield, by Mr. Justice
Hall embraced by Mr. Justice
—that all the Dissenters of
ted only by sufferance, and
ole of their charitable institu-
on a sandy foundation, and
e destroyed by a process at
Lordships had seen during
particularly when the mea-
leasing the Catholics from
ilities; and for knocking off
of this part of our population,
was under consideration, that then every sort of kind expression had been used to the Protestant Dissenters. "They were our Protestant brethren"—reminding him of the words, "Gentle Harry Percy, kind cousin." He would not, however, go on with the quotation and say, "The devil take such cousins;" but according to that sentiment were the Dissenters treated. A few days after that measure was thrown out, one body of the Dissenters came to ask for a measure of relief, in which they were supported by some of the most enlightened members and greatest ornaments of the Church, who, with a proper regard to their own dignity, supported it, because it would be not only a boon to the Dissenters, but remove a burden from the Church; then, however, up jumps, said his Lordship, our cousin yonder in all his panoply of state, and asks, "Who are you? I know nothing of you; you have no existence;" and he finds out some Act of Parliament, in which persons holding the opinions of our Protestant brethren are described as guilty of a detestable crime. The Noble and Learned Lord held this opinion, he believed, on the ground that Christianity was part and parcel of the common law, and that those who denied the Trinity, denied Christianity, and thus became amenable to the common law. With respect to Christianity being part of the common law, he did not mean to say much; it was no part of the case of the petitioners, and the state of his own health would not allow him to enter into it at length. [His Lordship came into the House on crutches, and looked unwell; he was suffering, we understood, from an attack of the gout.] He must, however, say, that he had lately had his attention much drawn to the subject, and he was surprised to find on what slender foundations this assumption of Christianity being part and parcel of the law of the land rested. He did not mean to oppose this principle, but he was surprised, and he believed their Lordships would be surprised, at the fearful rapidity with which laws had been made or revived out of Parliament when this subject came under discussion. If Justice Raymond and Lord Chief-Justice Holt had declared it to be part and parcel of the law—if the former had been careful to say the general principles of Christianity—if Lord Mansfield, using more correct language, had stated that the principles of revealed religion were a part of the law, and that to revile it was punishable, then Christianity was part of the law, and it must have a legal meaning. But what, he would ask, was that legal meaning? If by it was meant a belief in the Scriptures only, then every person who believed in them

could not, constitutionally and legally, be held to deny Christianity. If they were to adopt the old common law, and say, that was Christianity which was then recognised, in that case to deny Transubstantiation would be as great an offence as denying the Trinity. The Noble and Learned Lord, in his zeal to prop up the Church, was thus calling on their Lordships, before they took their seats in that House, to do that which was an offence at common law. The Christianity, however, he believed, which was to be made a part and parcel of the law, was the Established Church—that was the doctrine the Noble and Learned Lord meant to enforce, though he did not shew it in all its hideous features. Against the consequences of this doctrine he wished to warn the country. He knew that this was the doctrine held by Mr. Justice Willis in the case of Evans. No decision had ever done Lord Mansfield more honour than the one in that case. It ought to be read at least once a year by every man. The case was referred to in the petition, and it was this—Mr. Evans had refused to pay a fine for not taking on himself an office in the city. He pleaded as an exemption that he was a Dissenter; but it was replied that he could not plead that as an exemption, which was held by the law to be a crime; but it was finally decided that the Toleration Act not only protected but established Protestant Dissenters. The petition was to obtain for the Protestant Dissenters of England, the full benefit of the Toleration Act. While those doubts existed which had been attempted to be thrown on the state of the Unitarians, they could not be secure in leaving their property for the benefit of their own charitable institutions, or for the instruction of children whose parents believed as they believed. The petition called on the House to put this question at rest for ever, and place the petitioners on the same footing as the rest of their fellow-subjects.

The Lord Chancellor reminded the Noble Lord, that the doubts he had stated were not his own opinion, but what had actually occurred in the Courts at Westminster Hall.—The petition was then laid on the Table.

HOUSE OF COMMONS.

Tuesday, June 21.

Petition from Unitarians.

(See p. 380.)

Mr. W. Smith rose to present a petition signed by a small number of individuals, who were, however, well known and of great respectability, complaining of the situation in which they were placed by the present state of the exist affecting the profession of cert gious opinions. He had heard had been stated from a very hig in another house, in respect to affecting the Unitarians, that be act could be passed for relievi from the operation of particular it would be well that some bill s passed previously, to protect th the penalties to which they were ject at common law. (Hear.) same moment, and from the si and learned quarter, there proc appeal which it was impossibl perceive to be directed and add him (Mr. Smith) personally, an went to remind him, that at th bill which he had been instrum carrying through Parliament wa such bill having for its object t Unitarians in certain cases from consequences that might attach impugning of the doctrine of the —he (Mr. Smith) had made a tion to the noble and eminent p question, whereby he agreed, cases not provided for by such to leave the Unitarians liable t visitations that they might be posed to from the common law most unquestionably, he had ne such a declaration. On a form sion, when he was preparing a for the further relief of the U from the obligation of taking oaths, he had had an interview w most Rev. and distinguished Pre Archbishop of Canterbury, for pose of explaining to his grace ciple of the bill he was then bring into the House. The Ar of Canterbury, at that time, t that if his object was only to such penal liabilities as operated vent, perhaps, the fair and fric candid discussion of the doctrin to which the Unitarians exceptec Archbishop of Canterbury, was v consent to the repeal of those that might be thought to stan way of such a discussion; but, c not extending this understandin denial of Christianity in gener blasphemy; both of which he (M himself proposed to except ou operation of his bill. The obje bill, the Act of 3d Geo. IV., wi this—to put Unitarian Dissente same footing, as to the conseq professing certain peculiar tene other Protestant Dissenters l placed by the Act of Toleration. had been clearly stated by Lo field, that unconformity, simpl such, was no offence at com Why then it was very desirable

es should feel assured that the com-
law would not visit them as if their
nformity was an offence. The act of
3rd Geo. III. c. 160, which recited
ct 19th Geo. III., exempted Pro-
t Dissenters from all penalties to
h they were previously liable at law
on-subscription to certain doctrinal
es and oaths. So that he inferred
nothing could be clearer than this
—that it was only the denial of
rinity in general, or blasphemy,
t was an offence made penal at com-
law, and not mere nonconformity to
ular points of doctrine. By intro-
g the 53rd Geo. III., he (Mr. Smith)
lattered himself at one time that he
ffone some service by amending and
ining the law in the respects he had
lained. The penalties denounced
st the profession of these tenets by
ommon law were of the most severe
eavy kind,—fine and imprisonment,
e pleasure of the judge, who was
rined, therefore, if he should see fit,
te from a man the half of his for-
and years of his liberty for dis-
g from the received doctrine of the
ablished Church. With the knowledge
cts like these, how was it possible,
m be allowed to ask, that he (Mr.
) should have made any such agree-
as that imputed to him? (Hear,
) Really a statement of so serious
o mischievous a nature ought not to
been lightly made in the quarter to
h he was alluding. The Honourable
leman, adverting to the other bill he
brought in for the relief of Unita-
from the obligation of going through
le forms prescribed by the marriage
, observed, that after it had re-
d, with one exception only, the
lon and support of all the most effi-
and responsible of his Majesty's
sters, it was thrown out in the other
e. The petition he had now the
r to present, entered so fully into
bject of the petitioners, that he
not do better than refer the House
e object of their prayer, premising
that if the House should feel here-
disposed to accede to its prayer, the
l of Christianity as such, and blas-
y, would of course remain, as they
ent were, offences at common

Robertson expressed himself de-
y adverse to the prayer of the peti-
s, and cautioned the House to be
how they encouraged too much the
ling spirit of innovation. The pe-
was then brought up and read, and
d to be printed.

Conduct of Dissenters with regard to Catholic Claims.

April 18.

Mr. Brougham presented a petition from Great and Little Bolton, in favour of the Catholic Claims. This Petition had attached to it more than 9000 signatures, and the petitioners, without reference to the peculiar merits of the Roman Catholic question, went to point out the injustice, as well as the impolicy, of subjecting any set of men to disabilities upon the ground of their religious faith, and prayed the abolition of all tests. He was glad to find that the petitioners adopted this mode of reasoning, because their opinions were entirely in unison with his own, and he had frequently so expressed them both in that House and elsewhere. He was glad that they advocated principles of universal tolerance, because he held a man was as little answerable for his religious belief as he was for the physical conformation of his body or the construction of his mind, over neither one or the other of which had he any controul. If this were so, then to bind men down by tests, was nothing more than to make them hypocrites; for who would venture to tell him that to conform to a particular form was to entertain a belief in that form? (Hear, hear!) Entertaining such a feeling, he had listened with much of pain and sorrow, and bitter disappointment, to the few observations which had been made within a few minutes, and but a few minutes only had they occupied. It was not to be wondered at that persons out of doors entertaining, and, perhaps, conscientiously entertaining, the hostile opinions expressed towards the emancipation of the Roman Catholics, should confide their petitions to the Right Honourable the Secretary of State for the Home Department, and the Honourable Member for Somersetshire, (Sir T. Lethbridge,) as men who entertained a similarity of feeling with themselves upon that question. It was right that the petitions should be so entrusted; but he saw with sorrow, not unmixed with a portion of shame, the quarters from which those petitions came. That petitions such as those presented from the county of Kent should darken their doors was not to be wondered at. It was no matter of surprise to him to find that the dean and chapter of one district, or the rector and clergy of another, or the clergy and select vestry of a third, should aid and abet in getting up such petitions; all this was in the natural order of things, and could surprise no man, at least no man who knew the church. But that a

different class of men—a class of men always respectable, always liberal—that the Dissenters of England should be found taking a similar course, was to him matter of equal surprise and regret. No man entertained a higher respect for the Protestant Dissenters of this country than he did, and here he wished to vindicate that body, amounting to, he believed, more than 6,000,000, from any thing like a general charge. The petitions to which he alluded came from a small, very small part, of the Dissenters of the United Kingdom; but however small the part, it was still by far too large. (Hear, hear!) If any one class of his Majesty's subjects ought to be less forward than another in opposing the claims of the Roman Catholics, it was the class called Protestant Dissenters. He trusted that as that body always sought calm and rational discussion—as they had always the word toleration on their lips, they would extend to him and to those who thought with him, a small portion of that tolerance which they themselves found it necessary to claim, and which was extended to them at a former period. (Hear, hear!) He trusted that they would, at least, agree to enter into that cool and dispassionate inquiry which, in his opinion, would convince them they were in the wrong. Did they (the Dissenters) forget that they were members of that House? But it was not so; there were no Dissenters there. *(So reported.)* Did they forget that every public office which they held was by connivance? Did they forget that they were continually liable to be proceeded against, and were only protected from such proceeding by an annual Indemnity Bill? (Hear, hear!) All offices were open to Protestant Dissenters in this way; but they were equally open to the Roman Catholic, and he was prevented only by a conscientious feeling from availing himself of them. Why then should the Dissenter turn round to the Roman Catholic, and say, True it is that I hold office by connivance —true it is, that I am only protected from punishment by the annual Indemnity Bill, yet I am determined that you shall not have extended to you either equal emolument or equal protection? He remembered that in the reign of a king of this country, in the reign of King James the Second, the Quakers of that period presented an address to his Majesty, in which they said, and said justly, —"We hear that thou dost not agree in the church of this land any more than ourselves; we expect, therefore, that thou wilt hold out that toleration to us, of which thou thyself standest so much in need." Such was the language of the Quakers of that day; and w Roman Catholic, he should fee to say to the Dissenters, "Frie senters, you have presented sev tions to Parliament against on through the medium of those v from you upon almost every oth you have selected as your or while we seek that which is c and at the same time advance y to that which it is your proper to seek." (Hear, hear!) Aga had been petitions presented Scotch Dissenters against the Claims; upon this he should t to say a word or two. It was a Scotch Dissenter was entitl in that House, but there were s things which the Scotch Dissen lous and patriotic as they wer not wish to lose. How, for would they like to have the do great offices closed against them would they like that no Dissent be Lord Chancellor—that no should be Chief Justice of t of King's Bench, (offices whi many others of rank and em had frequently been filled b Dissenters,) yet such was t for, by an existing law—a sa he admitted it to be—persons these offices were obliged to re sacrament annually, according t tual of the Church of England which Dissenters of that count red; yet Scotch Dissenters did h offices, because they were pro an annual Indemnity Bill. No spected Dissenters more than h had uniformly found them the of civil liberty and the promoter cation and enlightenment, exc haps, where a temporary delu vailed, and he hoped they woul found advocates equally zealou cause of religious liberty. Ha highly respected that great co he would not have taken up so the time of the House in anim on the conduct of a small n their body, and he hoped th take what had fallen from him occasion as a kindly-intended tion.

On the question that the pe brought up,

Mr. Secretary PEEL observed, temperate manner in which the

ed Gentleman had alluded to him, se call for a single observation on rt; but he felt it necessary to state ne had, on a former occasion, pre- l a petition from 10,000 Dissenters eat and Little Bolton against the lic claims. And for himself, he not see why Dissenters should be ted from petitioning the Legisla- ay more than any other class of his ty's subjects. It was true, that the nity Act protected the Dissenters lding some offices, but there were which they could hold without it; then, should they be debarred from g against a measure, the effect of would be to endanger the esta- d religion of the country? The ters always approached that House rtful terms, and surely there could inconsistency in their wishing not rust power into the hands of those abuse by whom our history fur- l such ample proofs. It had been that all tests ought to be repealed, f this Bill had that for its object, be felt sure that he might count the votes of many honourable ers, who, as Englishmen, and ers of the Church of England, never consent to such a step, how- ourable to the claims of the Ro- atholics. With respect to the Test he Bill now pending did not touch that, even if the Bill passed, it operate equally upon Catholic and ter.

BROUGHAM, in order to prevent apprehension, was anxious to ex- that the opinion thrown out by is to the removal of tests, was en- is own, and had nothing whatever with the framers or supporters of ill. That Bill would not go one yond the objects specified in it, so my member supporting it would pledged to a single point further. but," said the Right Honourable ry, "the Bill does not touch the ct." Certainly not, and the Right rable Gentleman, in saying so, was g with him. For had not the Ro- atholic a right to complain when ad the Dissenter turn upon him y, "True, we take office, and are ed by the Indemnity Act, but we termined that no measure shall hich will place you in a similar on?"

W. SMITH was glad that this con- on had arisen, as it would tend to a mistake originating in the and thence spread through the , that the Dissenters labour under abilities, disqualification or re- . At the proper time he should to prove satisfactorily, that they labour under all three, and that they ought to be relieved from the unjust burthen.

Mr. ABERCROMBIE contended that no petitioners had ever come before the House with a worse grace, or with less consistency, than those Dissenters who petitioned against the claims of the Catholics. The Dissenters generally, were an enlightened and liberal body; but he could not view with any feelings of respect the conduct of those who now obtruded themselves on the notice of the House for such a purpose. They were fanning the flame against the Roman Catholics, and yet at the same moment they had a Bill before the House for relieving themselves from disabilities; that which they would not allow others they eagerly claimed for themselves. (Hear!) Looking at the public press, he found that the papers which most favoured the object of the Dissenters opposed the Catholic Bill, on the ground that it was exclusive, and did not embrace the Dissenters. When the Dissenters found, therefore, that this argument was of no avail, and that they would not be benefited by an alteration of the law, they turned round and opposed any concession. He had never yet given any vote on the subject of the Test Act, but if he were governed by his feelings and not by his reason, he should certainly support that disabling statute as a punishment to those who were now so anxious to resist concession to their Roman Catholic brethren. However, upon principle he was opposed to the Test Act, and would vote for its repeal, that the better class of Dissenters might not suffer for the worse.

The petition was then read, and the question put that it lie upon the table.

Mr. BROUGHAM. I have to return my thanks to my Honourable Friend who spoke last, for the light he has thrown upon this subject, and for what he has said regarding the views and conduct of that body of Dissenters which has been so forward in petitioning against concession to the Roman Catholics. No doubt that very prudent class thinks that if it shews itself ready to aid the Church at a moment when the Church is in such need, when it cannot raise even a feeble cry of "No Popery!" the Church, in return, will help the poor lame Dissenters over the stile, after the many yelps for assistance. Give me leave to say, that I know the Church better (hear, hear, hear!)—I mean the High Church, not the great and, I believe, liberal body of the Church. The High Church may hold out a delusive hope, in order to induce these Dissenters to volunteer their petitions, but it will never make the slightest

return for the favour. Let the Dissenters hereafter claim the repeal of the Test Act, and they will find these amiable and conciliatory gentlemen of the High Church assume a very different part and tone. (Hear, hear, hear!) The Dissenters may say, indeed, "We supported you in 1828—we did what we could for you when you were in the utmost despair, in the very 'depths of blank despair'—when even the Solicitor-General was hopeless (hear!)—when the Honourable Member for Somerset (Sir T. Lethbridge) was in the lowest despondency at what he termed the 'apathy of his native land.' (Laughter.) Then we, the Dissenters, stepped forward to your relief and assistance, with a few drops of consolation, a few crumbs of comfort." All this will be true; but what will the High Church party say in reply? "What should we help you for? You petitioned indeed, but it was according to your convictions relief (hear, hear, hear!) — because you were really alarmed. — You wished to help yourselves, not to help us, because you wanted to enjoy a monopoly of toleration. You are covered by the annual Indemnity Act, and you wanted to keep out the Papists—you had got into a snug birth yourselves, and you were anxious to keep it to yourselves. (Hear!) It was very consistent in us to resist the progress of Popery, but it was very inconsistent and very ridiculous in you at the time when you yourselves were asking relief. We pity and despise you for it. We hate the Catholics indeed, but we hate the Dissenters ten thousand times more; so get along about your business —we will have nothing to say to you." Such, I warn these Dissenters, will be the result; they will experience no slight degree of the *odium theologicum*, the intensity of which is always in an inverse ratio to the distance. (Hear!) There is no position in the *principia* better established than this: the Christian Protestant, for instance, no doubt dislikes the Mahometan; but let the Mahometan become Catholic, and dislike is immediately converted into absolute hatred; let the Catholic again become a Protestant Dissenter, and there is no limit to the abhorrence of the High Churchman; he hates him in the purest bitterness of spirit. (Hear! and laughter.) The more minute the difference, the more unbounded and unconquerable the rancour. Do we not all know into what furious animosity one little letter threw the whole Romish Church; the dispute was w, mere iota, and yet what an unquenchable flame did it create! The question merely was, whether a particular word should be written homoousion or homoiousion; and yet how intelligible the animosity in dispute, the more virulent the nity. (Hear, hear!) The nearer m to the Church of England in the trine, the further from the hearts members of that Church; the alar feel is in exact proportion to the imity of religious opinion. I hop my honourable friend, the memb Norwich, (Mr. W. Smith,) will con cate to the Dissenters this mo portant truth—if they indulge any that the High Church party will them by the repeal of the Test A thing can be more futile and fal than such expectations. I shoul for that repeal whenever the ques brought forward, if the Dissent mean, of course, such as now pr were fifty times worse than the I should do it on principle—in ju their claims, and not in gratitu their conduct. (Hear, hear!)

April 19.

Mr. Peel having presented a n of petitions from Dissenting Con tions against the Catholic Bill,

Mr. W. Smith said he would tak opportunity to observe, that he d object to the exercise of the right tition on the part of any of those duals who had thought proper to the House on this occasion, whether senters or others, whatever their might be. Neither did he object thing they had done, in order t their feelings, with reference to t tholic Question. It certainly did ever, happen yesterday, that his f friend (Mr. Brougham) was so f taken as to attribute to the Pro Dissenters (in consequence of such tions having been presented from senters) a strong feeling against t for the relief of the Roman Ca Now, he believed, that up to ye not more than nine or ten petition Protestant Dissenters had been pr He had this morning looked over phabetical list of 2,000 congregat England; and he declared, that a those he could find but five or s gregations that had appeared bef House. Gentlemen might easily c how small a proportion this numb to the general mass of Protestant ters. He held in his hand a list (co ing the whole period from the yea down to the present time) of th Protestant Dissenters properly so Three were divided into three cl Presbyterians, Independents and B What they agreed on any politica ject was performed by a minority from the general body. [illegible] Synod, almost [illegible] body dissenting [illegible]

the time would allow him, and he did discover all more than five which he first pointed who could by any liability be said to belong to the sects [illegible] mentioned. There were a great number of persons (he doubted not, very worthy and respectable persons) who belonged to the class of Methodists, (which was widely divided into the Whitfieldite and Wesleian connexion,) who were sometimes confounded with the Protestant Dissenters, but did not in reality belong to them. He meant to cast no reflection on those parties. He merely wished to put every gentleman who heard him on his guard, lest he should be led to suppose that, because twenty petitions, emanating from this heterogeneous mixture, had been presented against the Catholic Claims, that, therefore, the great body of Protestant Dissenters were opposed to them. They had, in fact, expressed no opinion about it. He would maintain, that not one in one hundred of the Protestant Dissenting congregations in England had given any opinion at all on this question. He believed the feeling of the Protestant Dissenters throughout the country, was, to leave the subject to be dealt with as Parliament in its wisdom should think fit. Speaking of them as a body, he believed they were perfectly desirous that justice should be done to the Roman Catholics; but they left it to the wisdom of the Legislature to act as to them might appear most safe and prudent. He should be sorry if the suspicion which appeared to have entered the minds of some gentlemen near him, as to the feelings of the Protestant Dissenters, was in any degree well-founded. It would give him much pain, if the body of which he was speaking stood forward as the foes of—he would not say religious toleration, but—religious liberty in its widest extent. (Hear.) He begged to repeat his words deliberately. He should regret very much if the Protestant Dissenters opposed religious liberty in its widest extent. If they came forward and called on the Legislature to put its seal on this question—if they demanded that the claims of the Roman Catholics should be refused, he should be both surprised and grieved. He would repeat what he had before stated, that the Protestant Dissenters were not so bound together as to have brought them but one opinion. They, however, had their own opinions on political matters. They were tied up to no common opinion, except that which was connected with the religion they professed. They maintained most liberal principles in politics; and he knew no [illegible] mode of expressing their [illegible] regarding the rule of their conduct—a rule which ought to be adopted by all religious societies—namely, that of doing unto others as they wished others to do unto them. This, the best of all possible maxims, was their motto, and he believed they were most anxious to act up to it. As a body, he deemed it right to say thus much in their behalf, lest a false opinion might be entertained of the conduct of the Protestant Dissenters. (Hear.)

An Honourable Member, under the gallery, bore testimony to the correctness of the statement made by the preceding speaker.

Mr. S. RICE said he held in his hand a declaration in favour of the Catholic Claims, which had emanated from a most respectable body of the Protestant Dissenters in Ireland. The Presbyterians of the North of Ireland were as ready as any set of men to admit the claims which the Roman Catholics had on the justice of that House. This ought to be stated, to prevent them from being removed from their proper level, since they were as liberal a body of men as any in the empire. He said this, because an idea had gone forth, and was, indeed, embodied in the evidence given relative to the state of Ireland, that the Presbyterians of the north of Ireland had become more than ever adverse to the claims of the Roman Catholics. He had this day, in contradiction to that assertion, to lay before the House a statement (for the parties had not time to put it in the shape of a petition) from the Ministers and Elders of the Presbyterian profession in the county of Down und Belfast, to which they requested him to call the attention of Parliament. Those individuals said, that so far from becoming adverse to the Catholic Claims, if the Presbyterians declared themselves hostile to civil and religious liberty, they would belie the principles of the Church to which they belonged. On all occasions they had declared their opinions in favour of that liberality which became them as followers of the Christian faith. In 1812, no less than 139 members of the Synod of Ulster had called on the House to do away with all civil disabilities on account of religious opinions. The individuals whose sentiments he was now speaking, begged of him to state, that any person acting as Moderator could express nothing more than his own opinion. If he did otherwise—if he assumed a representative capacity—he passed the line and boundary of his office, since he had a right only to act in his individual capacity. The parties stated that, as the cause of Catholic Emancipation gained ground in the North, and must continue to do so, they wished, both in [illegible] to the Dissenters and to

the Catholics, to record these their opinions. (Hear.) If a general declaration on the subject had been necessary, they could have procured thousands of respectable signatures to it; and they stated that they never felt greater chagrin—and the same remark would apply to the great body of Protestant Dissenters—than they did on the publication of the evidence in which the Protestant Dissenters were described as entertaining hostility against the Roman Catholics. The first name signed to this paper was that of an individual well known to several gentlemen opposite. It was that of the High Sheriff of t county of Down. Here was a Presbyrian, not acting in the spirit of monopo but coming forward to state his own lib ral feelings, and at the same time to be his testimony to the growing principl of liberality amongst his fellow-country men. This was worthy of a Presbyteria of the north; and he certainly woul think very ill of any of that class who having a monopoly of toleration, endea voured to prevent others from enjoying those benefits which they themselves possessed.—Laid on the Table.

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CORRESPONDENCE.

Communications have been received from Mr. R. Aubrey, Jun.; A. B.; and Investigator.

The Letter to the Bishop of Chester, in many respects excellent, is rather too plain in its language.

The list of the Buxton preachers, which came unpaid, was received too late last month to be acknowledged: it is an advertisement.

The post-paid obituary was charged to us by weight two shillings and threepence The length of it has prevented our preparing it (for it must be abridged) for the present Number.

A great quantity of temporary matter has obliged us to put aside several articles designed for the present Number, and we are still behind with our Intelligence The Protestant Society, &c. hereafter.

We observe that in the Report of Mr. W. Smith's Speech on presenting the Unitarian petition (p. 440, col. 2) we have copied from the newspapers an erratum, corrected by himself in one of them, of "the Act of 3d Geo. IV." for *the* 53 *Geo. III.*

The advertisement from Biddenden came too late for insertion.

ERRATUM.

P. 373, col. 2, lines 7 and 12 from the bottom, for "Allcock," read *Allecock.*

THE

ıonthly Repository.

[XXVI.] AUGUST, 1825. [Vol. XX.

Memoirs of Samuel Pepys, Esq.

ature and history of our have been of late much the publication of the s and correspondence of for their talents and sta- the two last centuries. h Volume, pp. 22, 156, , we made some extracts of this description, which regarded as a book of z. the Memoirs of Mr. these Memoirs frequent l mention is made of Mr. circumstance probably ention to the papers left leman to Magdalene Col- dge. The present Mas- lene, the Hon. and Rev. I. A., caused them to be d a Diary, in short-hand, six volumes, being dis- procured it to be deci- Rev. John Smith, A.B., , and prevailed upon his l Braybrooke, of Audley erintend its publication. he full title of which we is in two handsome 4to. esponding in appearance Memoirs. It is to be t it is published in so form (the price is six ut we still rejoice in its is an accession to our

historic collections relating to a critical period: and we take the earliest opportunity of laying before our readers a series of extracts on topics which are most congenial with the spirit of our Repository.

Samuel Pepys was descended from a younger branch of the ancient family of Pepys, who are represented to have settled at Cottenham, in Cambridgeshire, early in the 16th century. His father was a citizen of London, a tailor, who retired to Brampton, in Huntingdonshire, upon a small property derived from an elder brother. Samuel was born February 23, 1632; was educated at St. Paul's school, and entered Trinity College, Cambridge, and thence removed to Magdalene College. He was related to Sir Edward Montagu, afterwards Earl of Sandwich, the celebrated naval commander, who took so prominent a part in the Restoration of Charles II., and by his good offices Mr. Pepys obtained a place under the government, and at length arose to the honourable and lucrative appointment of Secretary to the Admiralty. From his first connexion with the navy, he studied to become thoroughly acquainted with the details of that department of the administration of government, and to discharge fully the duties of his appointment. By this means he made himself useful and valuable. The reforms in the navy, which have been attributed to the Duke of York, afterwards James II., were, as Lord Braybrooke shews from these papers, the sole work of Mr. Pepys. His merits attracted the notice of Charles II., and the confidence of his short-lived successor.* On the Revolution

of Samuel Pepys, Esq., etary to the Admiralty in Charles II. and James II., Diary from 1659 to 1669, the Rev. John Smith, ohn's College, Cambridge, nal Short-hand MS. in the ıry, and a Selection from rrespondence. Edited by Braybrooke. Colburn.

ıot for the *aristocratic* ap- pretension of the work, away the *commonalty* of ıould say a word or two ts of the Noble Editor as the *Republic* of letters.

* Lord Braybrooke, in the Life of Pepys prefixed to the Diary, &c., relates an anecdote of James II., which proves both his attachment to an old servant in comparatively humble life, and his remarkable self-possession:—"When his Majesty was sitting to Kneller for his

he was thurst aside, and for a little time brought into trouble. He lived afterwards in retirement, chiefly at Clapham, in the house of Mr. Hewer, a servant of his, whom he had brought forward and enabled to rise to his own rank; and though no longer in favour, he was occasionally consulted by the new government upon naval affairs. While he was in office, he had represented Harwich in three successive Parliaments. For two years, 1684 and 1685, he held the high station of President of the Royal Society. He was possessed of many accomplishments, and was a patron of literature, and a benefactor to some learned and charitable institutions.* He died May 26, 1703, and was buried in the Church of St. Olave, Hart Street, London.

The Diary, from which we are about to make extracts, represents him in the undress of his character, and is an artless narrative of his feelings and doings and connexions, in his progress from obscurity to considerable wealth and power. The trifles which he records excite a smile, but they shew us the real man, and, moreover, set before us a true domestic picture of the age. He was an insatiable play-goer, and few besides those that have studied the history of the drama will take any interest in his description of the numberless performances that he witnessed; though in this part of his Diary there frequently peep out interesting traits of the times. We apprehend that most readers will think the Journalist of his own life somewhat worldly and selfish: he must be allowed, however, to be a dispassionate observer and an impartial chronicler. He was a Church-of-England man and a loyalist, but he confesses that he was a Republican when a boy, and he probably retained enough of his early principles to keep him from that prostration of understanding and character which was so common in the court of the Stuarts. His life was spent in one department of public service, and was relieved only by the common amusements of the town or by country excursions; else we might wonder at some omissions in the Diary. It is certainly not creditable to the sagacity or taste of Mr. Pepys that he does not once introduce the name of Milton.

One of the first entries in the Diary is a good specimen of the whole, and shews from what a humble condition Mr. Pepys rose to be a companion of nobles and princes:

"1659-60. Jan. 1st. (Lord's Day.)" The writer had not yet dropped the religious language of the times of the Commonwealth. "This morning (we living lately in the garret) I rose, put on my suit with great skirts, having not lately worn any other clothes but them. Went to Mr. Gunning's chapel at Exeter House,* where he made

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picture, intended as a present to the Secretary of the Navy, news coming of the Prince of Orange having landed, the King, with the utmost composure, desired the painter to proceed and finish the portrait, that his good friend might not be disappointed."—P. xxix.

* Christ's Hospital is said by the Noble Biographer to have engaged Mr. Pepys's charitable labours during his retirement: he adds, "He succeeded in preserving from impending ruin the Mathematical Foundation there, *which had been originally designed by him, and, through his almost sole solicitations, endowed and cherished by his two loyal Masters.*" P. xxxi. The words in italics contain a representation which is at variance with the more circumstantial account given in *The Life of Mr. Thomas Firmin*, 8vo. 1698, pp. 56, &c. Here the Mathematical Foundation is ascribed wholly to Sir Robert Clayton, the friend of Mr. Firmin, who acted upon his recommendation. The "Royal" bounty was not, according to this statement, remarkably splendid. It appears that a citizen had given to the Hospital 7000*l.*, "payable out of Weavers' Hall," for the maintenance of forty boys. On the Restoration, the fund out of which this issued reverted to the Crown; and the whole of Charles IInd's munificence consisted in his listening to "the proposal and petition" of Sir Robert Clayton, preferred through the Lord Treasurer Clifford and Sir Robert Howard, in whom Sir Robert Clayton had an interest, and granting the Hospital the said 7000*l.*, "to be paid them by 1000*l.* per annum, for seven years." But considering Charles IInd's poverty and prodigal habits, even this tardy act of *justice* ought not to pass without some praise.

* The Editor states, that "Essex Street, in the Strand, was built on the site of Exeter House."

l sermon upon these words, he fulness of time, God sent ade of a woman,' &c., shew- y ' made under the law,' is circumcision which is so- his day. Dined at home in where my wife dressed the a turkey, and in the doing urned her hand. I staid at whole afternoon, looking ccounts; then went with my y father's, and in going ob- great posts which the city set up at the conduit in t." I. 2.

Pepys's time, attention was unday-dress—he is punctimarking his own successive nts in this particular:

2d. To church in the af- Mr. Herring, where a lazy on. This day I began to kles to my shoes," I. 8.

ly part of the Diary relates dings of Monk and others, to day, in that great juggle ation of Charles II.:

th. To the Hall, where in I saw Monk's soldiers abuse all the Quakers, that were ing-place there, and indeed s did use them very roughly to blame. This day Mr. me that my Lord St. John ee Parliament, and that he eat with Monk, who hath solute command and power thing that he hath a mind . 13.

no doubt that Monk was me undetermined what part act. One thing he always to serve his own private in- his public conduct. Pepys der the date of Feb. 21 of hat he saw about twenty of uded Members" of Parlia- had been at Whitehall with hom he made a speech re- ng a Commonwealth, and *arles Stuart*. It is shrewdly that at this moment Monk lesign of setting up himself a government.

public distractions of this monarchists took courage, eople began to throw off preciseness." On the 24th of this month, Pepys rode ambridge, and relates,

"I went to Magdalene College to Mr. Hill, with whom I found Mr. Zanchy, Burton and Hollins, and took leave on promise to sup with them. To the Three Tuns, where we drank pretty hard, and many healths to the King, &c., then we broke up, and I and Mr. Zanchy went to Magdalene College, where a very handsome supper at Mr. Hill's chambers, I suppose upon a club among them, where I could find that there was nothing at all left of the old preciseness in their discourse, especially on Saturday nights. And Mr. Zanchy told me that there was no such thing now-a-days among them at any time." I. 19.

Pepys soon became "Secretary to the two Generals of the Fleet," and we find him on the water with Admiral Sir Edward Montagu, whom he designates "my Lord." From the following entry at sea, it would appear that the "Anabaptists" of the day were characteristically addicted to the water:

"April 1st. (Lord's Day.) Mr. Ibbot preached very well. After dinner my Lord did give me a private list of all the ships that were to be set out this summer, wherein I do discover that he hath made it his care to put by as much of the Anabaptists as he can." I. 28.

Through the divisions of parties, the folly of some and the treachery of others, the King was now coming in on his own terms, as if with general consent, Monk himself being hurried on by the tide of events:

"April 29th. My Lord called me into the great cabin below, where he told me that the Presbyterians are quite mastered by the Cavaliers, and that he fears Mr. Crewe did go a little too far the other day in keeping out the young lords from sitting. That he do expect that the King should be brought over suddenly, without staying to make any terms at all, saying that the Presbyterians did intend to have brought him in with such conditions as if he had been in chains. But he shook his shoulders when he told me how Monk had betrayed him, for it was he that did put them upon standing to put out the lords and other members that came not within the qualifications which he did not like, but however he had done his

business, though it be with some kind of baseness. After dinner, I walked a great while upon the deck with the chyrurgeon and purser and other officers of the ship, and they all pray for the King's coming, which I pray God send." I. 34.

Monk's talents were, in the estimation of his contemporaries who had opportunities of judging, upon a level with his virtues:

"May 3. I perceive his (Sir E. Montagu) being willing to do all the honour in the world to Monk, and to let him have all the honour of doing the business, though he will many times express his thoughts of him to be but a thick-skulled fool. So that I do believe there is some agreement more than ordinary between the King and my Lord to let Monk carry on the business, for it is he that can do the business, or at least that can hinder it, if he be not flattered and observed. This, my Lord will hint himself sometimes." I. 37.

Such honours as royalty can confer were eagerly sought after by the less powerful expectants of the royal party before Charles left the shores of Holland. The Diary of May 13th relates that *Samuel Morland* was knighted by the King, "and that the King did give the reason of it openly, that it was for his giving him intelligence all the time he was clerk to Secretary Thurloe." I. 43. This was not the only reward conferred upon the traitor: Charles had no money to spare, but he could make titles, and he accordingly gave Morland two baronetcies for sale. Under date of August 14, Pepys, who had now been made by Lord Sandwich's interest clerk to the Privy Seal, in addition to his other appointment, thus writes, mixing, according to his manner, small things with great,—

"To the Privy Seale, and thence to my Lord's, where Mr. Pin the taylor and I agreed upon making me a velvet coat. From thence to the Privy Seale again, where Sir Samuel Morland came with a Baronet's grant to pass, which the King had given him to make money of. Here we staid with him a great while; and he told me the whole manner of his serving the King in the time of the Protector; and how Thurloe's bad usage made him to do it; how he discovered S R. Willis, and how he had sunk h fortune for the King; and that no the King had given him a pension 500*l.* per annum out of the Post Offi for life, and the benefit of two B ronets; all which do make me begi to think that he is not so much a fo as I took him to be." I. 71.

Morland's reputation and chara ter are described in another place.

"May 15. Mr. Morland, now Si Samuel, was here on board, but I d not find that my Lord or any bod did give him any respect, he bein looked upon by him and all men as knave. Among others he betraye Sir Richard Willis, that married Dr. I Jones's daughter, who had paid hi 1000*l.* at one time by the Protector' and Secretary Thurloe's order, for i telligence that he sent concerning th King." I. 45.

Morland's history is a strikin warning against political roguery. H was educated at Magdalene Colleg Cambridge, where Pepys was one o his pupils. He became one of Thu loe's under Secretaries, and was em ployed in several embassies by Crom well. The employment by which h is now best known was that of "Hi Highness (Oliver's) Commissioner Ex traordinary for the Affairs of the Val leys of Piemont, and particularly fo the Distribution of the Collected Mo neys." On the completion of thi mission, he published in a folio vo lume in 1658, "The History of th Evangelical Churches of the Valleys,' &c., with a flaming dedication "T His Most Serene Highness, Oliver, *by the grace of God*, Lord Protector,' &c. This dedication the hypocrit withdrew after the Restoration, from as many copies as he could get into his hands.* On the turn of affairs, he was, as we have seen, rewarded with knighthood, a pension and arti cles of traffic of royal manufacture He was afterwards created a Baronet of Sulhamstead Banister, Berks. But the King's gratitude went no farther. Morland was extravagant, sold his pension, wasted the proceeds in

* Kennet's Register, p. 135, and Memoirs of Thomas Hollis, I. 142. See also pp. 586 et seq.

(Diary, I. 247,) and ended as
(Id. I. 319). We have no
withhold what Lord Bray-
ays of him in a note (I. 43),
vithout quoting any authority,
was an ingenious mechanic,
supposed by some persons to
nted the Steam Engine."
persons that upon the whole
better figure than Morland
's Diary are as little respec-
their devotion to the new
his patron's conversion to
as a matter of calculation:
ie afternoon, my Lord and I
ogether in the coach* two
lking together upon all sorts
rse: as religion, wherein he
ceive, wholly sceptical, say-
indeed the Protestants as to
ch of Rome are wholly fana-
ie likes uniformity and form
: about State-business, among
igs he told me that his con-
o the King's cause, (for I
g that I wondered from what
King could look upon him
ie his friend,) commenced
being in the Sound, when he
at usage he was likely to
a Commonwealth." I. 45.
estoration relieved Charles
amily from a state of deep
He was "overjoyed" at the
ie first parcel of money from
ts of his loving subjects.
16th. This afternoon Mr.
ickering told me in what a
condition for clothes and
King was, and all his at-
when he came to him first
Lord, their clothes not being
y shillings the best of them.
overjoyed the King was
J. Greenville brought him
ey; so joyful, that he called
ess Royal* and Duke of
ook upon it as it lay in the
au before it was taken out."

as in the ship that brought
over, and he has given a

, on board a man of war,
ncil-Chamber."
y, eldest daughter of Charles
ow of the Prince of Orange,
646, 7. She was carried off
ll-pox, December, 1660, leav-
afterwards King William III."
ts.

particular account of the voyage and the landing at Dover. The tedium of sailing was relieved to his Majesty by the company of some choice spirits, amongst whom was the play-wright, "Thomas Killigrew, a merry droll, but a gentleman of great esteem with the King." I. 52. Charles, however, met his subjects with a grave face at Dover, and practising the hypocrisy which he had learned, and by which he had deceived the Presbyterians with whom he had been praying, at Breda, he took a very rich Bible, which the Mayor of Dover presented him from the town, *and said it was the thing that he loved above all things in the world.*" I. 53.

Looking to some other passages of the Diary, we think the entry of June 4th must have caused the writer himself to smile:

"This morning the King's proclamation *against drinking, swearing, and debauchery*, was read to our ships' companies in the fleet, and indeed it gives *great satisfaction* to all." I. 56.

The private histories of this period shew that the advocates of the Church of England were industrious in supporting her credit and promoting her fame by false stories of the conformity of the principal Dissenters. Thus Pepys says, June 6, "My letters tell me that Mr. Calamy had preached before the King in a surplice (this I heard afterwards to be false)." I. 57.

His memorandum of the next day describes the real state of the Presbyterians, who began to see and feel that they had been cheated, but were obliged to put a good face upon their condition, the result of their own egregious folly.

"At night walked up and down with Mr. Moore, who did give me an account of all things at London. Among others, how the Presbyterians would be angry if they durst, but they will not be able to do any thing." Ib.

The contest for government at and before this period appears like a game of chance; the stake, a crown. Richard Cromwell played ill and was beaten. Monk and some others now cogged the dice; they threw and won for Charles, on the condition that they should share in the winnings.

"June 21st. To White-Hall, where, the King been gone abroad, my Lord and I walked a great while discoursing of the simplicity of the Protector, in his losing all that his father had left him. My Lord told me, that the last words that he parted with the Protector with (when he went to the Sound), were, that he should rejoice more to see him in his grave at his return home, than that he should give way to such things as were then in hatching, and afterwards did ruine him: and that the Protector said, that whatever G. Montagu, my Lord Broghill, Jones, and the Secretary, would have him to do, he would do it, be it what it would."

(To be continued.)

Notes on Passages of Scriptures.

August 3, 1825.

"—those heavenly stores [the Scriptures] are inexhaustible."

BISHOP LOWTH.

1 Kings xii. 11, 14: "I will chastise you with SCORPIONS."

MOST of the commentators agree that by *scorpions* are here designed instruments of punishment, in use among the Jews, and far more dreadful, as to their appearance and effects, than *whips*. The implement is thus described—*virgam spinis, ad instar scorpionis, aculeatam.** Proof, however, seems to be wanting that this *horribile flagellum* was employed, at any time, among the Hebrews. I am dissatisfied with the authorities cited by Bochart and others, and believe that Rabbinical conjecture has been permitted to supply the place of unexceptionable testimony. Until better evidence be produced of the existence of the thing, I must rank myself among those who are of opinion, that these words of Rehoboam must be taken metaphorically.† The greater part of the monarch's insane reply, is couched in figurative language: why then should not these clauses be so interpreted? Why have recourse to unverified and highly improbable suppositions? As it is allowed, on both sides, that the king does not speak of *scorpions* literally, we may with good reason conclude that this term was used by him altogether in the way of figure.

Tertullian entitles his treatise against the Gnostics *Scorpiacum*, or "an antidote for the scorpion's bite." In his worst taste and style he portrays the creature: "Magnum de modico malum scorpium terra suppurat, tot venena quot ingenia; tot pernicies quot et species; tot dolores quot et colores Nicander scribit et pingit," &c. &c. Then he mentions a military engine, which is named *scorpio*, while he maintains a profound silence concerning any kind of scourge so denominated.

1 Kings xviii. 24, 25: "——invoke ye your Gods." Received Transl. Geddes, &c.

I should have suspected an error of the press, had it not been for this recurrence of the plural in English and other Bibles. Why any translators should have exhibited it, I must profess my ignorance. Although the Heathens adored "Gods many and Lords many," yet, in the present case, a single idol* and its priests are the objects of the prophet's animadversion: see verses 19, 21, 22, 25, 27, &c. Geddes, I know, has here the countenance of some of his predecessors; at the same time that authorities equally respectable, among which is Houbigant's, might be alleged against him. But I appeal not so much to names, as to the language and tenor of the narrative, and to the reason of the thing.

Job xxviii. 26: "When he MADE a decree for the rain," &c.

This is a striking example of coincidence between the Hebrew and the English idiom: "when he MADE," i. e. "appointed," a "decree." So, in many instances, the ποιέω of the Greeks, and the *facio* and *creo* of the Romans. See Heb. iii. 2.

John xii. 29: "The people that stood by, and heard it, said, that it thundered."

Of the occasion here mentioned the most remarkable circumstance was that of articulate sounds, distinct words, being heard: vers. 28, 30. Therefore, it is not possible to reduce such incidents into ordinary and

* Bocharti Opera, (1712,) Vol. III. pp. 644, 645.

† Ikenii, Antiq. Hebr. ed. 2, p. 416.

* Literally, "the Baal, or Lord," "the idol."

rances. The narrative plainly
at the quality and the effects
nsaction were not those of a
tempest; while the histo-
dour in recording the opinion
of the by-standers as said,
dered," is in the greatest de-
sumptive of his fidelity. In
tances too it is not so much
nt as the continued and the
npression, which deserves to
ed.

iii. 8: "Now he that plant-
e that watereth are one."
thing" [ἓν]. This clause
erfect light on the phraseo-
import of our Lord's declara-
ohn x. 30, "I and my Fa-
one" [ἓν]; one in counsel
tion.*

i. 17, 18: "Yea yea, nay

erses and their context, may
an exercise in criticism and
ation, and will point out the
hat subsists between those
of sacred learning. It is
om the readings noticed in
's outer margin, that some
nscribers, &c., have officious-
the text, in consequence of
g ignorant of the meaning
rase. That is an *unstable*
which varies with times and
nces, and is carefully "fa-
o the varying hour:" that
now expressed in strongly
e and now in strongly nega-
; at this moment, *yea yea*,
t, *nay nay*. Not such was
l preached by Paul: not
he promises of God in Jesus
Let it be observed, that the
of the above words adds
s to them.
s i. 2: "By whom," &c.

t refrain from acknowledg-
have read with high delight
n's criticism on the prepo-
† and that I am grateful to
he kindness with which he

---

n. x. 30. *Ego et Pater unum*
num essentia divinavit nescio
mentum humanum rejicio,"
. 67 of Milton's posthumous
led, *De Doctrina Christiana*,
al performance of surpassing

Repos. 388, &c.

has rectified my error in reference to a passage cited from Thucydides, V. § 53. The whole of his communication proves the inadmissibility of the rendering made by Grotius.

Rev. iii. 10: "—the world," [της οικεμενης]—"the earth" [της γης]. Dean Woodhouse, Transl. of Apoc. in loc., has given a better rendering—"the region—the earth." In Matt. xxiv. 3, 14, 21, the received translation presents us indiscriminately with the term "world;" though the Greek substantive be in each verse different—in the first instance, αιωνος, the age or the Jewish dispensation—then οικεμενη, the Roman empire—and, lastly, κοσμω, the world at large. This distinction is admirably preserved in the Vulgate, but has been generally lost sight of by translators.

N.

SIR,

ALTHOUGH I am aware that this communication may not be interesting to the generality of your readers, yet as you profess to hold out a "Repository for General Literature," I hope they will excuse my requesting a place for it.

Some at least of your readers may recollect the beautiful lines adopted by Dr. Hutton, of Leeds, as a motto in the title-page of his Funeral Sermon for his friend Henry Turner, late of Nottingham.

Te mihi junxerunt nivei sine crimine mores,
Simplicitasque sagax, ingenuusque pudor,
Et bene& nota fides, et candor frontis honestæ,
Et studia à studiis non aliena meis.

On being asked for a reference, Dr. Hutton replied that, having been struck with them in the course of his miscellaneous reading some years before, he had inserted them in his Common-place Book on the same page which contained an entry in the handwriting of his friend, as singularly appropriate to his character, and to their mutual friendship and relation as fellow-students and fellow-ministers; but that he could not recollect in what author he had met with them. Several other friends were then applied to, whose acquaintance with the Latin poets, both ancient and modern, is very extensive, but without success.

One of these friends has lately referred me to Mr. Roscoe's edition of Pope, IX. 255, where is the following passage:

"On the publication of the first edition of his poems in 1717, Pope presented a copy to Mr. Bethel with the following inscription:

"Viro antiquâ probitate et amicitiâ præclito
Hugoni Bethel
Munusculum Alexandri Pope.

"Te mihi junxerunt nivei sine crimine mores,
Simplicitas sagax, ingenuusque pudor,
Et bene nota fides, et candor frontis honestæ,
Et studia studiis non aliena meis.

"Mr. Bowles acknowledges that these verses are elegant, but thinks that Pope could not be the author, because at fourteen years he was unacquainted with Latin quantity, as appears by his writing *Malĕa* for *Malta*:* an argument by no means conclusive, when we recollect that Pope, who only began to educate himself when he was twelve years of age, was upwards of twenty-nine when this inscription was written. It is not, however, improbable, that these verses may be found in some modern writer of Latin poetry."

Bowles, in Vol. I. p. cviii., (Memoirs,) supposes that they may be Parnell's: it does not, however, appear that he had any reason to suppose them not Pope's because of his ignorance of prosody, as there is at least one, if there are not two, short *a's* made long, in the verses as both he (Bowles) and Roscoe have given them. Dr. Hutton's copy is prosodically correct; whence I suspect that he must have found them in some older writer, to whom Pope also is obliged for them; but from whom they have been quoted in the inscription to Mr. Bethel from memory, without studied attention to accuracy of quotation.

That your less learned readers may not complain of quite losing this page of your Repository, I subjoin three translations of the lines in question. The first is by the friend who pointed out to me the lines in Roscoe.

To me how endear'd by th
fin'd,
Thy simple, sagacious, intell
And truth on thy brow whic
shone,
And studies and duties akin

The second is by a clas
friend of the deceased at t
School of Newcastle, wh
better acquainted than m
of the present day with "
ed Latin poets," many be
from whom he has transfe
native language, to ador
of Blackwood's Magazin
they appear under the sig
He must allow some of h
express their regret that
stances should have caus
appear in a periodical w
great talents appear to
perverted to the support
so much at variance wi
The public are also indel
for two dramatic poems o
rit, The Italian Wife, an
In his note accompanying
of the unsuccessful resul
searches after the original
his own translation, he ob
the last line is literally
that for several years,
School, they had read tog
the master off the same b

To me how dear thy blar
mind,
The simple modest wisdo
thine;
Thy brow, where faith and
combin'd,
Thy studies, which went
with mine!

The third is by the e
thor of the discourse, to w
ginal lines are prefixed
by inheritance *almost* a br
deceased, his warmly-atta
student both at Glasgow
and his confidential frie
respondent, as to their
jects of ministerial usef
their respective difficulties
ragements, during the sh
his professional career.

I lov'd, for thou wast pu
snow,
Ingenuously modest, simp
Faithful as truth; of open,
And our joint studies wer
ties.

* There are authorities for both. See Ainsworth.

SIR, *Penzance.*

I AM tempted to submit a few remarks to the consideration of your correspondent Mr. Clarke, (p 279,) with the hope that they may lessen in his mind the force of some of those grievances which he appears to find in the conduct of his Unitarian brethren. As to the abuse of certain names which he sees matter of complaint; and although he appears to me to overcharge the case, yet I must own I feel some little sympathy with him, on the whole, and am willing to shew him that he is not quite so much in the majority as he seems to suppose.

I think Mr. Clarke completely right in the sense which he wishes to assign to the term Unitarian, viz., that it ought to designate all those who confess the names and honours of Deity to the one God, the Father of our Lord Jesus Christ. With him I judge that those who attempt to attach any more limited meaning to the word than this, do an injury both to their brethren and their cause. The very derivation of the word makes the true sense of it obvious to every one: the Unitarian is one that is distinguished as contending for the *unity* of God. So evident is this matter, that it makes our adversaries dislike to allow us this name; it appears to them like a concession of the great point in dispute; and as names are important, they grudge us the advantage of so good a one. We, however, claim the name; we adopt it, and know ourselves by no other; because we think it a just and true name. We contend for the unity of God in opposition to polytheism; it is indeed possible that we may fancy polytheism where it does not exist, and this our opponents will say. Still, I repeat it, we contend against Trinitarianism on no other ground than because we regard it as polytheism. In short, Trinitarians may as properly allow us our name as continue to use their own: both parties must feel that these names very justly characterize the opposite points of opinion existing between them; and it is inevitable that they will be taken by each party in its own sense. To us the two terms are equivalent to Monotheists and Unitheists: to them they only convey reference to that distinction in the Divine Nature, which in English they call *persons*, but which, in the original Greek liturgies, was called ὑπόστασις, or *subsistence*, all of which are terms which please most of their employers without being understood.

If we do not unjustly limit the sense of the term *Unitarian*, we shall be more likely to preserve it in use; and that from the necessity and convenience of the case. There is no other name which really embraces and describes the members of our congregations. They like to call us Socinians: but this term is extremely inappropriate, because we not only almost universally disapprove of that religious worship of Christ for which that great man contended, but not a few of us, both people and ministers, entertain more or less of the doctrine of the super-angelic pre-existence of Christ, which is commonly supposed to be entirely denied by those who are Socinians. In the extended sense, therefore, of the term *Unitarian*, it serves a convenient and necessary use, which is peculiar to itself, and is, therefore, likely to maintain its ground. But if it be allowed to become synonymous with the term *Socinian*, there is great reason to fear that popular antipathy will succeed in fixing on us that one of the two synonymes for which we have least liking.

I think Mr. Clarke is also right in disclaiming for Unitarians a denial of the *divinity* of Christ. For myself, as a Unitarian, I earnestly avow my belief that Jesus Christ our Lord was most truly *divine;* divine in his person, as well as in his doctrine. In declaring thus much, I do not mean to maintain either his proper deity or his personal pre-existence; his own nature I believe to have been properly and truly human; such as our own, sin excepted; but I also believe that in so eminent a sense "he was in the Father and the Father in him," or, in other words, "the word which from the beginning was with God, and was God, had so become flesh in his person," that he was indeed most inconceivably divine, and most justly may be called our divine Master and Saviour. If any should be disposed to regard these distinctions with contempt as a mere quarrel about words, I beg to remind them once more of the important influence of names, in all questions which involve an appeal to popular opinion. And surely, in a

matter like this, we do well to exercise a holy jealousy, and not willingly to submit even to the appearance of lowering the dignity of one whom we so much revere, one iota below what we really intend, and what scriptural truth requires.

Mr. C. deals in certain strictures on the views which Unitarians take of Christ's person. Here I think he is not quite fair; for when a man censures the explanations which others have given of an important subject, he ought to be prepared with some of his own which he deems better. But Mr. C. seems contented to do without any at all, and desirous, by the extraordinary effusion of mysticism in which he indulges, to reduce us all to the same condition as himself. I think he errs in transfusing the mystical obscurity of a few passages of Holy Writ over the whole. Three of the four Gospels, the Acts, and almost the whole of Paul's acknowledged Epistles, speak of Christ in a plain and intelligible way; if in the writings of John and the Epistle to the Hebrews it is somewhat otherwise, we ought in reason to interpret the obscure by the plain, and not to confound the plain by the obscure. A religion of unintelligible dogmas is as unedifying to the heart as it is dreary and desolate to the understanding.

T. F. B.

London,
June 3, 1825.

SIR,

AS it is well known that the modern Quakers, unlike their ancestors, are very cautious of entering into religious controversy, it may be rather gratifying to some of your readers to be informed of the circumstances which operated so powerfully on the minds of the Friends of Waterford, as to draw from them the "declaration" of their "faith in the divinity and manhood of our Lord and Saviour Jesus Christ," which appeared in your number for December last. (XIX. 726.)

The Friends in Ireland have been zealous in promoting the education of the labouring classes, and also in the distribution of the Scriptures among them, and the Roman Catholics have opposed both, especially the latter; hence a little bitterness of feeling has been engendered between them. In addition to this, at a Roman C meeting, wherein those points discussed, one of their ministe tacked the Quakers, chargin whole Society with fanaticism support of which he quoted, Barclay's Apology, these wor "They" (i. e. the Scriptures) and may be esteemed a secondar subordinate to the Spirit, from they have all their excellency an tainty;" and taking this as a s text, he endeavoured to shew, th imagination of every man, resp the influences of the Spirit up own mind, being thus raised abo Scriptures, would produce fana as its legitimate fruit, and in instanced the case of James N which certainly furnished bu strong a ground for the charg this man's conduct was so very vagant, that Cromwell's Parli resolved, "That James Nayler the whole matter of fact, is of horrid blasphemy;" also, " James Nayler is a grand im and seducer of the people." *

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* By way of shewing the spirit times, I give your readers, by yo mission, the Parliament's sente James Nayler: "The House passed these two resolutions on t of December, 1654, the question daily before it until the 16th, a divisions took place, when a moti made that the punishment sho death. This was lost by the maj 96 to 82, and after much delibe the next day the punishment was r as follows:

"'Resolved, That James Na set on the pillory, with his head pillory, in the Palace Yard, Westm during the space of two hours on day next,' (i. e. the following day, shall be whipped through the from Westminster to the Old Exc London, and there likewise be the pillory, with his head in the for the space of two hours, on S next, in each place wearing a pap taining an inscription of his crime that at the Old Exchange his ton bored through with a hot iron, a he be there also stigmatized in th head with the letter B., and that afterwards sent to Bristol, and l veyed into and through the said horseback bare ridged, with hi backward, and there also publicly ped the next market-day after he

his, as the Quaker historian, Wm. Sewel, would say, was a "particular case of odd behaviour," with which the whole body ought not to be charged; and the fact is, they so far disapproved of his conduct that they disunited him from the Society. A report of the proceedings of this meeting was published in the Waterford Chronicle. The Waterford Mail, of the following week, contained a well-written anonymous paper in exculpation of the Quakers, it is supposed by one of their own body, in which the writer is rather severe upon the Roman Catholics. A few days after this appeared, another Catholic meeting was held, and the same minister came forward again with a warm attack upon the Quakers, and adverted to the paper published in the Waterford Mail, but apparently more with a view to turn it to ridicule than confute it by sober reasoning; and in order to convince his hearers that the heresy of the Quakers is the worst of all heresies, both in its kind and degree, he amused his audience with some account of himself and another gentleman having visited a Sunday-school, which is under Quaker patronage, when, on conversing with the governess (also a Quaker) on the religious instruction of the children, they found that she denied the doctrine of the Trinity—of the Divinity of Christ—of the Atonement—and, in short, as he represented it, nearly all the *fundamental doctrines* of the Christian religion; and the opinions of this Sunday-school governess were, by implication at least, stated to be those of the body collectively. Now, Mr. Editor, I believe it to have been in consequence of the publication of those charges against the Quakers, that a few individuals were induced to publish the "declaration" of the faith of the Society in the "Divinity and Manhood of our Lord and Saviour Jesus Christ," before alluded to. It is very clear that the subscribing Friends were well satisfied of the soundness of *their* faith as therein described; but that their Roman Catholic antagonists will *not* consider their "declaration" of the Unity and Supremacy of God, and that he is the only proper object of religious worship, (which the first paragraph clearly implies,) as any conclusive proof of their belief in the Trinity, or in the divinity of Christ, according to the general acceptation of the term, is equally clear.

The "declaration" itself is extracted from a letter of George Fox's to the Governor of Barbadoes,* and *must* therefore be deemed *primitive, orthodox Quakerism;* and we have the joint testimony of five of the most respectable members of that body in Waterford, that it "continues to be the faith and belief of the Society to the present time."

In your introduction to the "declaration" you say, that many Unitarians could subscribe to every word of it with perfect good faith; and what of that? The *truth is the truth*, by whomsoever it is declared, and as George Fox, in his time, would not, so neither will the Irish Quakers of the present day, love the *truth* the less, because it is professed by those called Unitarians, i. e. if they are those honest men we suppose them, and love it, as they profess, for its own sake.

From the writings of Fox, Penn, Barclay, Pennington, and others of the early Quakers, I must conclude, that, as it respects the Supreme Being, they believed that "but ONE is the Holy God, and God but THAT HOLY ONE,"† and, also, that this *one* GOD is the *only* proper object of all adoration and worship, as firmly, and professed it as openly, as those called Unitarians in the present day; and why the modern Quakers, on *this* side the Irish channel, should be so "horrified" as they appear to be at the very name of Unitarianism, whilst their brethren on the *other* side that narrow channel, and the vast Atlantic, are advocating their primitive principles, must be left for themselves to explain. Perhaps many of them would do well to examine the "foundation" upon which

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father, and that from thence he be committed to prison in Bridewell, London, and there restrained from the society of his people, and there to labour hard till he shall be released by Parliament, and saying that time shall be debarred the use of pen, ink, and paper, and shall have no relief but what he earns by his daily labours.'"

See Joseph Gurney Bevan's Life of James Naylor. Phillips, London. 1800.

* Fox's Journal, p. 358.

† Penn's Sandy Foundation Shaken.

their opinions are formed, a little more closely than heretofore, and they may possibly discover it to be as "sandy" now as it was esteemed to be by William Penn.

Q.

Hoxton,
July 30, 1825.

SIR,

AS the Editor of a Repository, not merely for theological controversy, but for the dissemination of right notions and correct principles upon every subject connected with the happiness of mankind and the well-being of society, I beg leave to trouble you with a short statement of an experiment now being made at Lindfield, in the county of Sussex, relative to the education of the poor.

Some benevolent individuals, conceiving that the labour of children might be made to pay for their education, have united and built school-rooms, at the above place, of sufficient capacity for 200 boys and 200 girls. During one part of the day (from nine to twelve) the children are to be taught reading, writing and arithmetic. In the other part, (from two to five,) the boys will be instructed (in classes) in agricultural labour, when the weather permits, and in some of the most useful mechanical arts; while the girls will be employed in needlework, the duties of the household and dairy, making butter, knitting, straw-plaiting, and, in short, every species of domestic industry that will contribute to make them valuable servants. At the commencement, the parents or friends of each child will pay threepence a week for its education; but the projectors of the undertaking are confident that experience will soon confirm their theory, that the produce of three hours' labour of each child per day, will pay the expenses of the establishment; in which case the weekly charge will altogether cease.

This, Sir, is an undertaking worthy of the exertions of the greatest philosopher and of the most ardent philanthropist. To make the peasantry of our country virtuous, by affording them the means of an independent, economical education, to eradicate the root of all evil, ignorance, is an attempt worthy of a Briton, and of a Briton, too, in the nineteenth century.

Happy shall I be if this undertaking succeeds, but happier, still pier, if its success be prose monstration by men of the s gious persuasion with my Christianity, by its pure doc to have a greater efficacy th systems of religion, in sti men to useful exertion, an proving the habits and mora age, surely those Christia belief is founded wholly on t tures, and whose form of w not corrupted by superstiti monies, should be most str the cause of virtue, and m in their endeavours to amel general condition of the po remove misery, ignorance an the world. May Unitarian fore, come forward, on th occasion, with that zeal w importance of the subject interests of the country so mand, and establish schools every district, at least in with every chapel belonging that they may be ranked am benefactors of mankind, and Unitarian proclaimed as h the earth.

JOHN SMIT

SIR,

AS the noun, *word*, in is in our common Bib with a capital W, and comm attach additional consequen that very account, may I learned correspondents wh be in any one ancient Greek ten with a capital Λ?

Critical Synopsis of the M pository for August,

CORRESPONDENCE TER, &c. In the 1825, a haunted house att attention of many inhabita ing to a city situated on th shore of the United St several nights in succes strangest knockings were h doors and windows of a room in the house; the c removed from their pariet and huddled together in th the room; other articles were scattered about in

paring notes, they could unite in their purely logical maxims, they must still become reconciled in matters of feeling, before they can move onward together in a harmonious agreement. Is not this, after all, the secret of most protracted religious disputes, and of the little success resulting from continued discussion? This Calvinist is in his very nature tremulous, gloomy, melancholy. Fear is the element of his soul. The Unitarian, on the contrary, is joyous, confident, daring. Now it is not possible to prevent these prevailing biasses from affecting their respective interpretations of scripture and views of God's character. There is too much lamentable truth in the following maxim of the Calvinist; "As respects spiritual affections and desires, I cannot see how it is possible that the two sects can harmonize." The influence of this very cause will prevent them also from harmonizing in their speculative views.

Before dismissing this paper, I must quote two impressive remarks from the Unitarian, which struck my mind with much force, and are worthy of no little deep and candid rumination on the part of Calvinists.

1. "No man is against reason, until he finds reason against him."

2. "The experiment of the doctrine of never-ending punishment has been tried for ages, and has left men as hardened and as dissolute as ever." Is not this last a bold assertion?

Cantabrigiensis is a keen remarker enough.

Biographical Notice of Beauharnois. One ought not to quarrel with an interesting and well-written paper wherever it is found. But I could not help inquiring, while reading the present biography, how came it here? Perhaps the Monthly Repository has identified the cause of Napoleon and his adherents with that of general liberality. If so, it would be a good reason for the insertion of this paper, though the previous question, in my mind, remains yet to be settled, whether such identification be in all respects correct. This, Mr. Editor, might constitute a fair topic for yourself and correspondents to discuss.

Dr. J. P. Smith in reply to Professor Chenevière. I have been considerably interested by this communi-

cation. Some of the statement arguments are strong and very pushed, though others are a ble as water. There is much and good sense in the followi mark: "A very small measu the most rational zeal in the i concerns of religion is sufficie stamp a person an enthusiast, opinion of many who would ad far more impassioned enthusia music, the drama, or the dance.

The extract which Dr. Smith from a private journal is rather tunate for him. I should su the last paragraph would be ta a court of justice as pretty go dence in favour of M. Chene suspicion of a "concerted move to evangelize Geneva and its vi The coincidence, at any rate, remarkable between the projec gested in that paragraph, an events which have subsequently place in Geneva.

A great defect in Dr. Smith soning is, that he frequently that he is pleading before a public, rather than an audie sympathising, prejudiced Cal His conclusions, even when right to be accidental, and not to from broad, well-grounded prin Sometimes I know not whethe art or simplicity which causes assume, with quite an off-ha surance, the unquestionable a questioned truth and correctn the whole apparatus of Cal doctrines and feelings. The fault is to be detected in man tions of the "Calvinist" abov tioned, who carries on the corre ence with your "Unitarian." but a Calvinist would be imp with the extract from the before alluded to? Why ever supposes that members of that mination would find infinite fau the state of things in Geneva. what a mighty dust has Dr. raised, what foul-mouthed la has he poured forth at M. Chene representation of the impressio duced on his mind by some stat in "The Refuge"! See him "His heart must be hardened even a very high degree of callousness. To such a heart hood must be food, and the mo rageous calumnies a congen

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good. It is a most blessed thing in this world to be able to count a few enemies, and to have one's pure mind stirred up, not only by way of remembrance, but by way of annoyance. I hope that Calvinists and Trinitarians will never let us quite alone on this side of the grave. We are so good-natured, we have so much confidence in the great purposes of Providence, we have so much reliance on the better things in human nature, we have seen such deplorable effects from over-heated zeal, that perhaps our tendencies lie too much towards coldness and apathy. The late efforts of meddling travellers at Geneva, so far from giving Orthodoxy a large and firm footing there, will only cause Unitarianism in that and perhaps other quarters to look to itself, to repair some possible defects, which long security may have suffered to steal in, and ere long to shine forth with renovated beauty, excellence, and power.

Corrector, on Mr. Worsley, must be answered by that gentleman himself.

Review. Ben David's Reply. The Reviewer questions the policy of Dr. Jones's "fearless avowal of Unitarianism." At this I humbly demur. In the first place, Dr. Jones's Unitarianism is so completely interwoven into all his views and speculations, that how could he help avowing it, in a work of this kind, even had he attempted its concealment? Next, there is some "good policy" in contributing such additional reputation to the cause of Unitarianism as works of this description are adapted to effect. And lastly, if there be any strength in the arguments advanced by Dr. Jones in defence of Christianity, perhaps they would gain as much force of influence by coming from the unexpected quarter of Unitarianism, as they would lose by their alarming connexion with it.

If the Reviewer will carefully look over the first extract he has taken from Ben David, I think he will find nothing which will make him particularly demur to the statement quoted from p. 5, respecting the *immortality of the soul*. Ben David, I presume, alludes to the popular, metaphysical dogma of the [redacted] essential immortality of [redacted] our Saviour cer-

tainly so far "discarded," as never to discuss nor even to inculcate it.

Ben David's criticism, described in p. 477, as "ingenious," does not strike me as particularly such. The scriptural references in the extract on p. 478, are either very incorrect, or very irrelevant.

Dissenting Registers of Births, &c. Although the legal question connected with this subject, has quietly slept for a long time, and may continue to do so for an indefinite time to come, yet sooner or later, it seems to me, some crisis must unavoidably arrive, when the whole Dissenting body, and perhaps the whole British kingdom, will be startled from its repose, and shaken to its centre, by a judicial decision, clothed with constitutional authority, that shall mortally wound the interests of Dissenters, together with those of their possible Episcopalian descendants and connexions.

Intelligence. Protestant Society, &c. The introduction of the subject of West-Indian Episcopacy into Mr. Wilks's speech and the Society's resolutions, appears to me quite impertinent. It is not shewn, nor even hinted, that the new colonial establishments will operate as a peculiar infringement upon "Religious Liberty," and, therefore, there are a hundred questions with which this specific society might with as much propriety interfere as with this. There is in Lord Holland's fine speech, a passage somewhat obscure and confused, respecting political power and persecution (p. 489). Instead of the expressions "circumscribed," and "encumbered," would not "imposing" or "armed with," convey his Lordship's meaning better? Even then, his ideas would not be lucidly brought out.

Parliamentary. The discoveries made respecting the indulgence allowed to Irish revenue officers, would prove that the English Government is as yet very far from being a government of laws instead of men.

Let me take occasion to bear my feeble testimony to the admirable deliberative spirit which appears to prevail at the present time in the British Parliament. I can of course judge only by the reports which I read at a distance. But in these I see much to be charmed with and to approve. Every question produced on the floor appears to receive a thorough, patient, and adequate discussion. If large ministerial majorities are secured by the corrupt state of the constitution, certain it is, that these majorities carry not their triumphs with an overbearing, unlistening petulance. Every objection from the opposition seems to receive a candid consideration and a patient answer. Profound and subtle argument, various and extensive knowledge, high and fair courtesy, are elicited from the combatants in every debate. Englishmen have reason to boast of their Parliament. In many respects, there is not an assembly of men on earth to compare with it. It is the fertile table-land of talents, of political and intellectual excellence. Proud and fond as I am of my own country and her institutions, yet in some things requisite to form the perfection of legislative qualifications, I feel and am willing to acknowledge the inferiority of the American Congress. Let not your haughty national spirit scorn this comparison. I think I can enumerate several circumstances calculated to modify the apparent difference of advantages in a competition between the two assemblies. I will first mention, however, some obvious causes, which would seem to account, in a great measure, for the existing superiority of Parliament. Its numbers are double those of Congress, and therefore the few, who are necessary to take a leading part in business and debate, might be supposed to present a more concentrated distillation of talents. Our age and condition as a nation call forth comparatively fewer exclusive, disciplined, professed statesmen. The general standard of education being less elevated in this country than in the other, fewer minds, intensely accomplished, are to be found assembled in our national council. Yet, on the other hand, is not the American Legislature superior to the British, in its constitution, its actual, living, essential contact with every portion of the people whose interests it watches over and preserves? I am aware of Mr. Canning's ingenious writings and speeches on the other side of the question. But surely they are only so many splendid and soothing apologies for the defects of the Brit[illegible]

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ular references, with which

Dr. Lushington and others charge him.

Dr. Lushington will find it hard to reconcile the two following propositions: "He (Dr. L) was always a friend to toleration in the utmost latitude * * * *. At the same time he would do every thing in his power to support that Establishment of which he was a member."

Lord Palmerstone said, "There was no principle of union so binding as community of opinion and religious belief." Hardly so. Interest, family, country, are in general stronger ties than that.

"He wished Dissenters to enjoy every toleration, but he did not desire they should increase."

Grant them every toleration, and they will infallibly increase.

The mighty speeches of Sir Isaac Coffin remind me of an address which I heard that Honourable Gentleman deliver at an examination of the public Latin School of the city of Boston in 1822. He is by birth an American, and was educated at that seminary. After professing his gratification at the exercises, he addressed some of his usual sententious advice to the pupils, and, to encourage them in their future exertions by the sight of a living example, he bade them look upon him, who, in consequence of the advantages enjoyed by him in that very institution, had attained (according to his own words) "rank, wealth, and distinction, a command in the British navy, and a seat in the British Parliament."

Prussia New Common Prayer Book. It would have gratified one's intense curiosity to know what specific alterations have been introduced into this liturgy.

Crediton,
August 2, 1825.

SIR,

YOU have permitted a correspondent, who dates from Kenilworth, to insert some remarks (p. 393) upon a trifling composition of mine, the "Hymn of Mary Magdalene;" to which, I trust, that your feelings of justice will allow me a place in your miscellany to reply. Who the author of the communication may be, I have neither the means nor the wish to ascertain; and from this [illegible] have only to say to him, as

Orlando does to Jacques—"I do desire that we may be better strangers."

I had certainly imagined, that it was not altogether unlawful (more particularly among the Unitarian Nonconformists) for an individual to form an opinion for himself, upon any passage of Scripture without reserve; and to publish it without apprehending an accusation of "contributing to perpetuate an atrocious calumny." It appears, however, that I was decidedly mistaken; for here is a personage, whose "indignation has been roused," and who seems to think me worthy of "the darkest times of Gothic ignorance," because upon the character of Mary Magdalene I happen to have formed an opinion that is not his own.

I know not, Sir, what your irascible correspondent will think, or what words he will find to do justice to his thoughts, when I candidly avow, that, after all his four columns of "indignant" dulness, I feel no wish to unwrite one line that I have written. I prefer my *supposition* to his *demonstration*; and I am happy to believe that my life (though not very long) has been sufficient to convince all whose praise or censure I would win or avoid, that it is not one of my habits to traduce the dead, or one of my pleasures to defame a woman.

I am, however, open to conviction. I will read, as soon as an opportunity is given me, the works to which your correspondent has done me the honour to refer me. In return for this condescending attention, will he allow me to recommend to his perusal that chapter of Matthew, to which no man can recur too often, which begins with, "Judge not, that ye be not judged"—and proceeds to intimate something respecting the folly of attempting to remove a mote from another's eye, while the operator himself has a beam in his own?

I have also, Sir, to thank my "indignant" monitor for his extraordinary advice respecting the quarters, in which I am in future "to seek subjects for my muse." I regret that I cannot *pacify* him by a promise of compliance; but a poet's privileges are too precious to be lightly resigned. The restrictions to which he submits must be imposed by himself alone; and the critic that shall prescribe those limitations to *him*, whi is said to have prescribed to may chance to be only rev discovering, that *it is a p water to wet.**

In the same page, Sir, tained the obnoxious poem, some stanzas to the fate of and noble Riego:—if your dent will give himself the read them, perhaps he wi with me in opinion, that pen which was volunteered mory of a patriot, was no be prostituted to the defam woman.

My parting advice, Sir, t respondent is this—that he "indignation" in future fo juster occasions; and that I whatever compositions may your periodical under the date as the "Hymn of Ma lene." He that has any w the plague will not make sary pilgrimage to Smyr man who has a particular counter a crocodile, will ablutions in the waters of

THE AUTH

SIR, *June*

IN reading the letter of of a Family," (p. 285,) me that there *are* schools on the plan he speaks of, perhaps by a Joint-Stock but by the union of indiv agree to subscribe so m with a deposit to start wit outfit, &c., and have for and the privilege of n scholar, such privilege t ferable, subject to appr have been told, that a Chatham, Edinburgh, s tions exist, and are enable rate expense, say eight or a year, to provide a very tion. I am not acquain details of their plans, whi are capable of being adapt situations; perhaps some ers are and would favour which would be agreeable

ANOTHER FATHER O

[We earnestly request tions and information u ject. ED.]

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* Shakspeare—*As Yo*

n a Marriage Protest
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III., for July, 1824, (de-
Preface to be the last
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h of December, 1824,
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rch of St. Stephen, Cole-
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mony of the Church since
of the Marquis of Lans-
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t the ceremony. Upon
in the affirmative, he said,
t marry you. I shall not
ny protest is presented."
rties assembled then asked
' it was his intention to
y the party? When he

replied, "I have nothing to say to you, Sir; if you interrupt, I shall commit you to the custody of a constable." Upon which the party answered that he was not guilty of any interruption; his presence as a friend and neighbour of the party being recognized by the rubric, and consistent with the law of the land.

When at the altar the bridegroom presented a written protest, which the minister, who was accompanied by the churchwardens, declared he would not receive; repeating that *a constable* was in attendance to take into custody any party who should interrupt the ceremony. The minister having on this occasion read the whole of the service, on their return to the vestry-room, the gentleman who had given away the bride, addressed the minister as follows:—"May I now, Sir, say a few words to you? Did we not wait on you on Friday last, to explain to you that the parties had conscientious scruples with regard to the marriage ceremony?" "You did." "Did we not inform you that they would present a protest against that ceremony?" "You did." "Did you not state that you would receive that protest?" "I did." When the gentleman exclaimed, "Then, Sir, before what you esteem the altar of God, you have broken your promise." In reply to which the minister pleaded that he had since changed his mind. One of the parties present having exclaimed, "What! a minister of the church change his mind after having given a solemn promise?"—the party, who had previously spoken, holding a Bible in his hand, asked the minister if he respected that book, emphatically reading aloud the following passage from the Psalms, (ci. 7,) "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

After some strong remarks upon the threat which had been used of meeting conscientious scruples by an appeal to *a constable*, the whole party retired. The following has been handed to us as a copy of the protest delivered on this occasion:

"The undersigned members of the church of God meeting in London, being Protestant Dissenters, and commonly known by the name of Freethinking Christians, in obedience to the dictates of their own consciences, and in accordance with the instructions of the church to that effect, hereby protest, as well on the part of the church as on their own part, against the use, in their instance, of the marriage ceremony as contained in the Book of Common Prayer, to which ceremony, though the same be contrary to their belief, they are compelled to sub-

mit, as the only means of obtaining a legal marriage. They feel themselves compelled to protest against such ceremony for the following reasons:—

"1st. Because, whilst admitting the *civil* institutions of the country, they deny the *Scripture* authority of the Church of England to decree rites and ceremonies; much less to impose such on those who *dissent* from her community.

"2dly. Because, whilst admitting the civil, they do not admit the spiritual authority of the minister by whom the marriage ceremony is performed; believing the Jewish priesthood to have been superseded by Christianity, and none other to have been instituted by Christ.

"3dly. Because they do not believe in the doctrine of the Trinity, in the name of which the marriage ceremony is solemnized, this doctrine appearing to them, and being by the Christian church of which they are members, publicly represented to the world, both in writing and discourse, as but one of the many lamentable corruptions of Christianity, alike repugnant to reason and contrary to Scripture.

"(Signed) "W. WOODS,
"S. HODGES."

This statement, printed as we have said in the *Times* and *Chronicle*, was also copied into the following papers —the *Courier*, the *Morning Post*, the *Star*, the *Globe and Traveller*, and the *Ledger*; it appeared in several of the provincial journals, and even found its way into the *French* papers. None of the government prints in our own country, ventured to censure the conduct of our friends, or to treat with levity the complaints of conscientious dissent from the Church—this task was reserved for a single journal, and that one claiming to advocate the interests of liberty and independence. The French papers, indeed, both *ultra* and *liberal*, united in condemning the intolerance evinced in England, in the above instance, to the scruples of conscience. Indeed, the report of the marriage and protest of our friends, was viewed by the French editors as matter of peculiar interest, touching the efforts then making, by the advocates of priestly despotism in France, to place marriage again in that country exclusively in the hands of the clergy; and to assimilate the enlightened law of France, upon this subject, to the oppressive principle of the English law: in a word, what the enlightened here are seeking to remove, the corrupt in France are endeavouring to r store. The *Etoile*, an *ultra* Fren paper, and consequently the advoca of the corrupt claims of the chur with regard to marriage, inserted the 10th December, the account the marriage and protest of our friend at St. Stephen's, Coleman Stree but, at the same time, condemned the strongest manner the intoleran conduct of the minister in rejecti the protest of our friends, and h threatening to call in the civil forc upon which concession the *Cour Français*, a *liberal* paper, offered t next day the following spirited a appropriate animadversions:—

"THE *Etoile* exclaims against the E GLISH LAW, and it is a *similar law* whi the Jesuits wish re-established in Fran Among us it is wished that marriage a baptisms, under the pain of their bei *declared null*, should be consecrated the priests of the dominant religion; D senters are to be forced, by a *tyranni law*, to submit to forms and ceremoni *not in unison with their creed*. It will certainly be said, that the Catholic Chur is more tolerant than the English Chur it refuses the rites of sepulchre to an ag man suspected of Jansenism—the doo of the church are closed against an una lieving sponsor; and it is still asserte that if a law established among us t same relation as in England, there wou be no difficulty in the way of Dissent from the Church, obtaining the nupti benediction; and that their *protests*, they made any, would be viewed mo tolerantly by the *gens d'armes*, than the *English constables*. A WISE LAW w separates the civil attestation from t religious ceremony. This law, whi cannot be altered without violating th part of the charter which proclaims the *of conscience*—allows the citizens to main satisfied with the civil attestati or have recourse to the religious cer mony; all consciences, therefore, may satisfied; all rights are guaranteed; a those important acts of life are not e posed to scruples and caprices wh ought not to be acknowledged by the l As long as the religious ceremony is imposed by the law, the priests will sh themselves tolerant, and intolerance comes rare, and less dangerous whe exists. It is this *admirable order things* which the fanatics desire to d stroy. And what will they substitu An order of things which they themse call *tyrannical, odious, oppressive, unb able*, when established in countries Catholic. They condemn it in Engl

and want to introduce it into *France*. The law which they call *tyrannic*, when established for the benefit of the English clergy, they think excellent when established in favour of the Catholic priests: they have now, however, pronounced their own condemnation. Who will now praise the plan of a law which is to make the civil attestation subordinate to the religious ceremony? It can never be more victoriously combated than in quotling the fact mentioned by the *Etoile*, and the remarks which accompany it."

From these judicious and liberal comments of the French Editor, we turn, not without a feeling of concern, to the narrow-minded, flippant and specious criticisms on the conduct and protest of our friends, which appeared in the *leading article* of THE TIMES newspaper, on the day after its publication of those proceedings.

"We inserted an article from a correspondent yesterday, on the subject of a protest tendered to a clergyman of the Church of England, by a couple about to be married, against the ceremony, according to which the clergyman was bound by his duty and solemn obligation to perform the rite. The manner in which we have here stated the case will shew our opinion upon it. If the clergyman had previously promised to accept the protest, he had inadvertently entered into an improper engagement, from the infraction of which, however, the party with whom the engagement was made could receive no damage; for what good could this protest do them, unless the degradation of the parish priest were a good to those who were married by him? What have the clergy of the Established Church to do with protests of this nature? Or where is the acceptance of them enjoined as a part of their duty? It is not optional with them to use or to omit a part of any of the Church ceremonies. They pledge themselves, and are solemnly bound at their ordination, 'to comply with the Liturgy of the Church of England;' their hands, therefore, are tied; and it seems excessively foolish to pester them with protests in an affair totally beyond their controul. It would be quite as rational in the clergyman to give the couple a protest on account of their faith, as for them to give him one on account of a rite contained in the Book of Common Prayer. Indeed, it appears to us, that if a Dissenting couple must tender a protest on account of their being married in the Church, and according to its ritual, the minister of their own Dissenting congregation is the proper person to whom the protest should be tendered, and by whom it should be received; for by such a process he learns, and is assured, that though this portion of his flock may seem to quit him on the most important occasion of their lives, it is only because the existing law of the land forces them, and that he is not, therefore, to esteem them as renegades and deserters.

"The particular protest, however, in question, (that signed by W. WOODS and S. HODGES,) possesses a degree of absurdity peculiar to itself; from which, perhaps, ingenuity might contrive to purify similar documents in future. The parties protesting first to go to the Church, and *then* and *there* they protest 'against the use in their instance of the marriage ceremony, as contained in the Book of Common Prayer.' Now, suppose for a moment, that the clergyman had been inclined to violate his duties, and having got the couple into the Church, had professed his readiness to save them the trouble of a protest, by marrying them according to any other form they might wish. *Would they have suffered him?* Would they have been content to place the validity of their marriage upon so rotten a foundation? Certainly not. They, therefore, protest to the officiating minister against his marrying them by the prescribed form, whilst, at the same time, they would not suffer him to marry them by any other. Does not this absurdity prove, that the clergyman is not the person to whom the protest should be presented? He does not force *them* to be married according to the ritual of the Church of England; they enter the sacred temple voluntarily, and would force *him*, if he should attempt to diverge, to use that ritual. The protest then goes on to say, or to complain, that the parties are compelled to submit to the 'Church ceremony, as the only means of obtaining a legal marriage.' And is not the clergyman also compelled to submit to the use of that ceremony? How preposterous, then, when all are subject to the same compulsion, for one to protest to another, of an obligation which is not of *his* imposing to whom the protest is offered; but by which, whether with or against his will, he is equally bound with the author of the protest! Having said thus much on the *rationale* of the subject, we must add, that we cannot excuse the clergyman for any rudeness in his manner of rejecting the foolish protest, or for any needless menace of legal constraint."

There appeared, in answer to the above article, some very spirited and just observations from the Editor of

the Globe and Traveller, evening paper, of the same day; and, on the 17th instant, the following official paper, from our body, was published in the Times:

"THE ELDERS AND DEACONS of the London branch of the church of God, commonly known as FREETHINKING CHRISTIANS, having observed that the late conduct of two of their members, in protesting against the marriage ceremony, has exposed them to the marked animadversions of a leading daily journal, feel themselves called upon, through the same medium, to submit to the public the grounds and reasons of their conduct.

"MARRIAGE is regarded by the law of England, and it is held by the Freethinking Christian, to be a *civil* contract; and even if the language of the Liturgy be adopted, which represents matrimony as 'instituted of God in the time of man's first innocency,' it is certain that marriage must *then* have been performed without the intervention of a priest.

"If in the progress of society it has been thought necessary to superadd a religious solemnization to marriage, in order to increase the sanctions of that state, the very reasons which superinduce such necessity must be defeated unless the solemnization be consistent with the conscience, and accordant with the faith of those who are to be bound thereby.

"By a comparatively recent act of parliament, (26 Geo. II. cap. 33,) a submission to the marriage ceremony, as performed by the Church of England, was, for the *first* time, imposed on all who sought to obtain a legal sanction to marriage, Jews and Quakers alone excepted.

"Derived chiefly from the Roman ritual and mass books, the marriage ceremony of the Church of England appears to the Freethinking Christian to be Popish in its doctrines; superstitious in its forms; and unsuited in its terms to the refinement of the age, or the occasion on which it is used.

"Bound in all things by the authority of Scripture, and the dictates of conscience, the Freethinking Christian refuses to yield a voluntary submission to the marriage service, which, if the above representation be correct, it is difficult to suppose can be approved by any serious, well-informed Protestant. The objections of the Freethinking Christian, however, to this service, may be categorically stated as follows:—

"BECAUSE that service is part and parcel of the religion of the *state*, and must, as such and of consequence, be opposed to the religion of Jesus.

"BECAUSE it is not a service enjoined in the Scriptures, but is an assertion only of the unscriptural claims of the Church to decree rites and ceremonies.

"BECAUSE the service implies a recognition of the doctrine of the Trinity, and directs divine honours to 'the MAN Christ Jesus.'

"BECAUSE performed as a religious service, by a person 'in pretended holy orders,' it carries with it an admission of the claims of the priesthood; which claims, whether to be regarded as a separate body among Christians, as the ministers of Christ, or the exclusive teachers of religion, are unfounded in Christianity.

"BECAUSE it is a public outward act of joint and social prayer, and as such is contrary to the spirituality of the Christian religion, and the instructions of him who taught his disciples to pray in secret to their Father.

"BECAUSE no earthly tribunal can possess the right to propose a *test* for religious opinion, much less to render the violation of conscience the condition of obtaining a *civil* right.

"BECAUSE, in several particulars, it is not accordant with that purity of mind which should at all times characterize the Christian.

"With these objections to the marriage ceremony, as imposed upon him by the law, the Freethinking Christian offers his protest against that ceremony, or rather against a forced recognition of that ceremony in his instance. He disclaims all belief in the doctrines he is compelled to subscribe; he declares it is by an act of compulsive conformity alone, that his submission is obtained to the forms of the Church; he disowns the sacred functions of the minister about to perform the service; and he purges his conscience from all assent to unchristian doctrines and practices, both in the sight of God and of man.

"This protest he delivers publicly, in the Church, *before* the 'altar,' and *to* the minister. Publicly—because the ceremony is public. In the Church—because in the Church he is compelled to submit to such ceremony. Before the 'altar'—because before the 'altar' he is required to yield an especial homage. To the minister—because the minister is the legal, the immediate, and the willing agent in performing a service which, under the circumstances, must be held to be as great an infraction of conscience as it is a profanation of religion.

"The Freethinking Christian, then, according to his apprehension, delivers his protest at the time, in the place, and to the party—when, where, and to whom it is most suitable to be delivered; and

dis in a manner and under circumstances which it is most likely to prove effective: *first*, in satisfying his own conscience; and, *second*, in upholding to the world the wickedness, to the Legislature the injustice, and to the Church the inconvenience, of obtaining a *forced* conformity to established doctrines.

"Other and concurrent efforts have been used by the Freethinking Christians to assert, in this particular, the rights of conscience. They have been the first religious body who, by means of the press, have called the attention of Dissenters to this important subject; and for many years past, and on several occasions, they have, in common with the Unitarian body, petitioned both Houses of Parliament for relief.

"Thus *petitioning* the Legislature as the framers of an obnoxious law, and *protesting* to the clergy as the executors of such law, have the Freethinking Christians proceeded. They are, indeed, aware that when the law is opposed to conscience, no course can be wholly free from objection; but they submit that it is not for those who inflict a wrong to complain of the manner in which it is either received or resisted.

"It is not denied that the presenting of protests, according to the practice of the Freethinking Christians, must be painful to the clergy; but the inconvenience is one occasioned by the law, and the clergyman is a willing instrument of the law. He takes upon himself priest's orders—he enjoys the honours and emoluments of his calling—and shall he refuse to take the burden with the benefit, when he offers himself as the instrument of power to violate the rights of conscience? It results also from this statement of the case, that it is by a sophism only that the situation of him who performs the ceremony can be held to be the same as that of the party to whom it is administered; for it is really distinguished therefrom by all the difference between *voluntary acceptance* and *compulsory submission*.

"It is asked, 'What have the clergy of the Established Church to do with protests of this nature? Or where is the acceptance of them enjoined as part of their duty?' The question is invidious to the clergy, and can only be raised upon the presumption of their being the passive instruments of arbitrary power, or hirelings caring not for the flock. For if the clergy of the Church of England be, as they profess to be, the servants of Christ;—if they hold, as they profess to hold, religion to be a sacred affair between man and his Maker;—if they honour, as they profess to honour, the principles of the Reformation, which overthrew the dominion of law over conscience;—then by the meekness and gentleness of Christ—by all that is sacred in religion—by whatever was great and glorious in the example of our Reformers—are they bound to receive every declaration by which conscience shall assert its rights, and religion maintain its consistency.

"It is said, that 'it would be quite as rational in the clergyman to give the couple a protest on account of their faith, as for them to give him one on account of a rite contained in the Book of Common Prayer.' Perhaps it would: only it should seem the clergyman is more willing to commit his conscience to the keeping of the state, than the Freethinking Christian is disposed to do; otherwise, indeed, there seems no reason why the clergyman should not protest to the Dissenter against being considered a willing party to so indecent a mockery of religion, as the performance of a solemn ceremony to those who have openly and beforehand repudiated its sanctions, denounced its minister, and denied its doctrines!

"Such protests, on the part of the clergy, if accompanied by petitions to the Legislature, would tend speedily to relieve themselves from a painful duty, and Dissenters from a degrading submission. At present, however, the clergy have neither protested nor petitioned; but they have, by an overwhelming opposition, during the last session of parliament, defeated that measure of relief by which it was proposed to make the Church respectable and the Dissenters free.

"It is part of the case of the Dissenters that the evil originated with, and is now upheld by THE CHURCH. A corrupt pontiff, *mis*named *Innocent*, (the third,) first rendered marriage in the Church *compulsory*, and raised it to the rank of a *sacrament*. The Reformed Church, through the terrors of the ecclesiastical courts, continues to assert the exclusive claim of solemnizing marriage. This claim was, for the first time, sanctioned by an act of parliament, in 1753. By the progress of opinion the law has become oppressive to Dissenters; they have petitioned the Legislature for relief, and *the clergy* have opposed their prayer. When, therefore, the Dissenter protests to the clergy of a wrong, it is not without a sense that they have a corrupt interest in that wrong—that they are the cause of its continuance by being the obstacle to its removal.

"The Church, it is true, has become tolerant; but when the Dissenter calls to mind the enlightened declaration made by the prime minister of the crown, during the debate on the bill for giving relief to Dissenters in this particular, that

'*the argument for the principle of the bill was unanswerable, as long as Jews and Quakers were exempted from submission to the marriage service,*'—can he forget his Lordship's too prompt and devout assurance to the reverend bench, that 'he was at the same time unwilling to do any thing which should not receive the approbation of the CHURCH'? To this statement, then, that the clergy 'pledge themselves, and are solemnly bound at their ordination to comply with the Liturgy of the Church of England,' it should be added—but they have the power to obtain an alteration of the law, so as to dispense with this obligation with respect to the marriage of Dissenters; and they will neither do so themselves, nor suffer others to do so.

"It manifests also little acquaintance with this subject to assert, that 'it is not optional with them (the clergy) to use or to omit a part of any of the Church ceremonies;' for it really *is* optional with them to do so. And it is remarkable that the Bishop of Worcester should, in the debate above noticed, have defended the principle of the bill, which was designed to relieve the Dissenter by omitting certain portions of the marriage service, by contending that it was only proposed to do that by law, which was already to a certain extent done in practice; for, said his Lordship, '*Does not every body know that in large and populous parishes the marriage service is now considerably abridged?*'

"Upon the known and ancient custom of the clergy, then, in omitting *some portions* of the marriage service, and in dispensing with *some* of the directions of the rubric, the Dissenter prefers a claim to the minister that, in administering the law, he will relieve him as far as may be—that he will do that for *conscience*, which he does not hesitate to do for *convenience*.

"So far, also, is it from being the case that the Freethinking Christian would feel his marriage invalidated by the omission of such parts of the ceremony as violate his conscience—that he really offers his protest in the hope of obtaining such; and that he has in some instances positively and successfully refused to kneel before the altar, or to repeat the names of the persons of the Trinity.

"Not that the Freethinking Christians will be contented to receive that relief at the discretion of the clergy which they are entitled to claim from the justice of the Legislature—nor will they believe that relief can be long delayed, when the principle upon which it is demanded was recognized by the Marriage Act itself, in exempting Jews and Quakers from its operation, and in not being extend Scotland—when it has since been mitted by the Irish Parliament, in Act passed to allow the Dissenters o sister kingdom to marry accordin their own forms—and when it was, sessions of Parliament, advocated b most distinguished members of the s the chief ministers of the crown, by some even of the dignitaries of Church.

"(Signed)
"J. Dillon, *Elder.*
"D. Harwood,
"J. Kilner,
"R. Hovendon,
"J. Denman," } *Deacon*

The Times, without attemptin establish any one of the objectio had originally taken to the condu our friends, in protesting against marriage ceremony, replied to above statement of our case, in following loose and random strai animadversion:

"We insert an instrument of con rable length, signed by some of the e of the sect of 'Freethinking Christi in reply to some observations we m on a protest offered by 'a couple that sect, at their marriage accordi the forms of the Church of England the law of the land, or the ceremoni the Church, were to be altered to p the fantasy of every innovator in po or sceptic in religion, nothing perma or comprehensive could be establi The ritual of the Church of England made to correspond, by the wisest, most discreet, and the most pious that ever lived, with the belief of majority. It cannot be made to s itself to the faith of a thousand diff sects, or, perhaps, to the peculiar t of every individual man; for we much doubt, whether any two mem even of this sect of Freethinking C tians, think alike upon all religious to Indeed, what use is there in freethin if they cannot be free enough to t differently from every body else, from each other? The followers of HANNA SOUTHCOTT, who, we believe at this moment more numerous than Freethinking Christians, would no content with any marriage ceremon which the name of their saint, an allusion to her miraculous conceptio should be omitted. This scruple mi indulged also, no doubt!

"It is remarkable that the author attestors of the document which we lish to-day, though the very *leade* the sect of Freethinking Christians,

tle of that ceremony against which y protest, that they suppose that the ple to be married have to repeat the mes of the persons in the Trinity. The ntleman says, that the Freethinking ristians 'has in some instances posi-ly and successfully refused to kneel re the altar, and *to repeat the names the persons in the Trinity.*' If this is chief relief they want, then—to be used from repeating 'the names of persons in the Trinity'—we are sure there is not a clergyman of the urch of England who will not readily nt it to them. He will excuse *them* repeating these names, if they will w *him* to repeat them; and if they not so allow him, it must be a pretty ie of toleration by which they are ac-ated! If, also, they will not pray mselves, they may surely kneel while ers, (we would not use an irreverent ellation, but) as men who have no ection at table for the sake of cour-with those that eat.

"But farther: if the Freethinking ristians believe marriage to be only a il contract, why do they not contract it ong themselves by civil forms? Why y obtrude their remonstrances on Church? It may be said, because ildren of such marriages would, in eye of the law, be illegitimate, and pable of succeeding. And how many ited estates do all the members of ect of Freethinking Christians pos-s! How much property that they ght bequeath by will? Let replies to se questions be inserted in their next ion to the Legislature. And it is in this form, in truth, that relief ld be granted to them—that after a contract with penalties, the sexes d cohabit, and that the offspring of nions shall inherit, if there is any ilarity, as if the parties had solemnly ged their faith at the altar."

The above reflections of the Editor ved so little acquaintance with the ject of the Church, of which he pro-ses to be so zealous a supporter, y manifested such a general ig-ance of the merits of the question ispute—and were, withal, written a style of frivolity so little suited the occasion, that we were of opi-, it would have been undignified our part to pursue the subject her, with such an opponent. Here, efore, the matter would have rest-had it not been taken up by a espondent of the Times, of whom have no sort of knowledge, but se judicious and sensible letter, which appeared in the Times, Dec. 25, will best speak for itself.

"To the Editor of the Times.

"Sir,—Though I have no connexion of any sort with the people called 'Free-thinking Christians,' yet I cannot deny that I had great pleasure in reading, in your paper of the 17th instant, an exposition of their views of the case of 'Dissenters' Marriages,' authenticated by the signatures of their Elder and Deacons, which appeared to me to be drawn up with great ability, and to exhibit a very clear and precise statement of the whole subject. In proportion, however, to the satisfaction derived from this well-written document, was my disappointment and regret at finding in the same paper some strictures upon it, which, though purporting to come from the pen of the Editor, seem to be so much at variance with the liberal character of your journal, that I fully expected they would be immediately noticed by the parties concerned; but as this has not been the case, I trust you will not refuse admission to a few observations on them from an impartial observer.

"In the first place, Sir, I might ask you whether it is quite consistent with candour to call those persons 'sceptics on religion,' who profess, in this very paper on which you are remarking, to be 'bound in all things by the authority of Scripture'? I might ask further—how does it appear that the ritual of the Church of England 'was made to correspond with the belief of the majority,' it being well known that the public worship was, in the course of a few years, first Popish—then Protestant—then Popish—then Protestant again; and that the tyrants by whom these violent changes were made, had chiefly in view the maintenance of their own authority, without the least regard to the opinions of the people? But, passing by these minor points, I proceed to observe, that in representing the question to be whether 'the ceremonies of the Church are to be altered to please the fantasy of every innovator,' you seem to me totally to misstate the subject. Neither the 'Free-thinking Christians,' nor any of the 'thousand different sects,' to whom you allude, are at all anxious to make any alteration at all in those ceremonies; and the members of the Church may, if they like them, continue, without any disturbance from Dissenters, to enjoy them to their hearts' content to the end of time. The real question is, whether 'the majority'—supposing it to be really such, which in this case is very doubtful—can, consistently with common justice

and common sense, compel the minority to submit to the alternative of either joining in a ceremony at which their consciences revolt, or of foregoing the enjoyments of the rights of human nature. Now to this question the Freethinking Christians, without hesitation, answer No; and to this answer, I should think, every rational and impartial man must give his assent, especially when it is considered that the marriage contract, though unquestionably of high importance, is in reality altogether a civil one, and in its nature no more a part of religion than the indentures of an apprentice, or a contract of partnership between two traders.

"May I be allowed, Sir, without offence, to say, that the hint you gave them about cohabiting without any legal marriage, is open to such obvious and manifold objections, that I presume it must have been very hastily written, and I have no doubt you now wish it had never been committed to paper.

"But this is not the only part of your strictures which bears marks of haste; there is another part which perfectly astonishes me—I mean where you seem to think you have convicted the Freethinking Christians of a blunder, in supposing that persons to be married have to repeat the names of the persons in the Trinity. You tell them, that the clergyman 'will excuse *them* from repeating them, if they will allow *him* to repeat them.' Now, Sir, if you will take the trouble to look into your Prayer Book, you will find that every man at his marriage is under the necessity of repeating after the priest the following words:—'With this ring I thee wed; with my body I thee worship; and with all my worldly goods I thee endow—in the name of the Father, and of the Son, and of the Holy Ghost.' Now, Sir, if these denominations do not mean the persons who are, presently after, called 'God the Father, God the Son, God the Holy Ghost'—in other words, if they are not the names of what are usually called the three persons in the Trinity, then I shall be glad to be informed by you what they do mean.

"W. S.

"*Regent's Park, Dec.* 21."

To this letter the Times, thus convicted of carelessness and ignorance, offered the following explanation: the subdued tone of which must, as we conceive, be deemed far more fitting the occasion and the subject, than the presuming and oracular style it had heretofore assumed:

"We insert a letter on the Dissenting marriages, signed the best of many we have receiv for the purpose of noticing a our own. It is certain that over the ceremony, the passa the letter somehow or other e notice; and observing only the sage in which the priest pron couple 'man and wife, in th the Father, Son, and Holy too hastily concluded that *th* only passage in which the pers Trinity were introduced. The of the letter we leave to work or harm it may to the caus espouses."

Du

SIR, *July* 2

IT has long been a matter not only with me, but v of the most respectable inh this city, that amongst th places of worship set apart fo denominations of Christia should not be one for the and admirers of the Unita a class of people who are nu Durham, but who are oblig tend the worship of the Estal or the Dissenters, from thei ing a chapel of their own this statement may be the remedying the deficiency o of. There is an excellent Durham, adjoining the Quee (our principal inn,) rented Lambton, Esq., who ver makes any use of it, and I but if that generous and n ed individual were applied the Unitarians might have very reasonable rate; and time as a chapel could be er till we could support a re nister, we might be supplied York College. Should thi adopted, I would strongly re that our worship should be as the majority of Unitarian opposed to extempore prayi from the specimens we have is enough to disgust any man

PHILO-UN

* Our respectable correspo given his name with his comm ED.

Archbishop Magee's Evidence on the Athanasian Creed.

[The curious turn which the Examination of the Archbishop of Dublin took before a parliamentary committee on the state of Ireland, has excited much attention: we republish the following letter on the subject from The Morning Post, which is, we need not say, a ministerial journal.]

To the Editor of the Morning Post.

Sir,

I HAVE read with some attention the evidence of the Archbishop of Dublin, given before a Select Committee of the House of Lords upon the State of Ireland, and in the course of the examination a minute disquisition is entered into upon the subject of the Catholic faith. The Bishop's opinions are of considerable weight, and well merit the attentions of our legislators. Great talents and acquirements are displayed throughout; but I stop, and take the present opportunity of entering my decided protest against a distinct part of his evidence, viz.—the Athanasian Creed, containing the doctrine of exclusive salvation.

The Bishop's evidence is, that Unitarians, Socinians, and other denominations of Christians, who deny the divinity of our Saviour, are by *the terms of this creed excluded from the way of salvation*, and that they shall PERISH EVERLASTINGLY." His Grace's evidence is, that the creed is a faithful exposition of Scripture doctrine, and *that the above denominations of Christians must in consequence* BE FOR EVER DAMNED. The evidence is qualified by hopes and wishes, that the Deity may in his mercy be induced to pardon their heresy.

Now, Sir, I assert, in contradiction to the above evidence, but with all due respect for his Grace of Dublin, who no doubt is a conscientious expositor, that the Athanasian Creed is not a faithful exposition of the terms and conditions of Christian salvation as delivered in Scripture, and that, being a mere human formula, it is entitled to no further respect than that arises out of its own intrinsic merit, if it have any.

Mark xvi. 16, may possibly be alluded to, "He that believeth not shall be damned." Believeth not what? Not surely the Trinity, and Trinity in Unity, for such spiritualized phraseology has never once shewn itself in the text. Again, Matt. xxv. 41, are the following words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But this denunciation has no reference to our belief in the Trinity, nor to any other species of belief. It is a forcible expression resorted to for the purpose of holding the rod of terror over those guilty of selfishness, uncharitableness, and other similar vices. I know not, therefore, from what part of Scripture the Bishop finds himself able to extract a doctrine on which to build the damnatory clauses of the Athanasian Creed, or the tenet of exclusive salvation.

The relative position of the Unitarian to the Protestant Trinitarian, is precisely as the latter to the Papist in what regards the transmutation of the elements in the sacrament of the Lord's Supper. The Unitarian puts a figurative interpretation upon the Scripture doctrine of the Trinity, and the eternity of hell's torments—the Trinitarian a literal one; and the great Judge of all is the only arbiter to determine which is in the right. In the same manner the Protestant puts a figurative, the Papist a literal interpretation upon the words used by our SAVIOUR in the Sacrament of the Lord's Supper; and who but the same Judge is to decide upon the orthodoxy of their respective faith?

Supposing, however, that the principles of the Athanasian Creed may be found in Scripture, I do not hesitate to say that such principles are in direct hostility with the attributes of the Deity, viz., his goodness, his justice, and his mercy, and in such case I feel myself justified in preferring the honour of GOD to any human exposition of Scripture whatever. The great book of nature is before us, and in turning over its leaves our minds are unshackled by any form of metaphysical doctrine, or any system of human credence; and should there exist a doubt upon the construction of the doctrines revealed in Scripture, our land-mark, our guide, and the firm support of our faith, are to be found in the attributes of the Deity, as derived from natural religion.

Belief or disbelief can neither be a

virtue nor a crime in any one who uses the best means in his power of being informed. To say, then, that a man who finds himself incapable of extracting from Scripture the doctrines of the Athanasian Creed, is on that account to be damned, is really so ferocious and shocking a doctrine, as to disfigure the creed of any Christian society upon earth. It is derogatory from the honour of GOD, and militates directly with his attributes, nor should any authority whatever induce the pious and well-meaning Christian to succumb to such a terrible alternative.

The evidence of Dr. MAGEE upon this point, is as follows:—Question—Does not the Athanasian Creed exclude such denominations of Christians (alluding to Unitarians, Socinians, &c.)? Answer—"The Athanasian Creed undoubtedly does exclude them as such." Again, in another part of the answer—"Their rejection of the doctrine contained in the Athanasian Creed being laid down as a fact, *their exclusion by that creed is undoubted.*"

Such, Sir, is the evidence of Dr. Magee, as far as relates to the Athanasian Creed; and I would suggest to his Grace, with all submission, whether as this creed applies itself to the purpose of excluding others from salvation, others might not in turn form an alliance to exclude it; whether the various sects of protesting Christians, Protestants, Presbyterians, Socinians, Arians, Baptists, Independents, New Light, Old Light, Quakers, Shakers, Thumpers, Jumpers, &c. &c., might not come to an unanimous resolution of turning it out of doors, and of transmitting it to that place, where, by its anathemas, it so charitably consigns many others.

In thus doing, I would take leave to remind his Grace, we would be following up the principles of Tillotson, of Sherlock, of Herring, of Chandler, and of other divines of the most distinguished reputation and abilities, principally of the Church of England; and were we to count heads, we should be supported by a large majority, not only of the clergy of the Church of England, but also of the Dissenters of the present day.

E. R.

Manchest

SIR, *August 5,*

FEELING a lively interest thing connected with ou ous concerns, I have read wit dinary pleasure the late contro your pages, respecting Ordinat vices. A few years ago, I wa nion that they could not be c among us without one or both evils—either entangling a yo nister in a premature avowa faith, or perpetuating a wor superstitious custom. As a C who rejoice in the enjoym use of "the liberty wherewit hath made us free," I have customed to regard with every innovation which could deprive us individually, or as of our religious freedom, a carry us into that darkness and will-worship, from whic now happily delivered. Wi sentiments, it was not witho apprehensive feelings that I the intention of the respected of Moseley-Street Chapel to the object of such a service: willing to have my prejudices ed without witnessing what I before heard of; and being induced by the expectation o so many excellent and learn ters, I determined to attend vice—the result of which beginning of that change in which Mr. Baker's elaborate of Ordination Services ha pleted. My absence from the time that gentleman was prevented me from having sure of being present, and o those excellent services whi since read with unmingled tion.

I confess, Sir, I should be to conceive how our friend M (pp. 282—284) could entert feelings as he does on this had I not for years indulge prejudices, which were only by being actually present at Tayler's Ordination. The o which Mr. Johns has brough against the continuance of vice, I have frequently hear sed; but I must say they s me strikingly feeble by th those advantages which hav triumphantly urged in its fav

ker has judiciously placed its de-
nce upon the strong ground of uti-
ty, which in itself is sufficient for any
bservance, while the arguments which
e adduces from scriptural usage,
rove beyond a doubt that it is con-
enial with the spirit, if not with the
trict letter of the apostolic practice.

Having heard, in different parts of the country, remarks on this controversy, which were almost universally in favour of its continuance, I was not a little surprised to perceive in your number for June, (p. 348,) a letter from Mr. Rutt, first stating that the question was set at rest, (although Mr. Baker's last paper is in the same number, pp. 345—348,) and then proceeding to pass judgment upon it, as if the sense of the Unitarian body was against it. I will not say this was uncandid on the part of Mr. Rutt; but it was at least premature, and in decided opposition to those facts which can better "set the question at rest," than the *ipse dixit* of any individual. The facts to which I allude may be found in the number of similar services which have taken place subsequently to the discussion. In your last Repository (pp. 423, 424) is an interesting account of the Ordination of the Rev. S. W. Browne, at Hull; and in the Intelligence department for the same month is a notice of a similar service at Norwich for the Rev. Edward Tagart. In a letter from a correspondent in Staffordshire, I hear that the Rev. S. Allard, of Hinckley, was ordained during the last month. And at the Cross-Street Chapel, Manchester, a few Sundays ago, a modification of this service, in which the Rev. Mr. Wellbeloved officiated, was employed to introduce the Rev. J. H. Worthington into his connexion with that society. Thus four religious services of this nature have actually taken place within a month or six weeks; such a circumstance as has not happened for years; and yet Mr. Rutt can declare that the question is set at rest, and treat it as determined against the continuance of the service. Besides the facts already mentioned, it appears from Mr. Turner's Address to the Students at York, at the close of the last session, that their impressions were decidedly in favour of the service. At the conclusion of his Address that gentleman observes, "To those of our young friends who are leaving us to fill important stations in our churches, I should feel desirous to offer a variety of observations, if it were consistent with the time prescribed for this address. In the mean time I feel a gratification in learning, that it is their general intention to solicit the advice of their elders respecting their conduct as ministers of the gospel. By whatever name this sort of service may be called, is a matter of inferior consequence; in itself I cannot but feel that it is a highly seasonable and proper service."

Were it necessary to add any other proof that the general feeling is in favour of the continuance of this service, it might be found by collecting the names of those gentlemen who have lent their countenance and aid in the different services of this nature which have lately taken place. And if the ministers may not be thought to represent the opinions of the laity, we may be allowed to refer, at least, to the suffrage of those congregations who have concurred with their ministers in continuing this service.

I will not take up any more of your valuable room than to say, that it would greatly lessen the compass of the discussion, if your correspondents would confine themselves to the simple effects of a rational service, instead of levelling their objections against those abuses which the advocates as well as the opponents of Ordination alike condemn.

SPECTATOR.

Rammohun Roy.

THE talents and character of this distinguished Asiatic are duly appreciated by the Unitarian public in Great Britain, and it is satisfactory to know that he is regarded with respect and admiration in India by impartial persons. Of this there is a pleasing proof in the following remarks of the Editor of the India Gazette—a journal devoted to the constituted authorities—which we extract from "The Unitarian Repository," (No. X. for July 1824,) conducted at Calcutta by the Rev. W. Adam. The remarks of the Editor of the *India* Gazette accompanied a paper taken into his journal from "The Unitarian Repo-

sitory" on the controversy between Rammohun Roy and the Baptist Missionaries.

"Though there are many points of discussion which in the every day business of life we must unavoidably pass over—still we would fain as much as in us lies, keep the rule in view of Quicquid agunt homines nostri farrago libelli.

"On this principle alone we should have deemed it our duty to have submitted to our readers, the article which forms our principal *Asiatic* selection for this day's number; we have, however, been swayed by reasons of a higher nature than that to which we have alluded. The article in question is entitled to great consideration, with reference to the history of the human mind in the East.

"Though hitherto we have not in our paper, in any detailed manner, adverted to the labours of that distinguished Native, RAMMOHUN ROY—still, we have been no disinterested spectator of them. We say distinguished, because he is so among his own people, by caste, rank, and respectability; and among all men he must ever be distinguished for his philanthropy, his great learning, and his intellectual ascendancy in general. As a man who has cut no mean figure in the republic of letters, and in the walks of philosophical inquiry, we have a right thus publicly to mention RAMMOHUN ROY; and it is necessary that we should claim this right, lest it might be deemed indelicate in us to refer too pointedly to a person whose great modesty of itself is an evidence of high genius, and certainly enhances its gift.

"RAMMOHUN ROY is pretty well known to the public in general, by his benevolent efforts to abolish the abominable practice of widow-burning. What effect his writings to that end may have produced, we have no certain criterion of judging. If concremation of the living has not very apparently decreased since his works, exposing the absurdity and wickedness of the practice, appeared, let us not hastily infer from this that they have *not* produced effect somewhere. Let us rather consider the immense field of mind over which the seed was to be strown by one single unassisted hand. In a population of one hundred millions, a single individual arises to stay, if possible, a destroying angel of darkness that scatters misery over the land. In such a population a hundred lives saved in course of a few years would hardly be noticed; yet what an object the saving of *one* life must be to the philanthropist! That RAMMOHUN ROY's writings have been the means of saving some lives we doubt not, for we understand that there are now *many* respectable Natives convinced by his arguments; and it is not to be questioned but this conviction must be beneficial, is on the increase, and must in its increase weaken the bonds of superstition and murderous custom, and set their captives free. For our own parts, we regret extremely that these writings were not spread forth among the people as much as possible. It is, however, impracticable for one man to give sufficient currency to them. Were a committee of wealthy Natives to take the subject into consideration, much good might be effected; and we cannot help thinking that Christian Missionaries might do as much good by republishing and distributing the appeals against these human sacrifices, as by doling out tracts upon doctrinal and practical * Christianity which the Natives wo'n't read, or, which reading, fail to move them a jot from the religion of their fathers.

"In addition to his efforts to put a stop to a most horrid practice, RAMMOHUN ROY endeavoured to improve the moral condition of his countrymen, by making them acquainted with the sublime ethics of the Christian system. Whatever might have been his ideas respecting the mysteries of Christianity with reference to its Founder and his miracles, he appears to have held only one opinion respecting his precepts. He, and so must every one who studies them, considered them as incorporating the best system of moral law ever delivered to mankind. Accordingly, he selected out of the sacred books which contain his history, as it has come down to our times, *The Precepts of Jesus*, and under that

* We presume the Editor of the Gazette here refers to the *ceremonial* practices upon which some are disposed to lay so much stress.—Ed. of U. R.

tle he presented them to his countrymen without gloss or comment; leaving them to produce that effect which the end they must produce on every mind not entirely and obstinately blind to the truth. The circumstance of his having thus published for his countrymen the *precepts* alone of Jesus Christ, drew our compiler into the vortex of a controversy, which whatever other effects it may have caused, still further exhibited the acuteness of his mind, the logical power of his intellect, and the unruffled good temper with which he could argue.

"The article to which we referred at the commencement of these desultory observations gives a general summary of the controversy in question. To it, therefore, we would direct the attention of our readers; and to those who have not in their hand the writings of RAMMOHUN and his opponents, the excerption in question must be acceptable. It is taken from the last Number of the *Unitarian Repository*, an unostentatious little periodical published in this city.

"So far as we can understand, the strictures of the Reverend Editor of the Repository are candidly and dispassionately written. As to Unitarian or Trinitarian questions or other speculative points of doctrine, we have here nothing whatever to do with them. We studiously avoid giving any opinion at all on these heads; but we owe it to common sense and the cause of truth, to declare, that we entirely coincide in the Reverend Editor's opinion respecting the attack on RAMMOHUN, which really appears to us to have been about as injudicious and weak an effort of officious zeal as we ever heard of. The effect of that was to rouse up a most gigantic combatant in the theological field—a combatant who, we are constrained to say, has not yet met with his match here."

SIR,

I CONCLUDED my last (pp. 337—340) by stating, that I appeared to have exerted all my efforts and influence in vain, in my endeavours to get some persons of sufficient weight and influence to form a society for the spread of Unitarian principles by means of popular preaching, and, as far as this object was concerned, I remained inactive for some years. No opening presented itself, and though I often brooded over this circumstance with deep regret, nothing could be done. The members of the Society with which I was then connected had been orthodox, but by reflection, conversation, and the study of the Scriptures, had reasoned themselves into the Unitarian doctrine, long before they had heard the name of Unitarians, or had read any of their books; but in their change of sentiment, they unfortunately still retained their narrow, Calvinistic, exclusive spirit, with regard to those who differed from them; I am, however, happy to add, that they are now of a far more liberal spirit. As I was a great reader, considering the little time I had to spare, I soon became for them far too liberal in sentiment. I not only began to think it possible that sincere good men of different creeds might be saved, but rejected the doctrine of the eternity of hell torments. This was enough to occasion the most wide and serious difference between us; and I determined to leave them, though utterly at a loss where to go. At length, after much doubt and perplexity, I determined on going to London, where I arrived in 1802, and where so humble an individual as myself, scarcely knowing any one, was soon lost in the crowd. After residing there some months, however, I was invited to become the successor of Mr. Fry, at Billericay, in Essex. And on this occasion it was that I first became acquainted with my excellent friend Mr. Rutt, who introduced himself to me, and from which time to the present I have enjoyed, without the least interruption, his valuable friendship. Being a gentleman distinguished for his talents, activity and influence, I endeavoured to induce him to take up my plan of an Unitarian Association, and carry it into practice. He listened to me with great attention, approved highly of the object, but was appalled by the difficulties which were in the way, and thought that we were not yet ready for such a measure, though, I must observe, when the time was come he proved himself one of its earliest and most zealous friends, having frequently served on its committees, and presided at its annual meet-

ings with equal credit to himself and benefit to the Society. But my friendship with this gentleman presently proved a most important link in the chain, and had I not left York, I see not how that link could have been formed.

[Mr. Eaton here enters into some details relating to his connexion with another gentleman who took an active part in the formation of the Unitarian Fund, which, for reasons that must be obvious to most of our readers, we omit.]

Having consulted my friends Vidler, Simpson, Marsom, and Mr. Aspland, about my plan and the expediency of carrying it into execution, they all urged its adoption. Mr. Aspland recommended that we should sound the mind of the Unitarian public by first printing the plan; this judicious advice was followed. It was printed in the Universalist Miscellany for 1805, as "An Address to Unitarian Congregations;" on the appearance of which we soon received expressions of warm approbation from our friends in town and country. And we then determined to meet and to draw up the rules and form the Society. This was done. And the seven persons who met for this important purpose at the house of Mr. Ebenezer Johnston, in Bishopsgate Street, were the Rev. Mr. Vidler, Rev. Mr. Aspland, Mr. Rutt, Mr. Christie, Mr. Holden, Mr. E. Johnston, and myself, and it was named "The Unitarian Fund." Mr. Aspland was chosen Secretary; Mr. Holden, Treasurer; with a Committee of seven persons. The existence of the new Institution was announced far and wide, publicly and privately. And all of us were assiduous in canvassing our friends in its support; and every time the Committee met, (which was then weekly,) an accession of names was announced, and a large proportion of them were life subscribers. Nor were our country friends backward in giving us their warm and cordial support. Thus, after an interval of eight long years of fruitless exertion, had I the inexpressible satisfaction of seeing the plan carried into active operation, and which fully proves that it was much easier to suggest the measure than to reduce it to practice.

Encouraged by our success, it was deemed expedient, in the [illegible] 1806, to call a general meeting of subscribers to receive [illegible] measures. The meeting took place at the London Coffee-house, [illegible] Mr. Rutt in the Chair, [illegible] Secretary read the Committee's report, which was approved and [illegible] It was then resolved, that a sermon should be preached [illegible] subscription be entered into for the funds of the Society, [illegible] Wednesday, and after the transaction of business the friends of the [illegible] dine together. Our first sermon was preached by the venerable and [illegible] Dr. Toulmin, and our first dinner was held at the King's Head, Poultry, when upwards of [illegible] tlemen dined, and where the [illegible] zeal and unanimity prevailed. The success, great as it was, must be considered as the mere effect of a new but temporary ebullition of zeal for the Society has been increased in numbers, in strength and [illegible] from the beginning to the present hour. The company who dined together the second year, was so great that the great room at the King's Head, Poultry, could not contain or accommodate them, which rendered necessary for the future to meet in the great room at the Old London Tavern, where about 300 gentlemen annually dine together upon this occasion.

The objects of the Society are the promulgation of the Unitarian views of primitive Christianity, popular preaching, the circulation of tracts, and to assist poor congregations in carrying on religious worship as before observed, have been greatly indebted to the zeal and unwearied labours of their missionaries, but particularly to Mr. R. Wright, whose so well known by his numerous publications, his Missionary Life and labours, that it is quite unnecessary to say more than that his praises are in our churches. Those of the others acted a more limited, but equally praise-worthy part, such as those of Vidler, Gisborne, Bennett, Lyons, Harding and Marsom, and others, whose names do not occur to me, are all highly deserving of commendation, having all most zealously contributed to this good work.

The best of institutions do

it degree, for their strength and
ulness, on the character and con-
t of their officers, and perhaps
s were ever more fortunate in this
ect than the Unitarian Fund. The
mmittees were not only constant in
r attention to their duties, but for
t or ten years paid all their own
enses. It would give me great
sure, had I their permission, to
ition their names, their conduct
been so truly meritorious. Of
seven persons who formed the
iety, five yet survive to witness and
y the success of their labours. As
ink myself bound to notice them
I shall mention those deceased
. Mr. Holden was our first Trea-
r, and held that office for two
rs, and by his great activity and
l rendered us most essential ser-
.

Mr. Vidler, by his writings and
ble life, was too well known to
l any eulogium from me. A bet-
hearted man, or one more anxious
the improvement and happiness of
pecies, could not easily be found.
was truly primitive in his views of
istianity. He rejoiced in the suc-
of the Fund, and lent it his best
ices to the last.

Mr. Christie succeeded Mr. Holden
Treasurer: he is well known to
Unitarian public for all those ex-
nt qualities which constitute the
leman and the Christian. His
e carries such weight and influence
it, as would do honour to any
e. He has served the Society in
ous capacities, as a member of the
mmittee, Treasurer, and also re-
dly presided at our several meet-
with distinguished ability. Mr.
ohnston gave us his valuable ser-
for several years, and more than
has filled the Chair, where he
entire satisfaction; but has re-
for some years into the country,
e, to the great regret of all his
ds, he is precluded by ill health
giving us any farther active as-
nce. May the part which he took
his good work cheer his thoughts
dd to his consolations! The Rev.
rt Aspland was our Secretary.

Here we are constrained to leave
ner *hiatus* in Mr. Eaton's pa-

aving thus but feebly discharged
a debt of gratitude due to the founders
of the Society, I cannot but mention
what, at the time, occasioned us no
little fear, and which threw a gloom
over our future prospects, viz. the
retirement of our worthy Secretary,
from indisposition. Fortunately a suc-
cessor was found to him in the person
of the Rev. Mr. Fox, a gentleman
who entered completely into our
views, one who was most assiduous
in the discharge of its duties, and the
display of whose splendid abilities and
eloquence has delighted [illegible]
and excited universal praise, [illegible]
der whose direction, with the as-
sistance of Mr. Hornby, [illegible]
deputy Treasurer, whose [illegible]
punctuality is deserving of [illegible]
mendation, the Society [illegible]
to advance its influence [illegible]
until its name was [illegible]
1825, into that of the [illegible]
ciation, which [illegible]
hensive in its [illegible]
including a [illegible]
and where, with [illegible]
union, and [illegible]
resources, it [illegible]
extend its [illegible]
now occupies [illegible]
magnitude [illegible]
results far [illegible]
conjecture.

I shall [illegible]
the rise and [illegible]
Fund, and of [illegible]
founders, by [illegible]
the effects [illegible]

1st. With [illegible]
expediency of [illegible]
the facts de[illegible]
quite evident [illegible]
tion was wanted [illegible]
done great good [illegible]
class of Christians [illegible]
ided, had no [illegible]
tions of one, that [illegible]
of Christians [illegible]
enabled them [illegible]
the world and [illegible]
the Scriptures [illegible]
pulation the [illegible]
their religion [illegible]
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purpose the [illegible]
availed themselves [illegible]
and the press, [illegible]
ful and [illegible]
ship Funds, [illegible]

exist, more or less, all over the kingdom, which, together with village preaching, missionary labours and conferences, have succeeded so far in exciting attention and inquiry, and have diffused so much religious knowledge, that we can scarcely go where there are not some Unitarians, and to but few considerable towns throughout the country, where there are not one or more places of Unitarian worship, erected to the sole worship of the one God and Father all. Before the Fund existed, Unitarians were, it is well known, a standing topic of contemptuous animadversion to their zealous orthodox brethren, both in the Church and out of it: no language was thought too pointed or severe on their coldness, deadness and indifference: ridicule and sarcasm were called in to reprobate their cold legal notions, moral essays, &c., &c. But now so great has been the change, that they are crying out and sounding the alarm at the great and increasing zeal and numbers of the Unitarians. Cold or hot, we cannot please them. But surely this evidence, this expression of fear and alarm, and from such a quarter, is decisive, and allows the effect.

Nor can any impediment thrown in our way, or any opposition made to us, operate otherwise than to increase our strength and to accelerate our progress. All discussion must do us service; for our zeal is not exerted for mere forms and ceremonies, modes of church government, or for mysterious and bigoted creeds of man's invention. It is not fed by superstitious fears or enthusiastic extravagances. It flows from a deep and firm conviction of the great and unspeakable value of divine truth, of the pure and benign principles of the gospel, and of the moral character and government of God to promote the happiness and to elevate the character of mankind. We have no master in religion but Christ, and no creed but the Bible; and are known to be as hostile to all injustice, slavery and oppression, as we are the determined advocates of the equal rights, the liberties, civil and religious, of the whole family of man. Principles like these must ever increase in power and influence in proportion as men make progress in wisdom and goodness. If these views are sound, pure and rational, then this Society, which is founded upon them, can do nothing against the truth, but for the truth, and it must prevail.

2dly. We are aware that, as a Society, we have proceeded on views very different from those entertained by some distinguished individuals among us, who believe and have contended that the Unitarian doctrine was best adapted to the learned and the rich; that, such was the nature of early bias and of preconceived notions, it could never prevail, but as it was embraced by the higher and more cultivated ranks of society, and from them must descend to the lower orders. This to us appears just to reverse the order of things; and those who hold this opinion may see reason, from what has passed, to suspect its correctness; as it is not only opposed to facts and experience, but to the practice of Christ and his apostles. And although our circumstances are different, the principles are the same. To the poor the gospel was first preached. This would not have been done, had it not been adapted to their capacities and condition; they understood it and embraced it, and the poor became its first and ablest ministers, and were martyrs in its cause. And why not? In all things appertaining to life and godliness, it is confessedly plain and simple. There is nothing in it to confound the understanding, or to perplex the path of duty. Now, as at first, it is able to make wise unto salvation, and notwithstanding early prejudices and errors, thousands of our countrymen, in the humbler walks of life, have received it in the love of it, adorn it by their conduct, and are able to render a reason for their faith, and of the hope that is in them. It may well appear to many, that the middle and lower orders of society, both from their habits and stations, are as favourable to piety and morals as those can be in the higher and more dignified ranks; whose temptations are much stronger, and whose dissipation is as ruinous to themselves as it is pernicious to others, and whose scepticism and irreligion are at once proverbial and disgusting. There can be no doubt, however, that good men and sincere Christians may

be found in every rank of society, even in Cæsar's household.

3rdly. This Society by its influence has done great good to ourselves as a body; it has animated us into life and action; it has united, strengthened and edified us; it has given scope to our zeal, talents and knowledge. For these it has opened a wide field of honourable exertion. Besides bringing more forward on the canvas individual characters of great and acknowledged power and excellence, it has called forth much latent talent and virtue, which would otherwise have remained in obscurity and been unknown. Its wide and active benevolence is such, that the smile of friendship, the voice of encouragement, and timely aid, are now every where seen and heard and met with. And now, the enlightened and pious Christian, who is willing and capable of doing good in his master's service, will not want encouragement and support. Whether in the east or in the west, in the north or in the south; whatever be his clime or complexion or condition, he need no longer remain unnoticed and unaided in hopeless obscurity; he is invited to become a fellow-citizen with the saints, and of the household of God.—In conclusion, I feel perfectly satisfied with the part which I have taken in the rise and progress of the Unitarian Fund. I am thankful to Divine Providence for its great success. May its care and blessing constantly attend its future course; may it long continue to advocate the cause of truth and charity, of liberality, candour and benevolence, until the knowledge of the Lord shall fill the world, and the will of God be done on earth, as it is in heaven!

DAVID EATON.

Sir,

IT would be really very advantageous to English readers of American Unitarian publications, if some plan could be devised by which a more regular and ready supply of these works could be obtained. The kindness and zeal of private individuals have been largely taxed in procuring these valuable productions; and, scanty as the supply thus obtained has been, I think it cannot have escaped the observation of many of your readers that very great benefit has resulted from their exertions in this way. Many most beautiful and interesting tracts and sermons have been reprinted and circulated among us, and I can bear strong testimony to the general interest and pleasure derived from this acquaintance with the writings and modes of thinking among our American brethren. But with regard to the religious periodicals, it is so difficult to obtain from booksellers, attention to our orders, that the matter is almost given up in despair. It would seem that Liverpool is the station at which they could be most readily received, and from which they could be forwarded to different parts of the kingdom. But unless publicity were given to any transactions of this sort, it could not be worth a bookseller's while to import the books in question. It has ever appeared to me that to do this effectually should be the act of a society, not of an individual. Could a small sum from our Unitarian funds be better employed than in aiding to disseminate these useful and valuable books? It might surely be worth our while to appoint some agent either in London or Liverpool, whose office might be distinctly known, and to defray the expenses of printing catalogues of such publications as he may import.

If any of your readers can suggest a plan by which the object of obtaining these American books readily may be facilitated, they would confer a real benefit upon the community.

E.

Sir,

I HEAR that church-divines, especially those strangely called "Evangelical," are trying to retrieve the credit of this miserable forgery, and I see advertised an Essay upon it designed for its vindication. Now it occurs to me that the Unitarians should publish some cheap works on the subject, and for a beginning let me recommend the "Notes on the Creed of Athanasius," in the 1st vol. of the old or 4to. Unitarian Tracts.

Q.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—Pope.

Art. I.—*The Works of Anna Lætitia Barbauld. With a Memoir*, by Lucy Aikin. 2 vols. 8vo. pp. 424 and 476. Longman and Co. 1825.

Mrs. BARBAULD's is an unsullied and honoured name in English literature. She took a high rank amongst our writers the moment she appeared before the public, and from this she never descended. It was her rare felicity to excel equally in verse and prose. The republic of letters justly appreciated her talents and taste, and she maintained a due respect for the world and for herself, and sent forth no hasty composition, nor lent her name to any publication unworthy of her high reputation.* Her friends and admirers were wont to regret that her exhibitions as an author were like angel-visits, " few and far between ;" but they may now derive pleasure from the reflection that she did enough to establish a lasting fame, and that nearly all her productions are classical.

" The small bulk of the writings of Mrs. Barbauld, compared with the long course of years during which she exercised the pen, is a sufficient proof that she offered to the public none but the happiest inspirations of her muse, and not even these till they had received all the polish of which she judged them susceptible. To a friend who had expressed his surprise at not finding inserted in her volume a poem which he had admired in manuscript, she well and characteristically replied, ' I had rather it should be asked of twenty pieces why they are not here, than of one why it is."—Mem. pp. lix. lx.

In the best sense of the word, Mrs. Barbauld is a *popular* writer. She is not known to all readers, but she is unknown to none that have any pretensions to taste and refinement. Her beautiful and unequalled " Hymns in prose for Children" are in use in almost every establishment for early education that is conducted upon true moral and religious principles ; some of her minor poems are to be found in most collections for youth ; and several of her devotional pieces are inserted in all the Selections of Psalms and Hymns which are used by the congregations of liberal Dissenters.

With a sound and vigorous understanding, Mrs. Barbauld united an exquisite perception of the right and true in character and conduct, a richly cultivated mind, and a playful but chaste imagination. She had formed herself as a writer upon a pure English model. She was not ashamed to admire Addison, Pope and Dryden ; she equalled the two first in their terseness and elegance, and she sometimes reminds us of the fervid genius of the last.

Of Mrs. Barbauld, more than of almost any other writer, it may be said in praise, that her fine character appears in all her works. She is not only a moral writer—all her writings have a direct moral tendency. Her muse was consecrated to piety, and very many are there who have been bettered while they have been delighted with her verses. What Lord Lyttleton said, with truth upon the whole, of Thomson, may be said, mutatis mutandis, with perfect truth of her, that her works contained

No line which, dying, she could wish to blot.

The " Memoir" of her aunt by Miss Aikin is a well-drawn description of her life, which ran in an even tenour. It is interesting, not so much from a succession and variety of incidents as from the impression of her own character and genius which Mrs. Barbauld stamped upon every scene and every circle with which she was connected. The biographer with judgment and taste abstains from eulogistic epithets, though she cannot wholly check (who could have wished her to check ?) the flowings of natural affection and friendship.

We were favoured in our number for March, (pp. 185, 186,) with a sketch of Mrs. Barbauld's life, we believe from the same pen which has traced the " Memoir" before us, and to that obituary account there is little that is historical to be added. She

* *Perhaps*, one exception may be made to this statement.

joyed in early life singular advan-
ges, her improvement of which gave
romise of her future eminence.

'That quickness of apprehension by
ich she was eminently distinguished,
nifested itself from her earliest infancy.
: mother thus writes respecting her in
ter which is still preserved: 'I once,
ed, knew a little girl who was as
r to learn as her instructors could be
each her, and who, at two years old,
d read sentences and little stories in
wise book, roundly, without spelling,
in half a year more could read as
as most women, but I never knew
another, and I believe never shall.'
Her education was expressly domes-
and principally conducted by her ex-
nt mother, a lady whose manners
e polished by the early introduction
ood company, which her family con-
ons had procured her; whilst her
d had been cultivated, and her prin-
s formed, partly by the instructions
eligious and enlightened parents, part-
y the society of the celebrated Dr.
dridge, who was for some years do-
iciated under her parental roof.
In the middle of the last century a
ng prejudice still existed against im-
ing to females any tincture of classi-
learning; and the father of Miss
in, proud as he justly was of her un-
mon capacity, long refused to gratify
earnest desire of being initiated in
kind of knowledge. At length, how-
r, she in some degree overcame his
ples, and with his assistance she ena-
herself to read the Latin authors
pleasure and advantage; nor did
rest satisfied without gaining some
uaintance with the Greek."—Mem.
v—vii.

Miss Aikin thus describes Mrs.
Barbauld at the age of 15, when she
moved with her father to Warring-
n:

"She was at this time possessed of
at beauty—distinct traces of which
retained to the latest period of life.
r person was slender, her complexion
dazzlingly fair, with the bloom of perfect
alth; her features were regular and
nute, and her dark blue eyes beamed
h the light of wit and fancy."—Mem.
ix. x.

Soon after Mrs. Barbauld's mar-
[illegible] when her prospects were quite
[illegible], "some distinguished per-
[illegible] amongst whom was Mrs. Mon-
[illegible] of once admirers of" her
[illegible] patrons of a m[illegible]
[illegible] female educa[illegible] solicitations of parents anxious
was then prevalent—were induced to propose to her to establish under their auspices what might almost have been called a college for young ladies."—(Mem. p. xvi.) Flattering as was the proposal, Mrs. Barbauld had the modesty and good sense to perceive at once the numerous objections to it, some personal to herself, and these she expressed in a paper of remarks here preserved (Mem. pp. xvii—xxiv.), which is well worth the attention of all such as are interested in plans of female education.

A very pleasing account is given by the biographer of the highly useful part which Mrs. Barbauld took in the school established by her husband at Palgrave, and we cannot deny ourselves the satisfaction of extracting two or three passages from this part of the Memoir:

"It fortunately happened that two of the eight pupils with which Palgrave School commenced, were endowed with abilities worthy of the culture which such an instructress could alone bestow. One of these, William Taylor, Esq., of Norwich, known by his English Synonyms, his exquisite Iphigenia in Tauris from the German, his Leonora from Bürger, and many other fruits of genius and extensive learning, has constantly acknowledged her with pride and affection for the "mother of his mind;" and in a biographical notice prefixed to the collective Works of Frank Sayers, M. D., of the same city, author of the Dramatic Sketches of Northern Mythology, he has thus recorded the congenial sentiments of his friend: 'Among the instructions bestowed at Palgrave, Dr. Sayers has repeatedly observed to me, that he most valued the lessons of English composition superintended by Mrs. Barbauld. On Wednesdays and Saturdays, the boys were called in separate classes to her apartment; she read a fable, a short story, or a moral essay, to them aloud, and then sent them back into the school-room to write it out on the slates in their own words. Each exercise was separately overlooked by her; the faults of grammar were obliterated, the vulgarisms were chastised, the idle epithets were cancelled, and a distinct reason was always assigned for every correction; so that the arts of enditing and of criticising were in some degree learnt together. Many a lad from the great schools who excels in Latin and Greek, cannot write properly a vernacular letter, for want of some such discipline."—Mem. pp. xxv.

to obtain for their sons what they regarded as the best tuition, now induced her to receive as her own peculiar pupils several little boys, to whom she condescended to teach the first rudiments of literature. Thomas Denman, Esq., now a distinguished member of the legal profession and of the House of Commons, was committed to her care before he had accomplished his fourth year. Sir William Gell, the zealous explorer of the plain of Troy, was another of her almost infant scholars; and it was for the benefit of this younger class that her Hymns in Prose for Children were written."—Pp. xxix. xxx.

"Meantime Palgrave School was progressively increasing in numbers and reputation; and several sons of noble families were sent to share in its advantages; of whom may be named the late amiable and lamented Basil Lord Daer, (a favourite pupil,) and three of his brothers, including the last Earl of Selkirk; two sons of Lord Templetown, Lord More, Lord Aghrim, and the Honourable Augustus Phipps: these, who were parlour boarders, enjoyed most of the benefit of the conversation and occasional instructions of Mrs. Barbauld; and all, it is believed, quitted the school with sentiments towards her of high respect and attachment."—Mem. p. xxxi.

It is generally known that Mrs. Barbauld was a contributor to Dr. Aikin's justly popular book for children, "Evenings at Home;" but her biographer remarks that her share in this work has generally been supposed much greater than it was. Of the ninety and nine pieces of which it consists, fourteen only are hers, viz. The Young Mouse; The Wasp and Bee; Alfred, a Drama; Animals and Countries; Canute's Reproof; The Masque of Nature; Things by their Right Names; The Goose and Horse; On Manufactures; The Flying-fish; A Lesson in the Art of Distinguishing; The Phœnix and Dove; The Manufacture of Paper; The Four Sisters. In a new edition, Miss Aikin says, will be added, Live Dolls. (Mem. pp. xxxvi, xxxvii.)

The biographer thus describes Mrs. Barbauld's closing days: we extract the passage, amongst other reasons, for the valuable tribute of respect which it contains to the memory of Mrs. John Taylor, of Norwich:

"No incident worthy of mention henceforth occurred to break the uniformity of her existence. She gave up all distant journeys; and, confined at home to a narrow circle of connexions and ance, she suffered life to elide it were, at its own pace,

Nor shook the outhasting sa
bid them stay.

"An asthmatic complaint, v slowly undermining her excelle tution, more and more indispos any considerable exertions eithe or body; but the arrival of a v always the power to rouse he state of languor. Her powers o sation suffered little declension t although her memory of recen stances became somewhat impai disposition—of which sensibility in early life the leading feat mellowed into softness, pleasi bited

Those tender tints that only
give.

"Her manners, never tainted l which with the baser but conge tion of envy was a total strang bosom—were now remarkable extreme humility: she spoke one not merely with the can forbearance which she had long but with interest, with kindnes indulgence which sometimes app too comprehensive; she seemed to allow, or believe, that any o low-creatures had a failing, gave them credit gratuitously virtues. This state of mind, wh her native acuteness of discer must apparently have cost l struggles to attain, had at lea vantage of causing her easily t such substitutes as occurred contemporary and truly congen ships which, in the course of na now fast failing her. She lost and affectionate friend, Mrs. K 1819. In December 1822, he sunk under a long decline, w served as a painful preparatio final parting. A few months l lost, in the excellent Mrs. Joh of Norwich, perhaps the most and most highly valued of all h friends; to whose exalted and character she bore the follow merited testimony in a letter ad one of her daughters:

"'Receive the assurance of affectionate sympathy in thos with which you must now be plating the loss of that dear w long the object of your respect tion; nor indeed yours only, l who knew her. A prominen those feelings, however, must b dear object of them is released fering, has finished her task an

a her reward . . . . . .
rer will she be forgotten by those who
w her! Her strong sense, her feel-
, her energy, her principle, her patriot
flugs, her piety, rational, yet ardent—
these mark a character of no common
rt. When to these high claims upon
neral regard are added those of relation
friend, the feeling must be such as no
ume of years can efface.'

"A gentle and scarcely perceptible
cline was now sloping for herself the
ange to the tomb: she felt and hailed
progress as a release from languor and
rmity, a passport to another and a
ther state of being. Her friends, how-
er, flattered themselves that they might
dulge to enjoy her yet a little longer;
d she had consented to remove under
e roof of her adopted son, that his affec-
nate attentions and those of his family
ght be the solace of every remaining
ur. But Providence had ordained it
herwise: she quitted indeed her own
me, but whilst on a visit at the neigh-
ring one of her sister-in-law, Mrs.
kin, the constant and beloved friend of
arly her whole life, her bodily powers
ve way almost suddenly; and, after
guering a few days, on the morning of
arch the 9th, 1825, she expired without
struggle, in the eighty-second year of
r age."—Mem. pp. liii.—lvii.

One short sentence in the character
ere given of Mrs. Barbauld speaks
lumes:

"She passed through a long life, with-
t having dropped, it is believed, a sin-
le friendship, and without having drawn
on herself a single enmity which could
operly be called personal."—Mem. p.
i.

Although we are far from wishing
hat this Memoir of Mrs. Barbauld
ad been a confession of faith, either
er own or her biographer's, we may
et be allowed to express our regret
hat her character as a Christian is
ot made more prominent, and that
er general views of divine truth are
ot more precisely delineated. Her
elief in the Christian revelation, her
rust in a merciful Providence, and her
ttachment to the opinions of the
iberal Dissenters, are apparent in her
Works; but her admirers cannot check
he desire of knowing the whole his-
ory of her mind, in relation to these
momentous subjects. Her judgment
pon the leading theological and mo-
l questions that were agitated during
he eventful period of her life must
ave been worthy of record; and the
statement would, we are persuaded, have been a new and valuable testimony on behalf of those principles of Christian truth that most highly exalt the benevolence of the Divine character and the wisdom and equity of the moral government of the universe. In a work against the Unitarians that was once popular, whatever be the estimation in which it is now held, Mrs. Barbauld is alluded to as one of their writers and is charged with a saying to their disparagement: the charge is, we have reason to believe, entirely groundless;* but its being made is a proof of the importance attached to her opinions: and the denomination amongst whom she is thus placed, by an angry polemic, in order to serve a purpose, will ever be proud to appeal to the sanction of a writer, who yields to few that have earned for themselves a name in English literature and who is pre-eminent amongst female authors. She was not indeed a controversial Unitarian, but there are passages in her works which express, and that not feebly, her dislike of the system of theology received as orthodox; and the spirit of all her compositions, whether in verse or prose, is congenial with a rational and benevolent scheme of religious doctrine.

Miss Aikin fancies a resemblance between the genius of Mrs. Barbauld and that of Addison, (Mem. p. xl.) and she characterizes the style of both as being *full of idiom*. Now this is by no means the quality that we should have attributed to Mrs. Barbauld's prose-writings. In these she appears to us, notwithstanding our previous admission, to resemble Johnson still more than Addison, exhibiting Johnson's stateliness and strength chastened by the liveliness and grace of her sex. Her declamation in her pamphlets, and splendid it commonly is, falls into the strain of the author of Rasselas. She displays also some of his tendency to antithesis and the balance of phrases, clauses and sentences. Is it not a corroboration of this opinion that she was so good an imitator of this imposing writer?

* We allude to the late A. Fuller's "Calvinistic and Socinian Schemes Compared," in which is attributed to Mrs. Barbauld the remark that "Unitarianism is the frigid zone of Christianity."

"The Essay on Romances is a professed imitation of the style of Dr. Johnson; and was allowed by that celebrated rhetorician himself, to be the best that was ever attempted, because it reflected the colour of his thoughts, no less than the turn of his expressions."—Mem. pp. lxv. lxvi.

We are happy to announce from Miss Aikin that "Mrs. Barbauld composed at different periods a considerable number of miscellaneous pieces for the instruction and amusement of young persons, especially females, which will appear in a separate form about the close of the present year." Mem. p. lxxii.

The first of these volumes contains Mrs. Barbauld's poetical, and the second her prose works. The poetry comprises all that had been published in the volume of her poems, together with many smaller pieces, some of which have been printed, a few anonymously, but which were never before collected. Amongst these latter we perceive the several poems communicated by Mrs. Barbauld to this magazine, which are pointed out at the end of the obituary notice, p. 186 of this volume; and also two others, which we did not know to be hers, though we suspected it, viz. "The Pilgrim" (which is now entitled, "A Pastoral Hymn,") Mon. Repos. II. 261, and "The Death of the Righteous," (which is now entitled, "The Death of the Virtuous,") Mon. Repos. IX. 243.

Our early readers must remember the beautiful and affecting Memoir of Mr. Barbauld, which his widow communicated to our IIIrd volume, p. 706, &c. Part of this Miss Aikin has with evident propriety transplanted into the Memoir (xlv.—xlix.); and on this melancholy subject there are now published for the first time, (Vol. I. pp. 224—226,) the following verses, which no one can read without deep emotion. They exhibit the fervour of poetry, without its fiction. The first, fourth and last stanzas are the effusions of unmingled "bitter grief."

"DIRGE:

Written November, 1808.

PURE Spirit! O where art thou now?
O whisper to my soul!
O let some soothing thought of thee,
This bitter grief controul!

'Tis not for thee the tears I shed,
Thy sufferings now are o'er;
The sea is calm, the tempest past,
On that eternal shore.

No more the storms that wrecked peace
Shall tear that gentle breast;
Nor Summer's rage, nor Winter's col
Thy poor, poor frame molest.

Thy peace is sealed, thy rest is sure,
My sorrows are to come;
Awhile I weep and linger here,
Then follow to the tomb.

And is the awful veil withdrawn,
That shrouds from mortal eyes,
In deep impenetrable gloom,
The secrets of the skies?

O in some dream of visioned bliss,
Some trance of rapture, show
Where on the bosom of thy God,
Thou rest'st from human woe!

Thence may thy pure devotion's flam
On me, on me descend;
To me thy strong aspiring hopes,
Thy faith, thy fervours lend.

Let these my lonely path illume,
And teach my weakened mind
To welcome all that's left of good,
To all that's lost resigned.

Farewell! with honour, peace and lo
Be thy dear memory blest!
Thou hast no tears for me to shed,
When I too am at rest."

One of the earliest written pi
in this collection is the verses "
the Deserted Village," [Vol. I. p.
and these possess much of the s
ness which makes that poem so
a favourite with unsophisticated
ers. We are told (Mem. p. lxi.) "
Goldsmith, whose envy is well kn
bore involuntary testimony to the
rit of these lines, by exhibiting
sentiment but mortification on h
them read with applause in a Lo
circle." We give them entire:

"*On the Deserted Village.*

In vain fair Auburn weeps her de
plains,
She moves our envy who so well
plains;
In vain has proud oppression laid
low,
So sweet a garland on her faded hea
Now, Auburn, now absolve impartia
Which if it made thee wretched, m
thee great:
So, unobserved, some humble plant
bloom,
Till crushed, it fills the air with sw
perfume;

swains in case and plenty

not sung, nor Britain wept.
annia mourn her drooping

genius and her swift de-

the poor! it cannot be
one poet yet remains like

Muse desert our favour'd

rt the Muse and scorn her

o be continued.)

iscourses on our Lord's the Mount. By the late Butcher. 12mo. pp. 326. nted by Binns; sold by and Co. 1825.

e before had occasion to notice of volumes of Ser- s much-respected author; s. I. 544, and XV. 163;] glad that conjugal affec- honour to his memory g another to the public. ave been more able and nt divines; but a more ore useful preacher can- d than Mr. Butcher, nor llencies in these respects nore prominent than in rses" before us.

Twenty-one in number, following titles: General on the Sermon on the Poverty of Spirit—On On Meekness—Righte- only Foundation of Hap- Reward of Virtue—On —On Purity of Heart— d Reward of the Peace- mises to the Persecuted ition—Christians the Salt —The Influence of Ex- Duty of setting an Emi- Example—On the Im- Stability of the Moral Mischief and Iniquity of e Moral Law—Character ees—On Anger—On the f Right Dispositions in the Necessity of Chas- Denial.

e titles the reader will at the "Discourses" are y are also plain and fa-

miliar and frequently searching. Every one, of whatever age, character, or calling, will find something in them suited to his own case. Mr. Butcher probed with an unsparing hand both public and private vice. He wrote as a patriot and philanthropist, and though he designed these Sermons to be chiefly moral, he omitted no convenient opportunity of asserting and defending his principles as a Protestant Dissenter and an Unitarian Christian.

We have space but for few extracts, and many are not necessary to shew the value of this little volume.

The preacher remarks that the Sermon on the Mount exhibits "the great design of the Christian Institution:"

"Now, in this discourse, delivered to such a multitude, and in so formal and solemn a manner, is it probable that our Lord should confine himself only to the subordinate and inferior parts of his religion? Would he omit any important article of his commission? Is such a supposition consistent with any just notions, either of his wisdom or faithfulness? Is it for a moment to be imagined that in the longest of our Master's discourses, which has been handed down to us, there should be nothing or but little truly evangelical? But if there be any thing evangelical in it at all, it must be entirely so, for it is all of a piece. Here, therefore, we may expect to meet with every thing that is essential to our practice, as disciples of Christ and candidates for eternal salvation. That every thing of this kind is actually contained in this sermon, Christ has expressly assured us, for he thus closes the whole; 'Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a *wise man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock.*'"—Pp. 8, 9.

He has a shrewd remark upon the frequent apology for bad temper:

"Great, however, as these advantages of meekness are, the exercise of it, upon many occasions, requires so much resolution and self-denial that very few make the attainments they might in this divine temper; and the common excuse is, that by their very constitution they are so inclined to hastiness and passion, that they really cannot help it. This is not

only a poor, but a false apology, for where these people have any *interest* to serve, they can keep their tempers well enough." —P. 62.

The following is the bold and animated introduction to Sermon IX. on Matt. v. 9, *The Peacemakers:*

"None but those who have actually felt the ravages and desolations of war can have a full conception of the inestimable blessings of peace. Imagination may sketch a dreadful picture, but the most vivid painting must fall infinitely short of the reality. To have the harvest, when it is just ready for the sickle, laid waste by a fiery deluge—to see a ruffian soldiery ransacking every house—tearing from the trembling inhabitants their necessary food—stalking along the streets begrimed with the blood of the innocent infant, and the venerable old man—to see in every quarter, wives, mothers and virgins flying in vain from violation and death—to behold the land not wide enough for these outrages, but the sea also crimsoned with the blood of contending mortals, and to hear, as has frequently been the case, the names of justice and religion prostituted in the defence of such barbarities,—what can be imagined more terrible than this?—And yet we know that into this picture, melancholy as it is, not a hundredth part of the calamities of war are introduced. The labour of ages is annihilated in, perhaps, a single campaign, and the most serious part of its mischief it is impossible to repair. Cities may rise again from their ruins—houses may be rebuilt, and considerable portions of property may be replaced; but the mutilated limb it is impossible to restore—the moral contagion it is impossible to calculate—and the immortal spirit, which was sent to its account in the most awful circumstances, can never be recalled. If we measure this calamity by the numbers it is sure to involve, what an enormous evil is this scourge of the earth! Admit that most of those that thus perish are, as is always the case, of the lower orders of society, yet each of them has an immortal soul; and supposing the tear of the poor widow, and the helpless orphan, to pass for nothing, yet, surely, an immortal soul is of some consequence! Can we wonder that Jesus, who was the prince of peace, that Jesus, who was all benevolence and love, should pronounce such an eulogium as the text contains upon the promoters of peace and concord? *Blessed are the peace-makers: for they shall be called the children of God.* Every line of the gospel illustrates this character of the Almighty, that he is the God c and the Father of all consolatio 119—121.

Ser. X. on Matt. v. 10, *the cuted,* is thus introduced:

"Into what a multitude of s and aching hearts has this beatit ed consolation and joy! Ye how dernesses, ye dens and caves of t the habitations only of savage b persecution peopled you with and daughters of integrity, bea with what a glistening eye, wit transported spirit, many a treml lorn disciple has uttered these his Master: 'Blessed are they persecuted for righteousness' sak 135.

One of the reflections upo dreadful consequences of ba ple," is very impressive:

"*A city set on a hill* CANNO If our conduct be careless and it will be of no importance tha neral conversation and manner and serious. Men will judge o by what we *say*, but by wha What an awful thing will it l day of judgment, to have many, ascribing their everlasting ruin conduct—saying to the Judge of verse, *That* was the man, *that* woman by whose example I w aside into the paths of folly a They taught me that under the religion I might indulge my im unholy passions, and that if I pr fair outside, it was a matter of l sequence what was my real c O my fellow-professors! never, such a charge as this lie at you —P. 195.

We could readily multiply ing quotations. The above haps sufficient to justify ou mendation of the volume.

It ought not to pass unnot the work, though neatly printe at a price (five shillings) whi it accessible to the mass of re

The Sermons are general and on this as well as other are well adapted to the use of

Contemplating a second ed would suggest that "the g Egypt," p. 45, is a misprint garden of *Eden*," and woul commend that the passage, charging upon the Church the maxim which she has renounced, *that no faith is t*

heretics, should be either omitted w-modelled.
e Preface states that before his se Mr. Butcher "had selected a large store of sermons a suffi- number to form a fourth volume e same size as the three which been already published:" may xpress a wish that these may be ished in the same unexpensive as these "Discourses"? This ink would insure their wide cir- ion.

III.—*An Answer to the Lord ancellor's Question, "What is a itarian?"* By J. G. Robberds. o. pp. 24.

HIS is a singular title for a Ser- mon, but it is very appropriate. discourse was preached to the r's own congregation at Man- er, June 19, and again at Hull, e an Unitarian Association, July e our last Number, p. 424,) and w published in compliance with s expressed on both those occa- . It is a just, temperate and ing delineation of the religion of Unitarian Christian. Whether it e seen by the Chancellor, much whether it will be read by him, above all, whether on the suppo- of his condescending to read a rse, however able and excellent, has not the *imprimatur* of au- y, he will gain the knowledge he affects to want, and learn tian charity and renounce intole- , though it be convenient and able, may be matter of *doubt*; but have no doubt whatever that it atisfy every candid reader, of any ination, that the Unitarian is en- to be regarded as a fellow-chris- and to be on a level with his ren in respect of political rights ivil immunities. The following e introductory paragraphs of the n, the text of which is Acts 9, 20:

I should be glad to be informed Unitarian is'—said the Lord lor, on a recent occasion. There is certainly some resemblance in the lan- guage, whatever there may have been in the spirit of the speaker, to the somewhat contemptuous questions of the Epicurean and Stoic philosophers recorded in the text. But one object of the modern le- gislator's inquiry does not appear to have had any counterpart in the minds of the Athenian sages. Whether they spoke from the mere curiosity of idleness, and the desire 'to hear some new thing,' or from that love of wisdom to which they pretended, they did not, it would seem, want to ascertain whether Paul was lia- ble to punishment for the doctrines which he professed. In the instance, on the other hand, to which I have alluded, the declared object of the wish to be informed 'what a Unitarian is,' was to know whe- ther, as such, he be entitled to the same protection of the laws with his fellow- subjects—whether, instead of asking for any farther indulgence to the scruples of his conscience, he ought not to ask per- mission to avow with impunity the opi- nions on which his scruples are founded.

"It may seem strange that a grave and learned and conscientious man, one too who thinks so much dependent upon the answer which he shall receive to his question, should call upon others for in- formation, with which he must have had as good opportunities of providing him- self as they. The philosophers of the Epicureans and Stoics, who asked of Paul, 'May we know what this new doc- trine, whereof thou speakest, is?' had at least the merit of addressing themselves to the proper person. Whatever might be the character of their curiosity, they went with it to the best source of infor- mation. The doctrine too about which they inquired was literally new. It did not as yet, probably, exist in books; at least, the very few writings which can be supposed to have been in circulation at that early period, were not likely to have fallen into the hands of any but believers. But, in the twenty-fifth year of the nineteenth century, in a Christian and Protestant country, and after suc- cessive generations of far-famed dispu- tants on the same great subject of con- troversy—the doctrine of the Unitarians cannot be so new, or the books which state and defend it so rare, or the lives and characters of its preachers and pro- fessors all so utterly obscure, as to leave our legislators in any unavoidable uncer- tainty on the question, 'What is a Uni- tarian?'"—Pp. 5—7.

POETRY.

LINES ON A LILY.

O pause, and hail *the Lily's** *God*,
The Guardian of the flower;
His sun-shine warm'd its native sod,
His love distill'd the gentle shower,
And bade it grace its summer bower.

Ere earth had borne the beauteous child,
He wove its light in gloom;
He screen'd it from the whirlwind wild,
Of snow and silver wrought its bloom,
And fill'd its chalice with perfume.

Pause, then, and think—shall *He*, the Power
Who smiled upon its birth,
Oh, shall the Guardian of the flower
O'erlook, as things of meaner worth,
The ways, the wants of life on earth?

No, never can our God forget
To bless his human reign;
The Star of Love can never set—
And guilt, and tears, and blood are vain
Its fire to quench, its light to stain.

Then, stranger, turn thee to the world,
And live a lily there—
Thy breast, like hers, to Heaven unfurl'd,
Thy fame as pure, thy life as fair,
Thy mem'ry like her perfumed air!

So shalt thou rest in earth like her,
(Prophetic Mercy saith,)
Till Spring the wintry trance shall stir,
And whisper, with elysian breath,
The spell that wakes the blooms of death.

Crediton.

A HYMN.

God, mighty to *create*, all things adore:
Him, mighty to *destroy*, each echoing cave
Of all the deluged earth did once deplore:
Him will we bless, till Time shall be no more,
Mighty to *save!*

On Sabbath morn, when the soul, tempest-driven,
Drops its still anchor in the glassy wave,
Sweet breathes a voice, to soothe our terrors giv'n:
"Fear not," it saith, "there's One in Earth and Heav'n,
Mighty to save."

* The three first verses are allusive to the beautiful "Consider the lilies," &c., of our Lord.

Sinner, guilt-stain'd through all thy anguish'd frame,
Humbled too much God's pardoning grace to crave,
Look up! what seest thou? Nay, no blasting flame,
His bow of promise blazons forth His name,
Mighty to save!

When quivers on the lips the last faint breath,
And parting Life returns to Him who gave,
The steady soul, soothed by immortal Faith,
Can calmly rest on Him, in Life and Death
Mighty to save.

When thrilling life pervades the wakening clod,
Rousing the soul to victory o'er the grave,
And final freedom from its dark abode,
Then the last trumpet shall proclaim our God
Mighty to save!

PSALM cxxvi. 5, 6.

"And they who sow in tears shall reap in joy!"
Yes! Christians' tears are like the dew which falls
From heaven; returning not again to Him
Who sent it till it hath performed His will.
Blest are the tears which holy charity
Sheds o'er the death-couch, o'er the orphan'd child,
Which answer to the lonely widow's tale,
Or mourn the darkness of benighted souls.
Sweet the rewards they bring of heavenly hope,
Of human sympathy, of peace and love;
Of somewhat, too, beyond what tongue can tell,
Or heart conceive, or humble soul desire.
Who sow in tears like these, shall reap in joy.
  The mother's love hath stor'd her infant's mind
With heavenward hopes, and, with such wisdom pure,
Supports his stainless innocence, that he,
All lowly as he is, might hold a place
Above earth's proudest sage.—The morning sun,
Which used to cheer their daily greeting, now
Shines on the green turf of the infant's tomb,
And gilds the mother's tears. Oh! precious seed
So soon deposited in earth—for ever
Shalt thou lie there?—Before the heavenly throne
Thou with thy mother shalt at length appear.
The harvest time is come, and she returneth
Bringing her sheaves rejoicing.—"Lord, behold,
Me and the child whom thou hast giv'n me here!"
  But greatest he, who having to the world
Giv'n the first seed-time, only for his toil
Reaping corruption, now devotes his soul
To purer labours. Weeping bitter tears,
He prays to Him, who, by his servant's hand,
Smote the bare rock, and bade the waters flow,
To soften his hard heart, and give increase
To the new heavenly seed implanted there.
Fruits worthy of repentance shall he bring
Rejoicing. He who to the Spirit sows,
Shall of the Spirit reap eternal joy.

SCRIPTURE SONNETS.

John xi.

" I am the resurrection and the life:
He who believes on me shall never die."
These, Master, were thy words, and still rely
My hopes unmov'd upon them 'mid the strife
Of earthly care—and then I follow thee
To the cold grave where Lazarus is laid;
I see thy tears, and Mary asks thine aid—
The aid is present: " That thou heard'st me,
Father, I thank thee," and thou criest aloud
To Lazarus, " Come forth!" He lives, he breathes;
The funeral garb is rent—the many wreaths
Of death are torn away, and the pale shroud—
Whilst wondering forms around the Saviour move,
And own the presence of Almighty Love.

Matt. iv.

To the dark desert of the spirit led,
Our Saviour fasted, and the evil one
Came to him tempting—" If thou be the Son
Of God, command these stones to be made bread;"
And Jesus answered him, " Man is not fed
By bread alone, but by the words that come
From God's own mouth." Upon the Temple's dome,
Within the holy city, then they stood, and said
The tempter, mocking, " If thou art indeed
His Son, cast thyself down—'tis writ that he
Has given his angels charge concerning thee."
To whom the Saviour, " 'Tis again decreed,
Thou shalt not tempt the Lord thy God." May I,
Master, like thee, the power of sin defy!

Luke xviii.

" Suffer the little ones to come to me,
Forbid them not," the gracious Master said,
And laid his hand upon each infant head.
" Of such my Father's kingdom, and as free
From guile and sinfulness, your hearts must be
If you would enter there;" words of a love
Divine and pure! Oh, may I ever prove
Gentle and meek, in deep humility
Bending my spirit, Jesus, to their sway.
I would be one of these; and when with smiles
I bless some lov'd one, who my care beguiles,
May every thought thy mild command obey,
With childlike trust upon thy promise rest,
And seek the shelter of a Father's breast.

R.

OBITUARY.

pril 11, after a severe illness , aged 52, Mrs. B. Bristowe, Rev. J. B. Bristowe, pastor of terian congregation at Ring- ta. She was born at Worksop, was descended from the anci- spectable family of the Bris- Beesthorpe Hall, in the said was the only child of Thomas Esq., of that town. When a she was puzzled at the doctrine ity, which she could not com- nd applied to the Rev. E. Otter o the late Duke of Portland, mate friend of her family) for of its difficulties. The worthy ys evaded the subject by tell- t it was a mystery, and not for r to talk about; and when she rred to it, he used to reply, et us change the subject; we derstand it," &c. After the er father, she removed with from Worksop to Nottingham, fter, they left that town, then y frequent riots, and settled at and became regular attendants itarian Chapel, to the minister he was afterwards married, and ild, who died very young. Some , the family removed to Hinck- : she sustained a heavy loss in of her mother. In that town ed under a bilious affection, and idence of above six years, she ing advised by her medical at- nd especially by the liberal and atholic priest, head of the Col- ouay during the storm of the olution, to try a milder climate; y 1817, she came to Ringwood, husband was shortly after cho- the minister. Here she gained ngth, and enjoyed comparative lth. She was much esteemed any good qualities, particularly ful prudence and presence of gentle and peaceable disposi- scrupulous regard to truth, her ; integrity, her high sense of nd her anxious attention not to r to allow others to mislead s by her actions or words. At repeated request, her remains ed to Caunton, beyond Newark, ar to Beesthorpe Hall, and were ,in a chapel adjoining the church, as the property of her direct , and now belongs to her rela- uel Bristowe, Esq.,) near those her, mother, child and progeni- ore than 300 years.—She took great interest in the cause of genuine Christianity at Ringwood; and, soon after her husband's settlement here, endeavoured to establish a Female Fellowship Fund, similar to those which have arisen, with so much advantage, from the recommendation of Dr. Thomson, the writer's fellow-student and friend. By the young persons in the society she was held in great esteem, and justly, for she was very anxious about them, and when any were leaving their native homes, she never failed to give them good advice, and exhorted them to be true to their religious principles, and to withstand the temptations to which they would be exposed in great towns. To the poor of the congregation, considering her limited means, she was bountiful, especially to the aged. On Easter Sunday, only a week before she expired, she attended public worship three times, and with the sermon, "On the Peace of the Tomb and the Resurrection," the singing, and the whole service, she was singularly delighted, and seemed to wish that her latter end, if it pleased her Maker, might not be far off. In three days after, she was seized by a fever, uncommon to her, and which the skill of her usual medical attendant, aided by an eminent physician of Salisbury, whom she had before consulted with advantage, could not completely subdue. On the morning of the day of her death, she sat up in the library, and conversed with two kind female friends and her family, still anxious concerning an amiable youth of the congregation, then on the eve of departing for London, and lamenting the loss his removal would occasion. Feeling herself weak and restless, she went with little assistance to that bed from which she arose no more. About half an hour before her spirit fled, she expressed her thanks for the attentions paid to her, and her conviction that all had been done for her by her family that could be done.

Many and anxious were the inquiries that were made, by all parties, during the short term of her sufferings, and sincerely and generally was her unexpected death lamented. Numerous are the testimonies which were borne to her virtues, and to the exemplary manner in which she discharged the duties of her station and relations in life, by persons belonging to the congregation with which she was more immediately connected, by friends at a distance, and by those of other religious denominations in the town. To express their sense of her worth and regret at her removal, the society put on

mourning, and hung the pulpit, desk, &c., in black cloth; and the Rev. A. Bishop, the Independent Minister, in a manner creditable to himself and honourable to the dead, gave notice that his chapel would be closed on the evening her funeral discourse was to be preached. This duty was ably performed by the Rev. A. Bennett, of Poole, (who well knew her,) before a crowded congregation, from John xiv. 1. In reference to the melancholy occasion, the preacher observed, "When death enters the circle of our friends and acquaintance, we all feel the intrusion. If he seize on one to whom we are held in the bonds of friendship and affection, the pleasure of whose company we have oftentimes enjoyed, whose conversations we found edifying, and who evidently endeavoured to contribute to the innocent gratifications of society, whom we know to have been always ready to discharge the duties of humanity, whose liberal disposition we could not but admire, and of whose bounty we may have partaken; who was careful in the midst of all the duties of social life to preserve the spirit of religion, and whose example was evidently sincere and pure; to know that there is now no more remaining of that person, in this world, than a mass of cold and lifeless clay, consigned motionless to the narrow space of a coffin, and committed to the silent grave, to be no more seen; at such a dissolution of the ties of friendship and esteem, whose heart is not moved with pity, regret and grief? Probably each one of us now in this house of prayer, assembled to contemplate the excellencies of a friend lately deceased, feel the truth of what I say. You can, in general, bear testimony to her virtue and piety, to her benevolence and charity, to her social disposition and cheerfulness, and those who were around her could speak of her steady patience under a long state of delicate health, and of her resignation to the will of God in her last moments. She was a sincere believer in the existence, goodness, and superintending providence of one God, the Father of Jesus Christ, and of all mankind. In the benevolence and fatherly character of God she found a constant source of satisfaction and comfort through many years of bodily weakness, and under several painful events and bereavements. And, on the bed of death, a short time before she expired, she evinced submission to the appointment of Providence, in the words of our Saviour, 'God's will be done.' In the divine mission of Jesus, she was a firm and grateful believer, and delighted to contemplate those scenes of future bliss and glory which it opens to the view of the genuine Christian, and would often express her thankfulness to God for the gift of his Son, by whom life and immortality were brought to light. As far as one human being can judge of another, it may be affirmed, that her piety was unaffected and genuine, rational and sincere. She preferred practical, vital religion to that which is speculative, and which has no tendency to warm and amend the heart, to render men more devout, benevolent and good. Sincerely attached to the cause of genuine and evangelical Christianity, she was anxious and zealous to promote its prosperity and success in this place, by every rational and Christian means in her power. Her last moments were not disturbed by any of those apprehensions which arise either from a sense of guilt, or from narrow and appalling views of the Almighty Parent of the world, as if his goodness or his grace were of a limited nature. Neither conscience nor dread of her Maker's frown, gave her any uneasiness. Under the influence of these religious sentiments, she lived beloved and respected, and expired as one falling asleep, without a struggle, a groan, or a sigh. Alas! she is now gone to the land of forgetfulness, and this house, in which she offered, conscientiously, her devotions to the Almighty, will know her no more. Ah! think not, respected stranger, that there is no religion but in thy creed; that there is no piety but in thy bosom!"—"While therefore we grieve and sympathize with each other at the departure of our friend, we hope and trust it will be well with her, and that we shall meet her again in another and a better world." The worthy preacher concluded his excellent discourse with an impressive exhortation to his hearers, not to let the present awful scene pass without producing a determination in all to consider their latter end and prepare for it, while the golden opportunity was in their power. After which the following beautiful lines were sung, for the first time, in Ringwood, by the choir of the Meeting:

"Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stay'd thy progress to the realms of bliss.
No more confin'd to groveling scenes of night,
No more a tenant pent in mortal clay;
Now should we rather hail thy glorious flight,
And trace thy journey to the realms of day."

J. B. B.

JOHN ELLIS, Esq., M.A., F. S. A.

ay 24, at *Kingston*, in *Barbadoes*, ther he had been advised to go for recovery of his health, JOHN ELLIS, the Middle Temple, Esq, barrister-at , M. A., F.S.A., and Deputy Recorder Huntingdon. Mr. Ellis was the son the late John Ellis, Esq, of Bedford e, [see Mon. Repos XIV. 651,] who, mong the most honourable, acquired easy fortune in the Stock Exchange; whose original purpose it had been, educate his son in the same profession. the subject of this memoir early disying an insatiable thirst after knowe, his father judiciously gave way to laudable ambition, and liberally supd him with the means, first of acing a critical knowledge of classical nature, and afterwards of supporting self at the University of Cambridge, re, notwithstanding the impediments aused by ill health, he took his deg with great reputation. Having chothe profession of the law, he entered Student of the Honourable Society Lincoins' Inn, and devoting himself his accustomed ardour to his proional studies, and being in possession a large and well-chosen library, he le progress beyond many of his conporaries, and when called to the bar ntered upon his profession with atments and qualifications of a very erior order. He was likewise unusufortunate in his connexions: and g early introduced into professional agements with the corporation of ingdon, as a proof of the entire satiation of that respectable body, with abilities and exertions, he was chosen them their Deputy Recorder. His pects now assumed a most promising arance: and every succeeding year oduced him into new connexions and ding practice, while the suavity of manners, and his high professional ur and integrity, bound all his prior nexions to him with indissoluble ties. was it among the least of this gen-an's merits that, though his abilities success excited the emulation, they er moved the envy, of his professional hren. It has been truly said of him, he never had an enemy. As Provi-e had blessed him with affluence, his e and library were always open to his fortunate brethren. And such was height of his well-earned reputation, the amenity of his manners, that he ht reasonably have looked forward to highest honours of his profession. the fatigue of business, and the ar- of his mind, which would not suffer to relax his exertions from any thing ad undertaken, gradually undermined nstitution not originally strong, and brought on a disease, which, insidious in its nature, often flattering in its appearance, but fatal and irresistible in its progress, terminated his honourable and useful career, at the early age of 35, leaving not only a broken-hearted parent and mourning relatives, but also a profession and a public not insensible to such rising excellence, to lament his loss.

[Mr. Ellis contributed, amongst other things, an original song of Dr. Franklin's to this work, III. 214. There is an interesting obituary account of a younger brother of his, X. 189, 190, the materials for which were chiefly supplied by him.]

June 16, at *Alphington*, near *Exeter*, *Devonshire*, aged 36 years, AMELIA, wife of Mr. John MARDON, of Gloucester Street, Hoxton, after a very painful and protracted illness, which she bore with most exemplary patience, and yielded up her spirit to her Maker with pious resignation. Her loss is deplored by all who knew her, and has plunged a disconsolate husband and an extensive circle of friends and relatives in the deepest affliction.

June 30, in the 94th year of his age, WILLIAM MANNING, of *Ormesby*, in the county of Norfolk, Esq. He was the descendant in the direct male line of William Manning, of Peasenhall, in Suffolk, Rector of Middleton cum Foretly in that county; and one of the ejected ministers on St. Bartholomew's day, August 24, 1662, who conscientiously refused to conform to the provisions of the Act of Uniformity, passed after the Restoration. If the members of the Established Church at this day, would inform themselves of the history of that period, they would not so frequently assert that the original Presbyterians and Independents were always inimical to the Church: they would perceive that the Church itself, by its unnecessary injunctions, drove out of its pale *two thousand of its ordained ministers*, not because they dissented from its doctrines or objected to its episcopal form of government; not because they refused observance of the ceremonials which had been hitherto enjoyed; not because they were averse to its welfare or hostile to its peace; but because they would not swear implicit obedience to all the new injunctions which an arbitrary court and a subservient bench of bishops wished to impose with an *et cetera oath*, comprehending, perhaps, what reason might object to, and religion forbid. Statecraft and priestcraft were justly to be apprehended, since the day fixed for an implicit assent was so near at hand, that the clergy not resident in the vicinity of London, could

				Brought forward		£245,57
527	London and St. Michael's Steam Navigation	Company	..	Everitt	..	5
528	Ditto, Gibraltar, Geneva and Leghorn	ditto	..	Young	..	10
529	Ditto and Levant	ditto	..	Nicholson	..	10
530	Ditto and Alexandria	ditto and Trading	..	Directors, 9, Token-house-yard		10
531	The United English and Irish Coasting	ditto	..	Turner	..	12
532	London, Falmouth, Madeira and Leeward Islands	ditto	..	Everitt	..	10
533	Ditto, Portsmouth, Falmouth and Jamaica	ditto	..	Everitt	..	10
534	Ditto, Rio Janeiro and Buenos Ayres	ditto and Trading	..	Holmes	..	10
535	Ditto, New York and Philadelphia	ditto and Trading	..	Wadeson	..	10
536	General Mediterranean and Gulf of Venice	Steam Packet and Sailing	..	Spyer	..	10
537	Selby, Yarmouth and Norwich Steam Packet	ditto	..			
538	Lynn and Leith	ditto	..	Everitt	..	10
539	London and Scarborough	ditto	..	Everitt	..	7
540	Ditto, Gravesend, Southend, Sheerness and Queensborough	ditto	..	.....		1
541	Thames and Medway	ditto	..	Directors, 1, Pinner's Hall		2
542	London, Weymouth, Exeter and Plymouth	ditto	..	Everitt	..	2
543	City of Dublin	ditto	..	Perry	..	10
544	Liverpool and Belfast	ditto	..			
545	London and St. Petersburgh	ditto	..	Blunt	..	10
546	Baltic	ditto	..	Norton	..	10
547	London, Portsmouth, Cowes, Guernsey and Jersey	ditto	..	Perring	..	5
548	Ditto and Ostend	ditto	..	Beetham	..	5
549	Ditto and Boulogne	ditto	..	Stokes	..	2
550	Ditto and Dieppe	ditto	..	Corfield	..	15
551	Ditto and Havre de Grace	ditto	..	Norton	..	10
552	Ditto and Oporto	ditto	..	..	..	10
553	Ditto, Frankfort, Mentz and Basle	ditto	..	Everitt	..	5
554	Ditto Madeira and Barbadoes	ditto	..	Young	..	10
555	Ramsgate, Margate, Dover, Calais and Boulogne	ditto	..	Everitt	..	3
556	Thames and Medway Steam Towing	ditto	..	Poole	..	20
557	Banff and London Shipping	ditto	..	Cameron	..	1
558	Goole	ditto	..		..	10
559	Steam Engine and Machinery	ditto	..	Everitt	..	30
560	General Machinery	ditto	..	Woodward	..	5
561	Steam Packet Building	ditto	..	Perring	..	20
562	London and Australian Shipping and Commercial	ditto	..	Everitt	..	50
563	Castello and Espirito Santo, Brazil Mining Association	. . . .	..	Crossland	..	1,00
564	Guanaxuata	ditto	ditto	Greaves	..	20
565	Continental	ditto	ditto	Tomlinson	..	50
566	Anglo Swedish	ditto	Company	Amory	..	6
567	Persian Mining and Trading	ditto	..	Freeman	..	
568	Twyarnhale Mining Association	. .	..	Freshfield	..	25
569	Hoomeavy ditto ditto	. .	..	Everitt	..	20
570	Wheal Prosper and Trevarno United Copper Mines	. . . .	..		..	6
571	Grand Cornish Union Company for Working Mines	. . . .	..	Spurring	..	25
572	Cornwall South Consolidated Copper and Tin Mining Company	. . .	..		..	5
573	Gwennappe Tin and Copper	Company	..	Crowder	..	13
				Carried forward		£251,93

		Brought forward			£251,932,000
74	Polbreen Tin and Copper Mine (St. Agnes, Cornwall)	Company	..	Dalby	.. 75,000
75	Goonearl Mining	ditto	..	Florance	.. 50,000
76	Imperial ditto	ditto	..	C. Kaye	.. 30,000
77	Equitable ditto	ditto	..	Birkett	.. 75,000
78	Alliance ditto Association . .		..	Everitt	.. 30,000
79	Ditto Granite and China Clay	ditto	..	Everitt	.. 30,000
80	Imperial Swedish Iron	ditto	..	Molt	.. 100,000
81	London Iron Working and Foundry	ditto	..	Hunter	.. 100,000
82	City of London Coal	ditto	..	Hewitt	.. 100,000
83	Tyne and Wear Ashes and small Coal	ditto	..	Clift	.. 100,000
84	British Lead	ditto	..	Perring	.. 300,000
85	London Smelting Association, 4000 Shares		..	Mayhew	..
86	American ditto ditto . .		..	Smith	.. 500,000
87	London Gold and Silver Refining Plate and Bullion	Company	..	Ranson	.. 500,000
88	Patent Roman Brick and Tile	ditto	..	Ranson	.. 175,000
89	Teignmouth Fire and Water-Proof Brick	ditto	..	Levy	.. 250,000
90	London Paving	ditto	..	Bastard	.. 100,000
91	Thames and Medway Brick and Lime	ditto	..	Pownall	.. 100,000
92	British Chunam and Roman Cement	ditto	..	C. Kaye	.. 250,000
93	Imperial Estate	ditto	..	Dickenson	.. 500,000
94	Hope Building Society . . .		..	Ashley	..
95	Rosary General Burying Ground, near Norwich		..		5,000
96	Norwich New Corn Exchange . .		..		
97	Leeds ditto ditto, shares, 50*l.* each		..	Newton	..
98	City of London University . .		..	Cox	.. 300,000
99	Gloucester Fire and Life Insurance Company		..	Griffiths	..
00	Devonshire Union and West of England Sick and Life Insurance Institution .		..		10,000
01	British Philotechnic Society for the Promotion and Support of Inventions and Patents conducive to Public Benefit . .		..	Alderson	.. 500,000
02	Commercial Marine Insurance Company of Scotland		..		1,000,000
03	Edinburgh Life Insurance Company .		..		
04	London Chamber of Commerce .		..	Dickens	.. 200,000
05	Law Stationery and Depôt Association .		..	Acton	.. 500,000
06	General Foreign and Home Shipping and Clearing Company		..		
07	Association for carrying on the Seal, Whale and Cod Fisheries at Newfoundland and in the Gulf of St. Lawrence . .		..	Everitt	..
08	Consolidated Skin and Fur Trading and Water Proof Hat Manufacturing Company .		..	Alderson	.. 500,000
09	Metropolitan United Company for Cleansing and Refinishing Manchester Goods, and Washing by the application of Steam, on an Improved Principle		..	Taylor	.. 80,000
10	National Stud Company . . .		..	Anderton	.. 100,000
11	Paddington Subscription Coach	Company	..	Vere	.. 50,000
12	Economic Meat	ditto	..	Thompson	.. 100,000
13	London Irish Provision	ditto	..	Norton	.. 100,000
14	The Original Metropolitan Bread and Flour	ditto	..	Coutts	.. 150,000
15	Metropolitan Bread	ditto	..	Willett	.. 100,000
16	London ditto	ditto	..	Fynsmore	.. 50,000
17	Droitwich Patent Salt	ditto	..		.. 125,000
18	Imperial Foreign Wine	ditto	..	Wilkes	.. 250,000
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Second Reading of Unitarian Marriage Bill.

March 25.

Mr. W. Smith said, that it was not his intention to enter into the subject at any length, because the grounds of the measure were sufficiently understood, as it had already been before the House on more than one occasion. The parties on whose behalf he spoke were the Unitarian Dissenters of this country, who entertained no objection to the form of the marriage ceremony, excepting that it expressed sentiments in which they could not agree. All they asked was to be relieved from the expression of those sentiments. The Honourable Member then noticed the manner in which the Bill of last year had been received in the House of Lords, and quoted some opinions in its favour, from whence he inferred that it was admitted that the object in view was just and reasonable. He was aware that certain parties were unfriendly to the measure, but he conceived himself justified in expecting that the second reading of this Bill would not be strongly resisted. All the framers of it sought was a reasonable relief, from conscientious motives, to which the Legislature always attended. They had, therefore, drawn up the Bill in the most unobjectionable terms. At the same time they were not so wedded to its provisions as not to be disposed to accede to any moderate alterations. The Dissenters only desired to be relieved from attending a service in which they could not agree, and were willing to give any security to comply with the statute of Geo. II. to prevent clandestine marriages. He reserved himself to reply to any objections that might be urged, and moved that the Bill be read a second time.

Mr. Robertson considered the Church of England essential to the throne of these kingdoms, and resisted the further progress of the Bill. He had agreed to give emancipation to the Roman Catholics, because they insisted upon being emancipated; it could not be longer refused to them; but he would not concede to the Unitarians, as they had no just claim to the exception they sought. He agreed that scruples of conscience ought to be respected; but was it known that those scruples really existed? And if the Unitarians obtained what they required, there was no pretence for not yielding to the real or supposed scruples of the Presbyterians and other classes of Dissenters. In his opinion, Government would desert its duty if it gave the slightest countenance to the present measure. Two years ago, the Honourable Member who moved this Bill had presented a petition from the Unitarians, which fully explai objects. It shewed that the U were not Christians: they cal selves so, but he denied the f the Saviour of his divinity, and an end of true Christianity. T rians were much more like Mal who contended that Mahomet God but a prophet. When this granted, it would instantly be fo by others more unreasonable. objection of the Unitarians w words the "Holy Ghost" in th ceremony—but that was a m dispute of no substantial import begged leave to request the Ho back their eyes over the pages and view the awful mischiefs w tanism had brought upon thi Patronised by the fanatic Crom had pulled down the Church instilled a spirit of mischief in tion. He, therefore, opposed reading of this Bill upon all t he had stated, and he did it because he thought the concess would be productive of the g gree of mischief.

Dr. Lushington said, the observation of the Honourab who spoke last, that struck forcibly—namely, that he wa to the Church of England. of England had been muc seated, when it was supposed effect of preventing the Diss enjoying their religious opinio fairly; and he would take th stating to the House, the opi Archbishops of the Realm, s shops of London, Exeter and this subject. They had said, not take upon ourselves to ju your scruples are well or ill-f will not go into an examinat the fallacy of your opinions— know that, upon all matters belief, the conscience alone c dual must guide and reconcil religion of the Deity whom h This was the opinion maintai distinguished prelates; and t nious prevailed at a former a similar measure was a would take the liberty of contents of a Protest sign archbishops, and ten bishop in the year 1782, on an occ bill was brought into the ment for the purpose of per senters to be married by their own persuasion. They the Bill in certain clauses, principle of it they decide These were the concluding Protest: "We are willing t rendering all matrimonial

ges to be entered into by Protes-
tanters, and solemnized by the
ant teachers of their congrega-
as good and valid to all intents
rposes—as such contracts would
celebrated by the clergy of the
shed Church." This was signed
viduals holding the highest offices
Irish Protestant Church at that
but their opinion was different
nt of the Honourable Gentleman.
uestion was not to be put upon
e footing as the question with
to the Roman Catholics, or the
as to the right of voting at elec-
but it was a question of religious
on; and two modes had been
to alter the law upon this sub-
hich had been objected to. The
to alter the Liturgy; the other
permit the Dissenters to be mar-
their own clergy. With respect
alteration of the Liturgy, that
be repugnant to the feelings of
ity of the Established Church,
opinions on such a subject, the
ed Learned Gentleman thought
to be regarded. The other mode
bjected to, because it was truly
you let in the Unitarian Dissenter
privilege of being married by his
clergyman, other Dissenters will
a similar boon; and it would be
ible for human ability to form a
e service to please all. In the
times, the solemnization of mar-
was not conducted in the presence
riest. That custom was first in-
ed in Popish times, and com-
menced under Pope Innocent I., and he
ld) considered, it would be no
e of the religious scruples of the
h of England, to allow the mar-
of Dissenters in the way pointed
this measure. He would ask,
it be consistent with true piety,
man should be obliged to utter
h mouth at the altar, that which
ored in his heart? Nothing could
more disgraceful than the scenes that
ken place at the marriages of Dis-
. Nothing could be more injuri-
the character of the Established
, or to the feelings of its minis-
ion to be compelled to receive the
e of Dissenters to the established
of marriage. If it were not tres-
upon the patience of the House,
ld state four or five instances where
s had been made in the face of
ush, and at the moment when the
ge ceremony had been about to be
ined. Parties had openly avowed,
ome here by compulsion; and we
a form, which, in our conscience,
ndiate and reject. This form is a
m of our conscience, and we sub-
mit to it only, because, without it, we cannot enjoy a civil right, which ought to be common to all." How preposterous was this; when, from this country, we had but to cross the Tweed, and throw ourselves on the mercy of a blacksmith, or a Methodist, and, when we came back, we had a good and valid marriage, giving our children all the benefits of inheritance, legetimacy, &c., the same as if the marriage had taken place according to the most solemn rites of the Church of England! This shewed the Honourable and Learned Gentleman that the true principle of the Constitution was never to compel the Dissenters to submit to a ceremony revolting from their own principles of conscience. He did not approve of the details of this measure, but he should support the second reading of the Bill. He thought it ought not to be made subsidiary to the performance of secret marriages; neither ought it to give just cause of offence to the clergy of the Established Church. Upon the whole, he conceived the Marriage Law generally was a subject of deep importance to the country at large; but he thought it was impossible to adapt the law to the religious persuasion of every man who took separate objections as to form, according to his own conscience; and, between the Protestants and Catholics, it would be a great advantage to adopt some measure which might have the effect of conciliating the prejudices of all parties.

Mr. PEEL said, that he would willingly concede to the proposition for going into a Committee on the Bill, in order that the Hon. Mover might have an opportunity of obviating the objections to which it was at present liable. He admitted the truth of the distinction taken in favour of marriage, as compared with other ceremonies. It was a natural right, and therefore stood upon stronger grounds, but he should have felt much more gratified if the Unitarians, after an acquiescence of forty or fifty years in the marriage ceremony of the Church of England, were still prepared to continue that acquiescence. There was, as he conceived, great difficulty in determining to what extent the state ought to admit religious scruples. Some time ago, a class of Christians had felt a scruple against the taking of an oath; and who could judge to what extent religious scruples might go when the individual who felt them must be the only judge of them? It was to be wished that the Bill had been so formed as to allow relief to all Dissenters, for then they would have a general principle before them, and would understand the full extent to which the measure was likely to operate. But so far was this from being

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Communications have been received from Dr. J. Jones: from Messrs. Rutt; W. Evans; and Latham: and from T. F. B.; J. E. R.; E.; Clericus Cantabrigiensis; and Ben David.

The *Crediton* letter was too late for the proposed corrections.

The "Preses" of Union Chapel, Glasgow, is hereby assured that no *injustice* was meditated to minister or people by withholding a communication relating to a late farewell dinner, but *the contrary*. Our Northern brethren must allow us to be better judges than themselves of the effect of their communications upon the people of the South, who constitute the mass of our readers. We have great pleasure, at the same time, in stating that a public dinner was given to the Rev. B. Mardon, on leaving the Unitarian congregation at Glasgow, in May last, and that "the congregation, willing to manifest their regard for Mr. Mardon by good works as well as good words, presented him with a very handsome silk purse containing twenty sovereigns."

On making up the present Number we find that we are obliged to omit several articles of Religious Intelligence (from Middleton, Lancashire, and other places) which shall, without fail, be inserted in the next.

ERRATA.

P. 261, col. 1, line 45, for "by the Presbyterians," read *by the Presbyterian.*
— 359, col. 1, at line 1st from the top, read "interpretation."
——— col. 1, towards the end of the second paragraph from the top, place a comma after the word "identity."
— 361, col. 1, in the note, five lines from the bottom, read *Fell's paraphrase.*

THE

onthly Repository.

XXXVII.] SEPTEMBER, 1825. [Vol. XX.

mination of Warburton's Strictures on Neal's History of the Puritans.

Birmingham, Sept. 2, 1825.

Cum tabulis animum censoris sumet honesti. Hor.

UR and justice have been garded by Warburton and they,* in their accusation s an historian. No blush have spread itself over the heek, when he brought a- valuable author the sweep- of a want of probity and a ruth; while by the Laureate nent has been shamelessly rithout investigation and oof. Warburton, during residence at Durham, was ith the volumes of the *His- Puritans*: these, as he in- l,† he read at "breakfast- , in the course of his meal, his animadversions to the ere they may still be seen.‡ for his own reputation, but iciously for the credit of strictures are published in 's collective works; § so ve opportunities of appre- merit of these notes. I ine them distinctly and se- he employment is tedious; sult, I am persuaded, will less satisfactory. The edi- al's *History*, &c., before blished, 1793, &c., by Dr. ulmin: to the pages of this those of the edition used ton I shall carefully refer.

I. 89. [83. T.] Let Teul- be consulted: it is perti- decisive. Neal does that h some modern writers cites his authorities; and general terms, but speci- clearly. Unless Burnet present instance be con- incorrectness, the charge eal falls directly to the

(2) 178. [160. T.] Warburton asks, Whether Fuller *did* peruse the records of convocation? That he *did*, may well be presumed from his character and undertakings. At any rate, the question does not affect either the judgment or the veracity of Neal, who has not recorded more than his documents warranted.

(3) 186. [166. T.] The note of Neal's editor, should not be overlooked: for it marks his desire of doing justice to Warburton.

It is commonly supposed that Fox, the martyrologist, had little or no church preferment, until he became a prebendary of Sarum. According to Bishop Warburton, whose local situation would particularly enable him to ascertain the fact, "he was also installed in the third prebend of Durham, Oct. 14, 1572," but did not hold it long. It is barely possible that the prelate may have mistaken the individual, and been deceived by the identity of a name, which is far from being rare. Warburton, I cannot well doubt, is correct; the rather, as Fox and Bishop Pilkington, who then filled the see of Durham, were intimate with each other. Yet, as Fox's son * and Thomas Fuller † do not mention the circumstance in their respective lives of the martyrologist, Neal's silence concerning it, cannot in justice or candour be made a subject of blame.‡

(4) 191. [171. T.] Here we have a flippant and tasteless and indefensible

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f the Church, Vol. II. p. 309.
5, 1765.
chapter-library.
[1788], pp. 891, &c.

* See the Acts and Monuments, &c., Vol. II. Life prefixed.

† In Abel Redivivus, &c.

‡ The younger son [Dr. Simeon Fox] of the martyrologist, is said to have been one of the two last presidents of the College of Physicians, who used to ride on horseback in London to visit their patients. Ward's Lives of the Gresham Professors, p. 266.

sarcasm on Bucer: it does not touch Neal, and is, in every view, unworthy of attention.

(5) 192. [171. T.] The sentiments and conduct of the Puritans, in relation to the ecclesiastical habits, the cap, the surplice, &c., are recorded by Neal, in the progress of his history: the existence of such conduct and sentiments, is unquestioned; but the justness of them has been impugned by Warburton. In the mean time, Neal's fidelity and ingenuousness are conspicuous. It was the *imposition* of the vestments, which formed the grievance.

(6) 194. [173. T.] In this instance, again, as in numerous other instances, they are opinions and sayings, which Neal honestly relates, that call down the prelate's animadversions: the good faith of the historian he can with no plausibility arraign; and in the vast majority of his strictures it is not even attempted to be brought in question.

(7) 194. [174. T.] The editor's note is most satisfactory. It vindicates Neal's accuracy, and proves that the point in dispute was not indifferent or immaterial. The *decency* of ecclesiastical vestments, cannot justify the *imposition* of them.

(8) 231. [205. T.] With the exception of one clause, Warburton's remark is fair and liberal. But, though his judgment may differ from what Neal expresses or implies, the historian's fidelity is not therefore to be denied.

(9) 240. [214. T.] "The natural right that every man has to judge for himself, and make profession of what he esteems as the true religion," is the grand principle, into which all Protestant dissent must ultimately be resolved. Neal affirms thus much, but does not say that the Puritans of Elizabeth's age, any more than the Conformists, were acquainted with the principle theoretically; so that Warburton's censure on the historian is without foundation.

(10) 243. [217. T.] Neal's historical fidelity, is still unshaken. For the rest, the Bishop's note stands on "the unsteadfast footing" of his own theory of the Alliance of Church and State.

(11) 294. [259. T.] This note involves no question of fact, but simply of sentiment and reasoning. It thus resembles the far larger proportion of the prelate's strictures. Even were Neal's opinions and arguments as extravagant as many of Warburton's—instead of being, for the most part, eminently judicious—still, his probity remains unimpaired.

(12) 365. [319. T.] "The Bishop of London," [Aylmer,] says the historian, "came not behind the chief of his brethren the bishops in his persecuting zeal against the Puritans:" this zeal he manifested by enforcing ministerial conformity. Upon which accusation Warburton observes, that "it is an unfair charge which runs through the history." He adds, "The exacting conformity of the ministry of any church by the governors of that church is not persecution." I transcribe Dr. Toulmin's note, in reply:

"This is a strange sentiment to come from the pen of a Protestant prelate. There was no persecution then in the reign of Queen Mary. It was no persecution, when the Jewish Sanhedrim agreed, 'that if any man did confess that Jesus was the Christ, he should be put out of the synagogue.' It was no persecution, when the Parliament imposed the Scots' covenant."

The answer is substantially conclusive. Warburton himself admits that the doing more than simply expelling from the communion of the Established Church a Nonconforming ministry, is persecution. The truth is, such men excommunicate themselves. But why make the terms of conformity narrow and unscriptural? Here lies the guilt: here is the persecution. The prelate almost intimates a doubt, whether the conditions merited not this account of them.

(13) 369. [323. T.] It is the opinion of Bishop W. that Stubbs' punishment, in the reign of Queen Elizabeth, was "infinitely more cruel than all the ears [so, the printed copy] under Charles I." This language appears stronger than facts will authorize:* but Neal's credit is not involved in the comparison.

(14) 369. [323, 324. T.] In 1580 the Commons appointed a *fast*; and as it would seem, for themselves ex

* Hume, we believe, thought here, as Warburton thought.

fusively. What the prelate says of his measure, is just in the abstract, yet has no bearing on the historian.

(15) 372. [326. T.] Neal is blamed by the annotator for not applying far severer terms to such pamphlets as Martin Mar-Prelate, &c., &c. Dr. Toulmin, in answer, says of Warburton, "He should have adverted to our author's grave censure of them in chap. viii., and have recollected that the writers on the church side came not behind their adversaries in buffoonery and ridicule. These were the weapons of the age."*

(16) 374. [328. T.] Here Neal's editor administers deserved reproof to the captious annotator. "To act upon principle," remarks Dr. Toulmin, "is highly virtuous and praiseworthy. It is the support of integrity, and constitutes excellence of character. Yet in this instance [the case of the Brownists] Bishop Warburton could allow himself to degrade and make a jest of it. 'It is just the same,' says he, 'with men who act upon passion and prejudice, for the poet says truly,

'Obstinacy's ne'er so stiff,
As when 'tis in a wrong belief.'"

I may add, that I complain not of the sentiment itself, but of the Prelate's application of the sentiment. As a general observation, it is true that men of the weakest judgment are proportionably tenacious of their crude judgments and opinions.

(17) 380. [333. T.] The labours of the proscribed Nonconformists, in the colonies which gave them an asylum, had a considerable and highly beneficial influence on the next generation. Neal's statement is correct: he means moral and religious influence: Warburton thinks proper to understand him, as speaking of a political influence; and he sneers accordingly.

(18) 381. [334. T.] It is asked by the Prelate, "Were the Jesuits more guilty in acting in *defiance* of the laws than the Puritans?" He adds, "I think not. They had both the same plea, Conscience, and both the same provocation, Persecution."

Let us attend to the note of Dr. Toulmin, who says, "This is candid and pertinent, as far as it applies to the religious principles of each. But certainly the spirit and views of these parties were very different; the former were engaged once and again in plots against the life and government of the Queen, the loyalty of the other was, notwithstanding all their sufferings, unimpeached."

(19) 386. [338. T.] I do not enter upon the questions respecting Presbytery and the consistency of the Puritans of Elizabeth's reign. It is sufficient for me to observe that the laws of history called upon Neal to give a faithful narrative of facts; that he has fulfilled the obligation; and that Warburton does not here oppugn either his veracity or his candour. Toulmin's note on the passage, may be perused with satisfaction and advantage.

(20) 389. [342. T.] Bishop Warburton places it to the account of Neal's spirit of party and prejudice that he complains of two of Brown's followers having been hanged for circulating a seditious book, when Brown, the author of the book, was, on his repentance, pardoned.

Now Dr. Toulmin has clearly shewn that the Prelate was ignorant of the true state of the case; inasmuch as Brown did not repent, did not renounce his principles, until seven years after he was committed to prison, from which he was released, not on his contrition, but at the intercession of the Lord Treasurer.

(21) 405. [355. T.] A sensible observation of Dr. Toulmin's, shews Warburton to be a willing and an unjust censor. The historian relates that the ministers of Kent in their supplication to the Lords of the Council professed their reverence for the Established Church. This language the annotator considers as inconsistent with calling the Established Church an hierarchy that never obtained till the approach of Antichrist. "But," remarks Neal's Editor, "the charge of inconsistency does not lie against the Kentish ministers who speak above, unless it be proved that they were the authors of the pamphlet entitled 'The Practice of Prelates,' which contained the other sentiments."

I will now, for a few moments, dismiss Warburton, and entreat my readers to accompany me in an examination of a famous state-paper, of which

* See Granger's Biog. Hist., &c., 3d ed. 205, Note *; and, on the other side, ard's Gresham Professors, p. 55.

a copy is preserved in Toulmin's edition of Neal's History, &c., [pp. 360—362]: I mean the High Commission issued by Queen Elizabeth in 1583-4. Of this commission Neal says, that "it empowers the commissioners to inquire into all misdemeanours not only by the oaths of twelve men and witnesses, but by *all other means and ways they could devise*; that is by the inquisition, by the rack, by torture, or by any ways and means that forty-four sovereign judges should devise." Hume,* speaking of the same document, employs Neal's language respecting it: while Brodie, actuated by political views, feelings and principles the very opposite of the panegyrist of the Stuarts, attempts† to controvert the statement of Neal and Hume. That statement is, however, correct. The proof of its correctness will be found in an analysis of the commission, and in an abstract of its several paragraphs.

In the first of them power is given to the commissioners to inquire as well by the oaths of twelve good and lawful men, as also by witnesses, and *all other means and ways you can devise*, &c. This paragraph, the reader should know, is confined to the subject of inquiry: not a word occurs here about the restraint or punishment of persons held to be offenders.

The second paragraph, while it gives full power of censuring and punishing, restricts the punishment to *lawful* ways and means: it speaks of penalties and forfeitures, yet of these *according to the forms prescribed in the said act* [of uniformity, in the first year of Queen Elizabeth]. In this paragraph, be it considered, we have not a word about inquiry.

Punishment is exclusively the topic of the third paragraph, which is also silent as to inquiry, and most studiously directs the punishment to be what is *limited and appointed by the laws*.

The fourth paragraph [illegible] bearing on the present question, but regards the deprivation, under certain circumstances, of such individuals as have ecclesiastical livings.

In like manner, the fifth paragraph respects offences strictly ecclesiastical: lawful ways and means are to be devised for the searching out the premises, and the offenders are to be punished by fine, imprisonment, censures of the church, or all or any of the said ways at the discretion of the commissioners.

Nothing can well be more illegal than the letter, spirit and tenor of the next, the sixth paragraph, which empowers the commissioners to examine suspected persons on their corporal oaths, for the better trial and opening of the truth, and to punish them, if contumacious, by excommunication or other censures ecclesiastical, or by *fine, according* to your *discretions*, &c.

Of the seventh paragraph one clause gives power for the arrest and safe custody of accused or suspected persons: the other contains some instructions in respect of receivers, &c.

In the three remaining paragraphs authority is granted to visit and reform colleges, cathedrals, &c., so far as their statutes are concerned, to tender the oaths of supremacy to all ministers and others compellable by act of parliament, to certify the names of such as refuse it into the King's Bench, and to use a specific seal of office.

Thus I have examined every part of this High Commission. The investigation establishes Neal's care and accuracy: and hence we might fairly argue to his general correctness and governing love of truth. Hume in this instance happens to be right. While he was never reluctant to set forth the arbitrary measures of Queen Elizabeth, no attentive readers of his own Life, and of his History of the Stuarts, can need to be informed. As to Brodie, if he had discriminated between the case of inquiry and that of punishment, he would not have contradicted Neal's and Hume's representation of the tyrannical spirit of this state-paper.* In the mode of the investigation the Commissioners were left considerably to their discretion: in the punishment they were bound down by law. Let us now return to Warburton.

* History, &c., V. 262 [of the ed. of 1792].

† History of the British Empire, &c., I. 196, 197.

* The remark applies to Southey, ubi supra.

(22) 459. [399. T.] The Prelate's in this place, is evidently dictated his overweening attachment to his ry of *Alliances*: neither the sub- nor the illustration of it calls for regard at present.

(23) 464. [404. T.] Neal is again ged with being partial and in- stent: his supposed delinquency ists, according to Warburton, in oning the Bishop of Litchfield's lust to be agreeable to law, be- e in *favour* of the Puritans, though had before represented the Arch- p's publishing articles without great seal as illegal, because last the Puritans. Dr. Toulmin's ver is complete: the articles, in case, are very different from the ct of the judicatory, in the other; does Mr. Neal decide on the le- y of the measure in either in- ce.

(24) 466. [407. T.] The "quaint h" of which the Bishop now com- ns, will be found in Isaac Walton's of Hooker, but perhaps was bor- ed from Dr. Gauden, who had "lately written and published" ount of that famous man. Which hese authors Warburton meant to gnate as a "fantastic life-writer," ow not. But where is Neal's dis- nuousness? He cites the words they were delivered: and he must hasty reader, who does not per- e their import; and he a captious ntor who is offended at the intro- ion of them. Is not Calvinism ded by Geneva, and Arminianism Canterbury? This language re- s not personally on either Hooker he Archbishop.

(25) 470. [413. T.] The Prelate ly eulogizes Hooker's answer to Travers' supplication. I am not cerned to question the propriety the eulogium, but shall merely erve that it has no reference to l.

(26) 481. [418. T.] I copy a part Toulmin's note, and am sorry that ve not room for the whole of it. Bishop Warburton," says the edi- "condemns the offering of the , [for a further reformation,] as h a mutinous action in the Puritan isters, that he wonders 'a writer Mr. Neal's good sense could men- them without censure, much more he should do it with commenda- tion.' It is not easy to see," adds Dr. T., "where his Lordship found Mr. Neal's *commendation* of this bill: the editor can discern a bare state of the proceedings only. And, by what law, or by what principle of the constitution is the offering of a bill and the representation of grievances to the House an act of mutiny?"

To this question I will subjoin another. When the Prelate speaks of the conduct of the Puritans as *mutinous*, does he not lose sight of their *civil* privileges as subjects of England, and intimate that their obedience was to be implicit?

(27) 482. [421. T.] Neal simply records Ballard's language, but is not responsible for its justness.

(28) 483. [422. T.] *Relief* the Puritans certainly needed: that they wished for a separate establishment, does not appear.

(29) 488. [427. T.] Whatever Bishop W. might think or say, it is clear that the Puritans did not attempt to enlist the populace on their side, but submitted their alleged grievances to "the powers that were." Not that the language and deportment of men of either party could in all respects be vindicated.

(30) 491. [429. T.] When the Puritans declared that they assumed no authority to themselves, they perhaps meant to reflect on the authority exercised against them. I agree, however, with Dr. T., that there was, as Bishop Warburton hints, some impropriety in the disclaimer.

(31) 495. [433. T.] Could Warburton with equity or candour suppose that Neal must answer for the conclusiveness of the arguments which it became his duty to record?

(32) 496. [433. T.] The Prelate's note refers to Dr. Reynolds' letter, at the foot of the page. Whether Reynolds be right or wrong, is a consideration quite immaterial to the defence of Neal.

(33) [illegible] [434. T.] I may allow, at least for argument's sake, that Warburton is correct in his estimate of the nature and effect of Hooker's *Ecclesiastical Polity*. But, here again, his opinion has no bearing on his charges against the historian of the Puritans.

(34) 508. [444. T.] "Among the divines," says Neal, "that suffer-

ed death for certain libels, was the Rev. Mr. Udal." The historian proceeds to relate the case of this individual, who died in goal, as the consequence of his long and close imprisonment. Warburton is pleased to be extremely severe on Neal for using this language, which the Prelate censures as "unworthy a candid historian or an honest man." "But," observes Dr. Toulmin, "when Udal died quite heart-broken with sorrow and grief through imprisonment and the severe treatment he met with on account of the libels, his death was as much the consequence of the prosecution commenced against him, as if it had been inflicted by the executioner." At most there was only an inaccuracy in the expression.—In illustration of the editor's plea for his author, I may be permitted to make a few remarks. The late Bishop Percy * having occasion to mention the death of the fourth Earl of Northumberland adds, "who fell a victim to the avarice of Henry the VIIth." Are we then to conclude from these words that the Earl had been put to death by this monarch? The truth is, the nobleman was slain in a popular insurrection produced by his attempt to carry the royal designs into execution. But is Bishop Percy's language "unworthy a candid or an honest man"? More accurate, it, assuredly, might have been.

In 1629, Sir John Elliot was illegally committed to prison for his parliamentary opposition to the measures of the court: and Hume informs us (VII. 277), that "because Sir J. Elliot happened to die while in custody—he was universally regarded as a martyr to the liberties of England."

Now I ask every indiv
has sense and feeling, whet
not justly regarded as a
those liberties, and whethe
pressions were "unworthy
and honest men"?

By the answer let Neal
stance stand or fall: his
and integrity endure even
accusation; upon which I
the longer, because it is
most serious and plausib
charges framed against h
Prelate, and because it
to be investigated, in orde
futed.

JOHN KE

Fragments of the Histo
gious Denominations in
during the last and to th
the preceding Century.

AN ancient Episcopal
yet remaining in this
much dilapidated; the arcl
which shews it to have b
as early as Henry the V
Not long after this perio
attached, as a domestic pl
ship, to the mansion-hou
Dukinfield family, as the g
and the frogged pinnacles
denote it to be a structure
ceeding reign, and a part
of which rests upon the w
of the chapel. After the
of the church it probably
its episcopal jurisdiction re
Dukinfields then using it
devotion, and appointing
chaplains to officiate therei
Colonel Dukinfield was G
Chester and High Sheriff o

* Reliques of Ancient Poetry, (5th ed.,) Vol. I. p. 97.

† A SONNET TO DUKINFIELD HALL.

Seat of long ancestry, the wise, the brave,
The generous, the determin'd to be free,
How much, neglected mansion, now the grave
Of former greatness, owe we unto thee!
How much of legal right and liberty
(infring'd by sov'reign rule) was then maintain'd
When civil discord and dissension reign'd,
And Patriot valour kingly power withstood,
And Freedom's robe was stain'd by patriot blood!
Here where oft met the Sabbath multitude
To pray, to praise, and hear heaven's high behest—
Ah, how profan'd! Now beasts obscene intrude,
And bats, and fowl, the sty's obstreperous guest
Pollute sepulchred dust, and violate its rest.

Previous to this he had become quainted with Samuel Eaton, a ce-ated preacher in the city of Ches-, to whom he offered sufficient in-ement to settle him in Dukinfield. 1650, Mr. Eaton published a work 2 vols., entitled, "The Mystery of d Incarnate, or the Word made sh, cleared up. By Samuel Eaton, acher of the Church of Christ at kinfield." This book he addressed To the faithful and dearly beloved nts of Jesus Christ in and about ester, especially to all such who re known the doctrine, read the pa-rs of Mr. John Knowles, and who ve been his familiar hearers and llowers." Mr. Eaton's congregation, appears, chose Mr. Knowles as his ccessor at Chester, for which situa-n the latter gentleman quitted loucester, where he had been previ-sly stationed. His great sin was st of Arianism, and against the in-sence of his opinions on that subject r. Eaton's work is principally di-ted.

The celebrity of character, and Mr. ton's ability as a divine, were, most ely, the temptation which induced e founder of Quakerism, the cele-ated George Fox, to visit Dukinfield, early in his life as the year 1647. e, in his Diary, Vol. I. p. 97, makes e following statement: "Passing on, went among the professors at Du-infield and Manchester, where I staid while, and declared truth among em." From the ambiguity of Fox's nguage, it is a point yet unascer-ined at what place he first became a eacher. Tradition has recorded this s the first village in which he essayed is dormant powers, and points out e place where, mounted on the stocks, he delivered his first public exhortation. Several communications appeared about two years ago in the Monthly Magazine, on the subject of Fox's early preaching; but as it is not a point of much importance, no one then claimed that distinction for Dukinfield. There is, however, great probability in this being the case, as it is evident from Fox's own account of his early life, that his intention in travelling from place to place, was to converse with those men most eminent for their piety and superior sanctity of character. His mind likewise appears to have been early imbued with the ideal susceptibility of supernatural impressions. Hence any extraordinary occurrence connected with the manifestation of such pretensions was sure to fix his attention. In this view, somewhere in this neighbourhood, he was induced to visit a woman who pretended to a longer fast than hers of Tutbury, but the imposture of whose character, as he himself relates, he soon detected. His early opponents describe him as first emerging from obscurity at Manchester. The author of the "Snake in the Grass," in the preface to his "Essay concerning the Divine Right of Tythe," describes him as a journeyman to a shoemaker in Manchester, "who, from going on foot, and often barefoot, mounted by his preaching trade on horseback, with his man carrying his cloak before him, to act the gentleman, and leaving £1000 behind him for printing his books." So it appears he first drew attention as a sectary, in that age of sectarian fecundity at Manchester. Dukinfield being only seven miles from that town, and being mentioned by himself, in connexion with it, he is most likely to have first tried those talents here, the force of which every part of the kingdom afterwards became acquainted with. The house is yet standing in which the Friends' meetings were first held, but we have now no members of that persuasion resident in the place.

From this time, and during the Protectorate, and to the termination of the Stuart dynasty, opposition to episcopal authority, appears to have had much influence in the religious principles and conduct of the inhabitants of this neighbourhood.

The accession of William and Mary to the throne brought with it toleration to Dissenters, and the history of Dukinfield Chapel, and the succession of its ministers, which appeared in the Monthly Repository, XVIII. p. 681, brings the Presbyterian establishment in this village down to the present period.

The United Brethren, or Moravians, in the year 1743, formed a small society here, which was supplied with labourers (preachers) from Smith-House and Fulnec, in Yorkshire; but the present meeting-house was not completed until 1761, and the choir houses in [redacted] chapel having

been built at the sole expense of Mr. William Walker, he procured it to be licensed as a place of worship, and a donation, amounting to half the expense of the original cost of the building, being afterwards made by Mr. Barham, Mr. Walker gave the congregation immediate possession of the whole. This building, in the lapse of time, became too small for the auditors who attended it, and an addition of nearly one half more room was made to it in 1774 by Mr. Walker, and with his usual generosity devoted to the society. In 1785, this congregation removed to Fairfield, a neat village, built by them on a plan of the utmost regularity, about half way from this place to Manchester. The establishment there has become one of the most conspicuous belonging to the Brethren in the kingdom.

Of other sects this township is not altogether unfruitful. A Calvinist chapel was erected here in the year 1806; one for the Methodists, near Stayley Bridge, in 1812; and one for the Roman Catholics is now lately roofed in.

Difference of opinion being the result of a very imperfect state of knowledge, while the imperfection of the one continues, uniformity in the other must not be expected. But surely the time is not far distant when Christians will more perfectly agree to differ. We no longer contend about the use of the surplice, or the gown, the band or the velvet cap, as requisites for the decoration of a preacher. The attitudes of kneeling, standing or sitting at the communion table, have no longer volumes devoted to ascertain the propriety of each as superior to the other. Could we say so much for the forty and five baptismal shades of distinction, by which some Christians choose to designate themselves, the press would be freed from much superfluous matter. But this conclusion is unquestionable—while the great Head of the Church permits his followers to indulge such variety of sentiment on subjects of religion, all have an equal claim and title to assemble together for the purpose of instructing one another. Hence the propriety of places of worship being set apart for that purpose, and if this neighbourhood has a greater variety of such places than others can boast of, their prevalence, may be traced to that firm and enlightened spirit by which our ancestors became the defenders, the victims and the conquerors of Christian liberty in the great struggle of Nonconformity.

W. HAMPSON.

Memoirs of Samuel Pepys, Esq.

(Continued from p. 454.)

THE new monarchical court was no sooner established than it became a mart of corruption, women being no less industrious than men in the brokerage of iniquity.

June 22nd, 1660.—" Mr. Hill (who for these two or three days hath constantly attended my Lord) told me of an offer of £500, for a *Baronet's dignity*, which I told my Lord of in the balcone of this gallery, and he said *he would think of it.*—Thence to my Lord's and had the great coach to Brigham's, who told me how my *Lady Monk* * *deals with him and others for their places, asking him £500, though he was formerly the King's coachmaker, and sworn to it.*—23d.—To my Lord's lodgings, where Tom Guy came to me, and there staid to see the King touch people for the king's evil.† But he did not come at all, it rayned so; and the poor people were forced to stand all the morning in the rain in the garden. Afterward he touched them in the banquetting-house. With my Lord, to my Lord Frezendorfes,' (Swedish Embassador,) " where he dined to-day. He told me that he had obtained a promise of *the Clerke of the Acts'* place for me, at which I was glad.—25th.—Thence to the Admiralty, where I met Mr. Turner, of the

* Feb. 12th, Pepys calls this " lady' simply " Monk's wife;" monarchy was not then set up. Lord Braybrooke thus annotates upon Pepys's text when he calls her " Duchesse of Albemarle," I. 97 " Anne Clarges, daughter of a blacksmith and bred a milliner; mistress and afterwards wife of General Monk, over whom she possessed the greatest influence. This lady appears again and again in the Diary, as the patron of learned men and the first personage at feasts. The Diary speaks of her, notwithstanding, in plain English.

† For an account of this disgusting imposition on popular credulity, see Mis. Repos. VIII. 93—96, and XIV. 22.

avy Office, who did look after the lace of Clerke of the Acts. He was ry civil to me and I to him, and all be so. *There come a letter from y Lady Monk to my Lord about it is evening*, but he refused to come her, but meeting in Whitehall with r Thomas Clarges, her brother, my ord returned answer, that he could ot desist in my business; and that believed that General Monk would ke it ill if my Lord should name the ficers in his army; and therefore he ished to have the naming of one ficer in the fleete.—26th.—To Backe-ell, the Goldsmith's, and there we ose 100*l.* worth of plate for my ord to give Secretary Nicholas." I. , 60.

Pepys relates (June 29, 1660), that e got his warrant from the Duke to e Clerk of the Acts, but that he eard with sadness that Mr. Barlow, is predecessor in the office, was yet iving, and coming up to town to look fter his place. This he told "his ord" of, who bade him get possession f his patent, and "he would do all hat could be done to keep him out." Next day, he had a letter from one Turner, offering him 150*l.* to be joined ith him in his patent, and to advise im how to improve the advantage of is place, and to "keep off Barlow." After many fears and some negocia-ions, Pepys bought Barlow's interest, agreeing to give him 50*l.* per ann., f the salary were not increased, and 00*l.* per. ann., in case it were 350*l.* This was no bad bargain, as the former uccessor was "an old consumptive an," and the place was worth by 'epys's confession 1000*l.* This is a pecimen of the way in which the ourt forgot old loyalty and rewarded ew.

The entry of July 1st shews that he Diarist got on faster with his finery han the Church of England did with ers:

"This morning came home my ne camlett cloak, with gold buttons, nd a silk suit, which cost me much oney, and *I pray God to make me ble to pay for it.* In the afternoon the Abbey, where a good sermon a stranger, but *no Common Prayer* ." I. 62.

After relating (July 5) that his bro-er Tom *brought him his jackanapes*

coat with silver buttons, he goes on to say that the King and Parliament were entertained by the city with great pomp, but alas! it was a wet day, and *many a fine suit of clothes was spoiled.* How it fared with the above-mentioned *jackanapes coat* we are left to conjecture, but there Pepys was, and he describes his humble entertainment, and the notable project of a knavish fellow-secretary. "Met with Mr. Cooling, my Lord Chamberlain's Secretary, who took me to dinner among the gentlemen waiters, and after dinner into the wine celler. He told me how he had a project *for all us Secretaries to join together, and get money by bringing all business into our hands.*" I. 63.

Mr. Pepys always kept his eye upon his interests at Court. The employment of his Sundays may be put in evidence. Not only did he on these days shew himself off in some new and fine article of apparel, but he also contrived frequently to worship with great men. (We should not be very uncandid if we were to strike out the word *with* from the conclusion of this last sentence.) His memorandum for July 8, 1660, for example, is "Lord's Day. To White Hall Chapel, where I got in with ease by going before the Lord Chancellor, with Mr. Kipps. Here I heard very good musique, *the first time that ever I remember to have heard the organs, and singing men in surplices, in my life.*" He adds, with a better feeling than he sometimes shews, "The Bishop of Chichester (King) preached before the King, *and made a great flattering sermon*, which I did not like that the clergy should meddle with matters of state." I. 64.

Again, on the 29th of July, Pepys was at Whitehall Chapel, and his record of the day proves that the hierarchy was steadily growing. "I heard a cold sermon of the Bishop of Salisbury's, Duppa's, and *the ceremonies did not please me, they do so overdo them.*" I. 68, 69.

The Presbyterians were not yet thrown off by the Court. Aug. 12. Mr. Calamy preached at Whitehall, and made, Pepys says, a good sermon. He says also of the old Nonconformist, "He was very *officious* with his *three reverences* to the King, as others do." I. 71.

They that know the history of Charles II. only as a man of pleasure, may be surprised at learning, as is stated by Pepys, that he was an early riser, in which character, the Diarist adds, he tired all the people about him. I. 72.

The "old clergy," that is, those that were before the Civil War, and did not conform to the Commonwealth, are mightily praised by common-place writers: let Pepys relate a contemporary opinion of them:—"Aug. 21st. I met Mr. Crewe and dined with him, where there dined one Mr. Hickeman, an Oxford man, who spoke very much against *the height of the now old clergy, for putting out many of the religious fellows of colleges, and inveighing against them*" (the old clergy) "*for being drunk.*" Ib.

The following entry justifies some of the papers of the Spectator that appear to be *badinage*:—"Aug. 30th. This the first day that ever I saw my wife wear *black patches* since we were married." I. 73.

We sometimes find Pepys in company that we did not expect, and see him and his companions oddly engaged. For example, Sept. 18th, he was at the Mitre Tavern in Wood-street, (a house of the greatest note in London,) where he met "Mr. White, formerly chaplain to the Lady Protectress and still so." Jere. White was the author of one of the first English books on Universal Restoration, a learned and liberal divine. Pepys goes on to say that report stated that White was "likely to get my Lady Francesse" (the daughter of the Protector) "for his wife." This is at variance with a story told by Noble, (Memoirs of the Cromwell Family, I. 148, &c.,) from Oldmixon, of White's paying his addresses to this lady, and on being discovered by the Protector in her apartments, pretending that he was entreating her intercession on his behalf with her waiting-maid; whereupon Oliver had him immediately, and on the spot, married to the astonished girl. The story is, that the couple so strangely brought together lived in comfort for fifty years. Lady Frances was married first to Robt. Rich, of the Warwick family, and afterwards to Sir John Russell, whom she survived 52 years, dying 1721, 2.—Some of Pepys's party, of whom Jere. White was one, "fell to handy-cappe, a sport that" he "never knew before." I. 75.

How far back we seem to be thrown when we read, Sept. 25th, I did send for a cup of *tee, (a China drink,)* of which I never had drank before"! I. 76.

Pepys was, Oct. 4th, at Westminster Abbey, and "saw Dr. Frewen translated to the Archbishoprick of York." There were besides 5 bishops, all in their habits." "But, Lord!" exclaims this Church-of-England man, "at their going out, how people did most of them look upon them as *strange creatures*, and *few with any kind of love or respect.*" This is one of unnumbered proofs that the English people were well-nigh weaned of superstition by the popular government of the last twelve years, and that the Restoration carried them back to mental childhood.

The curiosity of Pepys led him to witness the execution of some of the Regicides, brought

— to the unjust tribunals, under change of Times,
And condemnation of the ingrateful multitude.

He does not exult in these butcheries, but, on the contrary, does justice to the victims of Monk's treachery. The mob, probably under some excitement from the creatures of the Court, shewed themselves on these occasions "right royal" and sanguinary.

"13th. I went out to Charing Cross, to see Major-General Harrison hanged, drawn and quartered; which was done there, he looking as cheerful as any man could do in that condition. He was presently cut down, and his head and heart shewn to the people, at which there was great shouts of joy. It is said, that he said that he was sure to come shortly at the right hand of Christ to judge them that now had judged him; and that his wife do expect his coming again. Thus it was my chance to see the King beheaded at White Hall, and to see the first blood shed in revenge for the King at Charing Cross." I. 78, 79.

It was probably on the recollection of some such passage as this that a patriot-poet threw off the following indignant lines:

on the shouts of that licentious throng,
merriment (more brutal than the song
Agave, when wild Hæmus o'er ntheus' mangled limbs the mother bore)
ms the fall of Liberty:—ye shades ghty chiefs, from your Elysian glades
own benign, avert the dire pre-sage,
th two Charles's brand one sinful age.
poor country! what capricious tide
tune swells the Tyrant's motley pride!
his brows yon servile prelates twine
ile and blasted wreath of Right Divine;
arlots, like the Coan Venus fair,
eir light feet to each lascivious air.
with your orgies! Righteous Hea-en ordains
worship, less audacious strains.
alls by William's sword, (as soon t must,)
ifice of bigotry and lust,
ne shall start from her inglorious rance,
e to satire's grasp her vengeful ance,
th's historic shrine shall victims moke,
resh Stuart bleed at every stroke.
o, perfidious Albemarle, (whose teel,
to protect, embroil'd Britannia's veal,
from thy coward arm, consign'd he reins
er to Charles, and forged a na-ion's chains,)
'd with nobler villanies of old,
eeds, on plates of adamant en-oll'd,
neet the felon's undistinguish'd ate,
contempt, unworthy of our hate.*

r most religious King," as II. was first styled in the *Prayer*, was next day at , where, no doubt, thanks were the Almighty for allowing the faction to murder and mangle f the best men of the nation, ys tells us how this and ano-gust worshiper were employed during *divine service:* "14th. To White Hall chappell, where one Dr. Crofts made an indifferent sermon, and after it an anthem, ill sung, which *made the King laugh*.—Here I also observed, how *the Duke of York and Mrs. Palmer did talk to one another very wantonly through the hangings that parts the King's closet, and the closet where the ladies sit.*" I. 79.

The sight of parts of the dismembered patriots, Oct. 20th, would seem to have affected Pepys properly: "This afternoon going through London, and calling at Crowe's the Upholsterer's, in Saint Bartholomew's, I saw limbs of some of our new traitors set upon Aldersgate, which was a sad sight to see; and a bloody week this and the last have been, there being ten hanged, drawn and quartered." I. 80. The next passage shews that this observer was not overcome by his humanity—the last words are a singular instance of *sang froid:* "21st. George Vines carried me up to the top of his turret, where there is Cook's head set up for a traytor, and Harrison's set up on the other side of Westminster Hall. Here I could see them plainly, *as also a very fair prospect about London.*" Ib.

Pepys relates that, Nov. 1st, he paid a visit with Sir W. Penn (father of the celebrated Quaker) to Sir W. Batten's, at whose table he met an old friend who reminded him of his early anti-royal predilections. "Here dined with us two or three more country gentlemen; among the rest Mr. Christmas, my old school-fellow, with whom I had much talk. He did remember that I was a great roundhead when I was a boy, and I was much afraid that he would have remembered the words that I said the day the King was beheaded, (that were I to preach upon him, my text should be, "The memory of the wicked shall rot,") but I found afterwards that he did go away from school before that time." I. 82.

This shrewd observer relates the arrival next day of the Queen Dowager, widow of Charles I., and remarks, "I observed this night very few bonfires in the city, *not above three* in all London, for the Queen's coming; whereby I guess that (as I believed before) her coming do please but very few." I. 83.

Under the same date is an entry which might have lessened Lord Bray-

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*Hull's *Equality of Mankind*, in Collection of Poems, IV. 246, 7.

brooke's surprise (Memoir, passim) at Pepys being suspected of Popery: "In Paul's church-yard" (*Paul's* betrays the "Roundhead") "I called at Kirton's, and there they had got a *masse-book* for me, which I bought, and cost me 12*s.*; and, when I come home, sat up late and *read in it with great pleasure to my wife, to hear that she was long ago acquainted with it.*" I. 83.

The following passage under Nov. 4, discovers how slowly the people returned to Church-of-Englandism. The concluding sentence shews Mr. Pepys a little uxorious. We cannot stay to inquire into the consistency of this minute relating to the "black patch," with that already quoted on the same subject.

"4th. Lord's Day. In the morning to our own church when Mr. Mills* did begin to nibble at the Common Prayer, by saying, 'Glory be to the Father,' &c, after he had read the two Psalms; but the people had been so little used to it, that they could not tell what to answer. This declaration of the King's do give the Presbyterians some satisfaction, and a pretence to read the Common Prayer which they would not do before, because of their former preaching against it. After dinner to Westminster, where I went to my Lord's, and, having spoke with him, I went to the Abbey, where the first time that I ever heard the organs in a cathedral. My wife seemed very pretty to-day, it being the first time I had given her leave to weare a *black patch*." Ib.

The tragedies that were now acting at Charing Cross were less of the King's devising than of the Parliament's, in which were many apostates who were afraid of their former comrades, should any turn of affairs give them power, and apprehensive that if they lived they might tell inconvenient tales. Charles would probably, as the following passage intimates, have let the King's Judges alone, but more from constitutional carelessness, than from humanity.

"19th. I went with the Treasurer in his coach to White Hall, and in our way, in discourse, do find him a very good-natured man; and talking of those men, who now stand condemned for murdering the King, he says that he believes, that if the law would give leave, the King is a man of so great compassion that he would wholly acquit them." I. 85.

Pepys cannot record the brutal decree of the Parliament with regard to the bodies of Cromwell, &c., without disapprobation.

Plots now begin to thicken, sham plots and plots real. One was never wanting when the object was to take up or to take off an old friend or a suspected enemy. There was an insurrection of the 5th monarchy men, but there was probably some Castles or Oliver at the bottom. Pepys thus relates this mad attempt—we give his narrative mixed up with his other matters.

"1660, 61. Jan. 7. This morning, news was brought to me to my bedside, that there had been a great stir in the city this night by the Fanatiques, who had been up and killed six or seven men, but all are fled. My Lord Mayor, and the whole city had been in arms, above forty thousand. Tom and I and my wife to the theatre, and there saw 'The Silent Woman.' Among other things here, Kinaston the boy had the good turn to appear in three shapes: first as a poor woman in ordinary clothes to please Morose; then in fine clothes, as a gallant, and in them was clearly the prettiest woman in the whole house: and lastly as a man; and then likewise did appear the handsomest man in the house. In our way home we were in many places strictly examined, more than in the worst of times, there being great fears of these Fanatiques rising again: for the present I do not hear that any of them are taken.

"8th. Some talk to-day of a head of Fanatiques that do appear about, but I do not believe it. However, my Lord Mayor, Sir Richard Browne, hath carried himself very honourably, and hath caused one of their meeting-houses in London to be pulled down.

"9th. Waked in the morning about six o'clock, by people running up and

* "Daniel Mills, D.D., thirty-two years rector of St. Olave's, Hart Street, and buried there October 1689, aged sixty-three. In 1667, Sir Robert Brooks presented him to the rectory of Wanstead, which he also enjoyed till his death."

in Mr. Davis's house, talking
he Fanatiques were up in armes
city. And so I rose and went
; where in the street I found
body in armes at the doors. So
armed and got my sword and
, which however I had no pow-
charge, and went to the door
I found Sir R. Ford, and with
walked up and down as far as
xchange, and there I left him.
ır way the streets full of train
and great stir. What mischief
rogues have done! and I think
a dozen had been killed this
ing on both sides. The shops
nd all things in trouble.
Oth. After dinner Will comes to
e that he had presented my piece
ate to Mr. Coventry, who takes
y kindly, and sends me a very
etter and the plate back again,
ich my heart is very glad. Mr.
told us the particular examina-
of these Fanatiques that are
; and in short it is this—these
iques that have routed all the
bands that they met with, put
ng's life-guards to the run, killed
twenty men, broke through the
ates twice, and all this in the
ime, when all the city was in
, are not in all above thirty-one.
reas we did believe them, because
were seen up and down in every
almost in the city, and had been
ghgate two or three days and in
al other places, to be at least
A thing that never was heard of
so few men should dare and do
nch mischief. Their word was,
e King Jesus and their heads
the gates." Few of them would
ve any quarter, but such as were
n by force and kept alive, ex-
ng Jesus to come here and reign
he world presently, and will not
ve yet. The King this day come
wne." I. 90, 91.
'e have, I. 93, a notice of the first
of January service; following
h is a record of Mrs. Pepys's em-
ment of this day, not altogether
pable to feminine usage:
30th, Fast-day. The first time
this day hath been yet observed:
Mr. Mills made a most excellent
on upon 'Lord, forgive us our
er iniquities;' speaking excel-
ly of the justice of God in punish-
nen for the sins of their ances-
tors. To my Lady Batten's; where
my wife and she are lately come back
from being abroad, and seeing of
Cromwell, Ireton, and Bradshaw,
hanged and buried at Tyburne."

The turn of the election in the city
of London, 1660, 1, shews that the
Nonconformists were yet the prevail-
ing and in one sense popular party.

"March 20th. The great talk of
the towne is the strange election that
the city of London made yesterday for
Parliament-men; viz. Fowke, Love,
Jones, and . . . . . men,
that, so far from being episcopall, are
thought to be Anabaptists, and chosen
with a great deal of zeale, in spite of
the other party that thought them-
selves so strong, calling out in the
Hall, 'No Bishops! No Lord Bi-
shops!' It do make people to fear
it may come to worse by being an
example to the country to do the
same. And indeed the Bishops are
so high, that very few do love them."
I. 98.

The next extract relates to a Pres-
byterian minister, well known by his
writings, Zach. Crofton, ejected from
St. Botolph's, Aldgate. He had been
zealous for the King's Restoration,
but falling into controversy with Bi-
shop Gauden upon the obligation of
the Solemn League and Covenant,
he gave such high displeasure to the
ruling party, that he was sent to the
Tower. Here he lay a long time,
afraid to sue his Habeas Corpus, lest
his life, which was threatened, should
be taken away. With difficulty he at
length obtained his liberty, and with
a wife and seven children removed
into Cheshire, where he was again im-
prisoned. Once more procuring his
release, he set up a grocer's shop;
then took a farm at Little Barford,
Beds.; and finally kept a large school
in the parish of Aldgate.

"1660, 1, March 23rd. Met my
uncle Wight, and with him Lieutenant
Colonel Baron, who told us how
Crofton, the great Presbyterian minis-
ter that had preached so highly against
Bishops, is clapped up this day in the
Tower. Which do please some, and
displease others exceedingly." I. 99.

Pepys distinguishes between the
Presbyterians and the Fanatics, mean-
ing apparently by the latter all the
Nonconformists not Presbyterians.

"April 7th. To White Hall, and

there I met with Dr. Fuller, of Twickenham, newly come from Ireland, and took him to my Lord's, where he and I dined; and he did give my Lord and me a good account of the condition of Ireland, and how it came to pass, through the joyning of the Fanatiques and the Presbyterians, that the latter and the former are in their declaration put together under the names of Fanatiques." Ib.

On the 13th of this month Pepys witnessed the notable piece of kingcraft, which he had before attempted in vain to see: he felt but little reverence for the royal miracle-monger.

"Met my Lord with the Duke, and after a little talk with him, I went to the Banquet-house, and there saw the King heale, the first time that ever I saw him do it; which he did with great gravity, and it seemed to me to be an ugly office, and a simple one." I. 100.

Pepys gives a very detailed account of the Coronation of Charles: the spectacle delighted him not a little. He records with satisfaction an accident which befel Serjt. Glynne, one of the legal Proteuses of the day.

"1660, 1, April 23. Thus did the day end with joy every where; and, blessed be God, I have not heard of any mischance to any body through it all, but only to Serjt. Glynne,* whose horse fell upon him yesterday, and is like to kill him, which people do please themselves to see how just God is to punish the rogue at such time as this: he being now one of the King's Sergeants, and rode in the cavalcade with Maynard, to whom people wish the same fortune." I. 105.

Another of Pepys's "Lord's-day" entries relates to a popular preacher, and to a Nonconformist, who began to give way, and to use the "Lord's-day" for his pleasure.

"May 12th. At the Savoy heard Dr. Fuller preach upon David's words, 'I will wait with patience all the days of my appointed time untill my change comes;' but methought it was a poor dry sermon. And I am a former high esteem of his was more out of opinion t ment. Met with Mr. Cr whom I went and walked i Inn-walks, and from thence ton, and there eat and dra house my father and we wer old to go to; and after th homeward, and parted in S and so I home, much wor see how things are altered Creed, who, twelvemonths a have been got to hang himse as soon as to go to a drinki on a Sunday." I. 106.

It is well-known that the and their immediate descends conscience of not drinking The scruple it seems actuat the most accomplished and the Presbyterian ministers, ver-tongued Bates."

"May 23rd. Dinner at Mayor's with a great deal of ble company, and great entert At table I had very good with Mr. Ashmole, wherei assure me that frogs and mas do often fall from the sky, rea ed. Dr. Bates's singularity rising up nor drinking the K other healths at the table, much observed." I. 108.

From another minute, rel the same period, we learn th religious scruples were yet s respected:

"May 26th. Sir W. Bat me how Mr. Prin (among th three that did refuse to-day t the sacrament upon their kn offered by a mistake the drin wards, which he did receive denied the drink by Dr. Gunn less he would take it on his and after that by another th was brought him, and he di sitting, which is thought very terous." Ib.

Mr. Prynn, whose singularit scribed in the last extract, w thorn in the sides of the bisho

"May 30th. This day, I Parliament have ordered a bi brought in for restoring the to the House of Lords; whi had not done so soon but to s Prin, who is every day so bitte them in his discourse in the I. 109.

* "He had been Recorder of London; and during the Protectorate was made Chief Justice of the Upper Bench. Nevertheless he did Charles IIud great service, and was in consequence knighted and appointed King's Serjeant, and his son created a Baronet. Ob. 1666."

lowing passages shew, what ılways suspected, and have ınsisted in this account of ook, that for some time after nation, it was doubtful whe- hurch of England would be ed.

26th. Mr. Hill, of Cam- ls me, that yesterday put a the whole state of England Church; for the King now forced to favour Presbytery, e city would leave him: but what he says, though upon do find that things in the t are in great disorder.

3rd. At Cambridge, Mr. Sanchy, and others, tell me the old doctors are in the over those they found there, great deal better scholars selves; for which I am very l, above all, Dr. Gunning. I took horse, and rode with pys and his two brothers to .

To Church, and had a good son. At our coming in the people all rose with so much ; and when the parson be- begins, 'Right worshipfull y beloved,' to us. To Church l after supper, to talk about matters, wherein Roger Pepys ow basely things have been a Parliament by the young s did labour to oppose all at were moved by serious hat they are the most pro- swearing fellows that ever he his life, which makes him s they will spoil all, and bring to a warr again if they can." 13.

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unfortunate note appended to Channing's Sermon on the n of Mr. Gannett, has been ct of much discussion, both ntry and in America. It is ish to revive this discussion; ly impressed by the powerful e of the discourse itself, and al manner in which it treats of high importance, I cannot it will be extensively read appreciated. At the same time, may I be permitted to make a remark or two upon a passage which it were to be desired that the worthy author had rendered a little more full and complete than it appears to be in its present state? Dr. Channing has done well for the cause of truth and the ministers of truth in pressing upon the latter the duty of keeping pace with the spirit of the age, of enlightening their own minds as far as possible, and ennobling and enriching their statements of doctrine by the united strength of tasteful language and energetic sentiment. In all this I cordially acquiesce. But perhaps Dr. C. goes rather too far in his estimate of the advantages to be derived from this high state of mental cultivation; or rather, in his anxiety to fix his standard of excellence high enough, he a little depreciates the power of simple truth. It is true he does endeavour to shew that there is no such thing as simple or "naked truth." "Truth," says he, "is always humanized in passing through a human mind." This is, no doubt, philosophically true. Yet surely there is a practical incorrectness in the inference which Dr. Channing would have us draw, if he does not allow that the majority of hearers are fully able to separate the human from the divine in the word spoken to them. And that the test to which, ostensibly at least, preaching is brought by Christian hearers, is, as it ought to be, the word of God. "Who does not know," asks Dr. C., "that the sublimest doctrines lose in some hands all their grandeur, and the loveliest all their attractiveness?" Now he is not speaking in this place of false doctrine—he is speaking of truth—the whole tenour of the argument seems to bear me out in this assertion. Assuming this then to be correct, his meaning must be, that the sublimest, the *most true*, the most attractive doctrines, may lose all their power simply by being conveyed in an unpleasant manner. This is a discouraging doctrine to the "brother of low degree," but it is comforting to feel the persuasion that it is not warranted by experience. Practically, I am persuaded that the most important truths of the gospel are received with more reverence, more lasting good consequences, and more universally salutary effects, when

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[illegible] Peshall, made Master of [illegible] College, Cambridge, 1668."

they owe their influence over the mind less to the power of a striking preacher than when they are acquired under circumstances of less excitement. I would not at all dispute the fact, that talent united with right views of Christian truth is to be highly appreciated. I would go farther, and say that it is every preacher's duty to labour at the attainment of every kind of excellence—only let it be conceded, and it is a consideration that should both cheer the humble and check the proud, that converts to all that is of supreme importance in Christian truth have been made and are still making by preachers of very subordinate mental powers and attainments. I have often felt it to be an unfortunate thing for a congregation, when the reverence and admiration which are due to religion, are so transferred to a particular preacher, that it becomes a matter of difficulty to relish the same truths when presented in a less attractive dress. I should not fear that any ill effects will be produced on minds of long-established piety by attendance on the ministrations of a very captivating preacher, but I doubt whether young people will be materially strengthened either in knowledge of or regard to religion by such attendance, unless accompanied by that earnest and careful home-instruction which may lead them to estimate truth far more highly than the *form* under which it may happen to be spoken to them.

Were I competent to offer advice at all to a religious parent, there is none, perhaps, which would more frequently rise to my lips than this: "If you wish your child's religious principles to wear well, see that they stand not on the uncertain foundation of ordinances, or individual teaching. Lead him to the Bible, fix in his heart the affecting lessons it teaches; make him practically and habitually a religious being by leading him to prayer, and form his dispositions by all those kind and gentle practices which may best secure the love of what is amiable and praiseworthy. Make him feel that these things are perfectly distinct from the exercise of talent; that mental powers are valuable only when accompanied by the fear of God and the love of our fellow-creatures. Especially win his heart to the love and admiration of the character that model of each and eve This strong previous sense o will alone lift the mind a fluctuations which take pla piety of many individuals wh the ministrations of a preac or less judicious, more or tractive. Do not fear that y will lose the power of discri between the good and bad. early been taught to unders chief doctrines of Christia their application, he will pre accords best with his previo ledge, and the style of prea will least like will be that pears most remote from truth; but beware lest in y mate of the importance o worship, you attach an undue PREACHING."

Having said thus much appears to me an objection sage in Dr. Channing's Se must again express my cordi ration of the manner and n the greater part of that beau duction. Our ministers are indebted to him for the exce vice he offers, and which t shewn themselves not slow t May every new light which taste and talent can bring to of religion be freely brought, a supreme love of truth c these gifts!

The Religious Opinions of Bonaparte in his last Ill just previous to his Dissolu

No farther seek his merits to di
Nor draw his frailties from th
abode;
There they alike in trembling
pose,
The bosom of his Father and

Islingto

SIR, *August* 27,

HAVING sent you a pap commencement of th (pp. 1—7,) on the *Infidelity*, *Scepticism* of *Lord Byron*, have understood was accep your readers, I am tempted municate what I have ascertai cerning the *religious opinion polcon Bonaparte*. He was

ry character of the age.
respecting such a man,
on the important topic of
must be gratifying to the

ara, in his interesting work,
me *St. Helena*, has several
on the subject. But I
my information from a
t source—*The Last Days*
peror Napoleon, by Dr.
archi, his Physician. This
attended him after Dr.
ad left him, was with him
illness, and witnessed his

He went over to him
, and has returned with a
r his attendance on the il-
xile, whose sufferings he
whilst his work may be
a monumental tribute of
is memory.

agraphs I shall transcribe
ken chronologically. Na-
l May 5th, 1821. He had
ill, of a liver complaint,
by the climate of St. He-
allows few of its inhabi-
xceed *forty* years of age,
ally fatal to visitants from

magnarchi, on his arrival at
, found Bonaparte (about
s previous to his dissolu-
worse for want of exercise,
him into his garden. "One
Dr. A.,) " as Bonaparte
ing a bed of French beans
d some small roots, and
sertation upon the pheno-
getation. He analyzed and
pon them with his usual
rawing from them the con-
e *existence of the Supreme*
presides over the wonders

'You do not believe in
octor—you physicians are
weaknesses. Tell me, you
well acquainted with the
me, who have searched it
inings and windings; have
et with *the soul* under your
what organ?' I hesi-
ver. 'Come, be sincere:
a physician that believes
re?' 'No, Sire; they are
Mathematicians.' 'How
ysicians are generally re-
ed, your recrimination
singular expression
ent.' I was convers-

ing with L., and congratulating him upon a new work he had just published. I asked him how it happened that the name of God, so often used in the works of Lagrange, had never once occurred in his.' 'It is,' answered he, 'because I have not found it necessary to have recourse to that *hypothesis*!"

Thus it appears that Bonaparte had an ill opinion of the creed of medical men. Few of them, indeed, are Atheists, but more Deists, though many have written excellent treatises in behalf of revealed religion. Of this fact *Cheyne* and various others might be adduced. The avocations of the faculty are against their attendance on public worship, and hence their low repute for any sort of piety.

What Bonaparte thought of the providence of God does not exactly appear; but he often refers to his *destiny*; and of *human life* he imagined that a limit was assigned it, beyond which it could not be protracted. His physician one day proposing medicine, to which he had an insuperable aversion, he replied, "Doctor, no physicking. We are, as I have often already told you, a *machine* made to live. We are organized for that purpose, and such is our nature. Do not counteract *the living principle*. Let it alone; leave it the liberty to defend itself; it will do better than your drugs! Our body is a *watch* that is intended to go a *given* time. The watchmaker cannot open it, and must, in handling it, grope his way blindfold and at random. For once that he assists and relieves it, by dint of tormenting it with his crooked instruments, he injures it ten times, and at last destroys it!"

Not following the advice of his physician, either as to medicine or exercise in that dreadful climate, the Emperor became worse and worse. On March 19, 1820, he addressed Dr. A. in the following affecting manner: "Doctor, what a delightful thing rest is! The bed is become for me a place of luxury. I would not exchange it for all the thrones in the world. What an alteration—how *fallen* am I! I, whose activity was boundless, whose mind never slumbered, am now plunged in a lethargic stupor, and must make an [redacted] my eyelids! I somet[redacted] different

subjects to four or five secretaries, who wrote as fast as words could be uttered; but then I was Napoleon; now I am no longer any thing: my strength, my faculties forsake me. I do not live, I merely exist!"

His sister Eliza dying also at this time, he was much dejected, and began to think seriously of his own latter end. His remarks are too striking to be omitted on this occasion. "The Emperor rose, leant upon my arm, and looking steadfastly at me, said, 'You see, Doctor, Eliza has just shewn us the way. *Death*, which seemed to have overlooked my family, now begins to strike it; *my* turn cannot be far distant—what think you?' 'Your Majesty is not yet near the term of your existence; you are still destined for some glorious enterprise!' 'Ah! Doctor, your are young, full of health; but I—I have no longer any strength, activity or energy left. I am no longer Napoleon. You endeavour in vain to revive hope, to recall life on the point of escaping. Your care is without avail against *fate;* its decrees are immutable, its decision without appeal. The first person of our family who will follow Eliza to the grave is that great Napoleon who here drags on a miserable existence, who sinks under its weight, but who, however, still keeps Europe in a state of alarm! It is thus, Doctor, that I consider my present situation. Young as you are, you have a long career before you, but for *me*, all is over; and I repeat, that my days will soon end on this miserable rock!"

On the 19th of April, 1821, the Emperor rallied, after severe paroxyms of suffering; when Dr. A. tells us, "The Emperor rose at two P. M., and seated himself in his arm chair; he was in good spirits, finding himself much better than usual, and asked to be read to. Seeing that General Montholon rejoiced in that amelioration of health, and that I also, without being able to assign any cause for it, as I did not entertain any more hope than before, gave way to the same feeling; he looked at us with a placid smile, and said, "My friends, you are not mistaken; I am better to-day; but I feel nevertheless that my *end* is approaching! After my death every one of you will have the consolation of returning to Europe, some of you will see their relations again, others their friends, and I shall join my brave companions in *the Elysian fields!* Yes," (added he, raising his voice,) "Kleber, Dessaix, Bessieres, Duroc, Ney, Murat, Massena and Berthier, will all come to meet me; they will speak to me of what we have done together, and I will relate to them the last events of my life! On seeing me again they will all become once more mad with enthusiasm and glory, and we will talk of our wars with the Scipios, Hannibal, Cæsar, Frederic! There will be pleasure in that, unless," added he, laughing, "it should create an alarm in the *next world* to see so many warriors assembled together!" This sally of the imagination was, no doubt, suggested by the recollection of a fine passage in the sixth book of Virgil, where the poet thus delineates a similar congress of warriors in the Elysian fields:

Here Teucer's ancient race the Prince surveys,
The race of heroes born in happier days;
Ilus, Assaracus, in arms revered,
And Troy's great founder, Dardanus, appear'd;
Before him stalk'd the tall majestic train,
And pitch'd their idle lances on the plain;
Their arms and airy chariots he beheld;
The steeds, unharness'd, graze the flowery field;
Those pleasing cares the heroes felt alive,
For chariots, steeds and arms, in death survive!
Others beneath a laurell'd grove were laid,
And joyful feasted in the fragrant shade!

However, this seems to have been the last effort of Napoleon to affect pleasantry in his deplorable condition. Soon after we find him (two days only) sending for his priest, Vignali. When he came, "'Abbé,' said he, 'do you know what *chambre-ardente* (a room in which dead bodies lie in state) is?' 'Yes, Sire.' 'Have you ever officiated in one?' 'Never, Sire.' 'You shall officiate in mine!' He then entered into the most minute detail on the subject, and gave the priest his instructions at considerable length. His face was animated and convulsive, and I was following with uneasiness the contraction of his features, when he observed in mine, I know not what, which displeased him. 'You

ove those weaknesses,' said he; ut what is to be done? I am nei- er a philosopher nor a physician. I lieve in God, and am of the religion my father. It is not every body o can be an Atheist.' Then turn- g again to the priest, 'I was born a *tholic*, and will fulfil the duties pre- ibed by the Catholic religion, and ceive the assistance it administers. ou will say *mass* every day in the apel, and will expose the holy sa- ament during forty hours! After y death you will place your *altar* my head in the room in which I all lie in state; you will continue to y mass, and perform all the custo- ary ceremonies, and will *not cease to so*, until I am under ground.'" Dr. . then adds, "The Abbé withdrew, d I remained alone with Napoleon, o censured my supposed incredu- y. 'How can you carry it so far?' d he. 'Can you not believe in a God, ose existence every thing proclaims, d in whom the greatest minds have lieved?' 'But, Sire, I have never ubted it. I was following the pul- ions of the fever, and your Majesty ught you perceived in my features expression which they had not.' You are a physician,' he replied, ghing; and then added, in an under e, 'Those people have only to do h *matter*; they never believe any ing.'"

Not long after, Dr. A. informs us, at one day "Napoleon spoke of *ligious discussions*, and of the plan had formed in order to reconcile all cts. Our reverses occurred too soon allow him to carry that plan into ecution; but he had at least re- tablished religion, and that was a rvice, the results of which were in- culable." *To reconcile all sects* in ance, or in any other part of Chris- dom, is an *Herculean* task, of ich the Emperor was not apprized. haps no man except himself would ve thought of such a thing, and as- edly no other man would have been boldened to attempt its accom- shment. That happy event must reserved for better times. It is, ed, no inconsiderable portion of s divines have denominated, *the ental glory!* In the mean time, be both the duty and felicity of olic and Protestant, of Church- man and Dissenter, laying aside their most repulsive peculiarities, to live together in peace, love and Christian charity.

And now approaches the last awful scene. Two days previous to his death Vignali, the priest, administered the *Viaticum* to the Emperor, who, on the 5th of May, 1821, thus affectingly breathed his last. "*Head army!* were the final words he uttered; he was in a state of delirium and insensibility. At eleven A. M., icy coldness of the extremities, and in a short time of the whole body, eye fixed, lips closed and contracted, breathing slow, deep sighs, piteous moans, convulsive movements, which ended by a loud and dismal shriek! I placed a blister on his chest and on each thigh, applied two large sinapisms on the soles of the feet, and fomentations on the abdomen, with a bottle filled with hot water. I also endeavoured to refresh the Emperor's lips and mouth, by constantly moist- ening them with a mixture of com- mon water, orange-flower water and sugar, but the passage was spasmodi- cally closed; nothing was swallowed; all was in vain! The intermittent breathing and mournful sound con- tinued, accompanied by a violent agi- tation of the abdominal muscles; the eye-lids remaining fixed, the eyes moved and fell back under the upper lids; the pulse sunk and rallied again. It was eleven minutes before six o'clock—Napoleon was about to breath his last—a slight froth covered his lips —*he was no more!* Such is the end of all human glory."

Dr. A. proceeds to tell us, that "having finished the melancholy ope- ration of dissection, I detached the heart and stomach, and put them into a silver vase, filled with spirits and wine. I afterwards connected the se- parate parts by a suture, washed the body, and made room for *the valet de chambre*, who dressed it, as the Em- peror was usually dressed during his life:—Drawers, white kerseymere breeches, white waistcoat, white cra- vat, and over that a black one, fastened behind with a buckle; the ribbon of the Grand Cross of the Legion of Ho- nour, the uniform of Colonel of the *Chasseurs de la Garde*, decorated with the Orders of the Legion of Honour, [redacted] Iron Crown; long boots, a

lécuir, with small spurs, and, lastly a cocked hat! Thus dressed, Napoleon, at a quarter before six, was removed from the drawing room, into which the crowd immediately entered. The sheet and linen that had been used in the dissection of the body, were carried away, torn and distributed: they were stained with his blood, and every one wished, therefore, to have a fragment of them! It had not been possible to embalm the body, the whiteness of which was really extraordinary. It was deposited upon one of the small tent beds, furnished with white curtains, as funeral hangings! The cloak of blue cloth which Napoleon had worn at the battle of Marengo served to cover him. The feet and hands were exposed to view, at his right side was his sword, and on his chest a crucifix! At some distance from his body was the silver vase in which I had been obliged to deposit his heart and stomach. Behind his head was an altar, at which the priest, habited in his surplice and stole, recited prayers! All the persons of his suite, officers and servants, dressed in mourning, were standing on his left. Dr. Arnott watched over the corpse, which had been placed under his responsibility."

The Emperor was interred with military pomp, near a favourite fountain, agreeably to his own request, and the *weeping willow* overshadows his grave! This was stripped high as the hand could reach by the populace, immediately after his interment; such was their regard for his memory.

Nor will it be irrelevant to mention, that in the course of the last month, according to the public prints, *George the Fourth* planted, or permitted to be planted, in Kew Gardens, *a slip of the willow* that overshadows the grave of Bonaparte! This may prove the greatest *vegetable curiosity* in that far-famed botanical repository. It is a slender memorial of a man who once made kings tremble on their thrones, and scattered dismay throughout the earth! Our gracious Monarch is of too noble a disposition *to war with the dead*. He had already erected at Rome a tomb to the memory of the Stuarts; for it has been well said, "The existence of such a monument diminishes nothing from the dignity of that throne, which, founded on the suffrages of *a free people*, may well afford to be generous to fallen tyranny."

From the preceding account it appears that NAPOLEON BONAPARTE was neither *Atheist* nor *Deist*, but a *Catholic*, living and dying in the religion he was born and educated. His creed he took upon trust, having never examined it. In this respect he bore a resemblance to the great majority (noble and ignoble) of the Christian world. One praise he had, nor must it be withheld from him. However, he may have sinned against *civil liberty*, he never violated the fair form of *religious freedom*. He had even planned "*the reconciliation* of the *sects*"! And could he have achieved it, he would have deserved more glory than he ever acquired, though that is confessedly greater than has fallen to the lot of the monarchs either of ancient or modern times. It would have been a moral triumph, an unparalleled victory.

This truly great man reverenced the rights of conscience. Unlike his predecessors on the throne of France, he never wore the blood-stained garb of persecution. In his situation this is so unusual a thing that it should be lauded to its utmost extent. It is his redeeming quality. And by *the righteous and merciful Judge of all the earth*, it will not be forgotten in the day of retribution. The Stuarts and Bourbons have nothing of this kind to impart relief to the darkness that broods over their memory! Man is at best a mixed character. We must take our fellow-creatures as we find them. Even Hannah More remarks, in her recently-published work, *the Spirit of Prayer*, "Let us not look to any superior virtue, to any native strength of *our own*, but let us look with a lively gratitude to that *mercy of God* which has preserved us from temptations to which others have yielded. Above all, let us look to that *preserving and restraining grace* which is withheld from none who ask it. Without this all-powerful grace, Latimer might have led Bonner to the stake; with it, Bonner might have ascended the scaffold a martyr to true religion! Without this grace, Luther might have fattened on the sale of

en, and with it Leo the Tenth
re accomplished the blessed
he Reformation."
he *political* character of the
of France I have no concern.
topic individuals of the first
nt have been, and ever will
d. No doubt he was an in-
in the hands of the Supreme
accomplish much good, and,
l once effected, he fell like
om the heavens to rise no
The sins or aberrations of his
were severely visited e'er he
is sublunary scene. Of the
and cruelty of his captivity
antly complained. Indeed,
flictions he experienced, and
y pains he endured on *the*
t. *Helena* were beyond con-
If aught of suffering on earth
ate offences, *his* were ex-
But the mighty mind was
subdued. His passion of
id a blaze of military glory,
ook him. It played around
nation, and revelled amidst
and fibres of his broken heart.
and the phantom till "the
r colour died!"
usion of Spain, and the ex-
to Russia, were the proxi-
es of his destruction. Sam-
he in his wrath tore down the
ich upheld the vast fabric of
ion, and perished beneath its
Death alone, the universal
r, humbled its victim to the
life, checquered beyond all
in the annals of biography,
weighty lessons, whilst his
n, awfully terrific to those
ssed it, sealed the tranquil-
ations, and perpetuated the
the world.

J. EVANS,

Sept. 5, 1825.

ERVE in the notice to Cor-
dents in the Christian Ob-
r August, that the Editor
that the Dissenters of this
" are not allowed to have
and Bells." With regard to
he is certainly incorrect, for
no law to control any dene-
in the form of their religious
. Steeple or no steeple is
a parely of taste and con-
ng there is a general permis-
bells are prohibited to Non-
conformists; on what it is founded,
however, I am at a loss to conjecture.
Can it be that this noisy music in any
place but a consecrated church-tower
might be indicted as a nuisance? Yet
I have heard that one or more of the
Dissenting chapels in the North have
a bell; and if one, why not two or
more, if the worshipers fancied the
jangle? Perhaps some one of your
correspondents learned in the law will
inform us, once for all, how the mat-
ter stands? I am no lawyer, but I
apprehend that every Dissenting con-
gregation is empowered by the Tole-
ration Act to use every privilege in re-
lation to buildings, music and worship
which is exercised by any Church of
the Establishment. Why, indeed,
should bells be interdicted to us any
more than organs or bass viols or
trumpets or even the pitch-pipe?

A LOVER OF CONCORD.

SIR,

IT may be curious to know by what arguments I can pretend to meet the overwhelming evidence against the genuineness of the celebrated controverted text, the Three Heavenly Witnesses. These arguments are comprehended in the object with which John wrote the verse, and in the sense which, if the sentiments of the impostors against whom he composed it be considered, it bears by an easy and obvious interpretation. This object and this sense, if ascertained and admitted, render the forgery of the passage morally impossible, account for the defect in its external evidence, and dissipate into air the objections made by Porson, Griesbach and others against its authenticity. I address the pamphlet in Three Letters to the Editor of the Quarterly Review, because of the decided part which that Journal took in reviewing Dr. Burgess's Vindication. The critic having expressed his *curiosity* to know what new proofs the Bishop could produce, and his *opinion* that the verse was *generally deemed spurious*, is thus addressed by me: "I believe, Sir, no publication has contributed more to diffuse and establish a *general conviction* of the *spuriousness of the verse* than the *Quarterly Review*; not merely on account of the vast influence it has on public opinion, but because of the superior force and clearness with

which you analyzed the controversy, and, if the grounds on which you proceeded were admitted, the justness of your decision. My object is to shew that this ground is entirely mistaken; and to open a new path of inquiry which shall inevitably lead to the re-establishment of the verse in the hearts and conviction of mankind. Important and curious as the question of its authenticity is in itself, it has a far higher claim on your attention and that of the public, on account of the consequences it involves. If I prove the genuineness of this text, the orthodox faith, whether established by power or by prejudice, will receive a shock which shall shatter its very foundations, and bring it at no distant period completely to the ground; while on the other hand, additional strength and lustre will be given to the evidences of Christianity, as it came from the hands of Christ and his apostles. This consideration more than mere curiosity, must, if founded on truth, inevitably engage you again in the controversy, and induce you to employ your powerful pen in refuting my views. I then, Sir, summon you a second time to the field; and I pray God that you may come in the exercise of that Christian spirit of which you have given me and others a fine example in your review of this question. Mistake me not: this summons is an invitation, not a challenge. Whatever confidence I have in my cause, I have none in myself that would warrant me in defying your hostility. I wish you to come forth, not that I might combat you, but that I might enlist under your banners; that if in the main I am right, I might receive your assistance—if otherwise, your opposition, to come at a final decision, and through you, give the nation an opportunity to know the issue of a discussion which, if taken in all its bearings, is one of the most momentous and interesting that has ever engaged the attention of the Christian world."

The Unitarians have ever been the most strenuous adversaries of the verse. Mr. Belsham, Dr. Carpenter, Mr. Kenrick and Mr. Fox have done all they can, to fasten on the public mind a conviction of its forgery. These gentlemen will feel it their duty to attend to the new views unfolded in these Letters and come forward if convinced of their error publicly to acknowledge it. If they should still continue of the same opinion, let them state their objections, and I engage either to remove them, or, if I be unable to triumph, candidly to own the validity of their reasonings whenever they have any weight. Truth is our common object, and as I expect courtesy and candour from them, they may depend on the exercise of the same Christian spirit from me.

In discussing the question, my thoughts were necessarily directed to Porson's Letters against Travis. I felt an instinctive desire to single out this classical champion of England as most worthy of my lance; and I flatter myself that in every rencontre, I have brought him, like Goliath by the sling of David, prostrate to the ground. Mr. Frend was in habits of intercourse with him at the time he wrote his celebrated Letters; and as that gentleman is not unacquainted with the state of the controversy, he may think fit to meet me in the Repository, and attempt to justify the views of his late illustrious friend.

BEN DAVID.

Clapton,

SIR, *August* 21, 1825.

THE original of the annexed part of a letter from Dr. Toulmin is in the very valuable collection of *autographs*, belonging to Mr. Upcot, of the London Institution, who obligingly permitted me to transcribe it.

The date and place were, no doubt, at the beginning of the letter, which has been lost, as well as the direction. Dr. Toulmin resided at Taunton from 1765 to 1804, when he removed to Birmingham, and the date must have been before 1777, when he published his Memoirs of Socinus, for which he was, evidently, now collecting materials.

By a passage in the letter it appears to have been addressed to Dr. Calder, who died a few years since, and of whom there are some notices in your volume for 1816 (XI. 345). Of Dr. Jeffries who died in 1784, I gave an account in your XIIIth Volume, (p. 752,) taken from Dr. Toulmin's Memoir of his friend in the Protestant Dissenters' Magazine (VI. 3—5).

The "translation" of "the Life of

," mentioned in the letter, *Biddle*, and entitled "The hat incomparable Man, *Faus-us Senensis*, described by a Knight. London, Printed *ard Moone*, at the seven stars 's Church-yard, near the great loore. 1653." This publica-d several of the same ten-were the natural consequen-that toleration, which, to the of the *Long Parliament*, was effect of their lawless ex-by Cromwell. Those incon-asserters of freedom appear, with a few illustrious excep-have been profoundly igno-the great truth, that religious the most important among hts.

his translation is prefixed a dress "to the Reader," signed hich thus commences: "The *Socinus* is here exposed to thy at, by the perusal thereof thou ceive certain information con-the man, whom ministers and raduce by custome, having (for t part) never heard any thing conversation, nor seen any of ks, or if they have, they were nable or unwilling to make a scrutiny into them, and so no if they speak evil of him." nslator proceeds to say of *So-* that the vertues of his will ot inferior unto those of his anding, he being every way ed to the work of the Lord; opened the right way to bring ns to the unity of the faith knowledgment of the Son of hat he took the same course agate the gospel that Christ apostles had done before him, ng his estate and his nearest s, and undergoing all manner urs and hazards, to draw men knowledge of the truth; that no other end of all his under-, than the glory of God and and the salvation of himself hers, it being impossible for y itself with any colour to as-m with the least suspicion of interest; that he of all inter-explaineth the precepts of in the strictest manner, and h up the lives of men to the strain of holiness." Then, s his reader to "the works of *Socinus* himself," he thus concludes: "Though thou beest not thereby convinced that all which *Socinus* taught is true, (for neither am I my-self of that belief, as having dicovered that, in some lesser things, *Socinus*, as a man, went awry, however, in the main, he hit the truth,) yet for so much of Christ as thou must needs confess appeareth in him, begin to have more favourable thoughts of him and his followers."

I have the original of *Przipcovius* in a very small volume entitled *Vita F. Socini Senensis, descripta ab Equite Polono*, 1656. It is, I believe, also prefixed to the works of Socinus, among the *Fratres Poloni*.

It is to be regretted that the *Bibliotheca Antitrinitariorum* of *Sandius*, is not yet brought before the English reader, though it appears to have been, probably for several years, in another modern tongue. That service, especially to Unitarians, was, I believe, expected some years since from the very competent pen which has done so much justice to the *Racovian Catechism*, as your readers may be reminded by referring to the Review of that work in several parts of your XVth Volume.

J. T. RUTT.

"I have by me *Bibliotheca Antitrinitariorum a Sandio*, lent me by Mr. Merivale, in which there is an abridged history of the Socinians. I suppose the French is a translation of this, and want to number either that or the original amongst my books. The Unitarian Tracts were lent me by the same gentleman. I find these books difficult to be procured, as they are very scarce.

"I have received the Life of Socinus, with which you have indulged me. It is a translation of Przipcovius's Life of this great man. Since your book came to hand, I have been so fortunate as to meet with the Racovian Catechism in Latin, a neat copy and good edition. I think it would make a useful publication by *itself*, and has no immediate connexion with the Life of Socinus. It would, in my opinion, prove a very serviceable manual of polemical divinity to common readers; if printed so, as to be sold and dispersed at a low price. I could prepare an edition for the press soon, whilst

my other work stood still, to which, I would wish to *give time*. I have requested Dr. Jeffries to take yours and Dr. Kippis's sentiments on this head. Yours, indeed, I hope to have from your own pen. You can also direct me, where I can meet with the clearest and justest account of Sabellianism.

"But it is time to release you from this long scroll, and these tedious questions. In my situation, there are few with whom I can converse on these points, or from whom I can receive much intelligence. This makes me more desirous to engage the assistance and benefit of Dr. Calder's extensive enquiries and communicative temper: and more so, as your friendship here flatters my vanity: my pride is gratified by the connexion. And I hope the indulgence is not so vicious, but you may contribute to it.

"I am with great esteem for your character and learning, and with warmest wishes that Divine Providence may assist and succeed all your useful labours,

Dear Sir,
Your affectionate Friend and Brother,
and obliged humble Servant,
JOSHUA TOULMIN."

SIR, *Penzance.*

SCRIPTURE criticism is one of the most valuable departments of your Repository, and one which I doubt not you are desirous to see filled. I shall therefore make no apology for sending you a few remarks on the first verses of John's Gospel. Nothing now indeed can be expected on a topic so vastly hackneyed as this, but old and obvious reflections are often allowed to lie by neglected, and need to be brought forth to light and notice almost as much as if they were new discoveries. I am led to this remark by observing that that interpretation of the celebrated passage alluded to which was embraced by the fathers of English Unitarianism, Lardner, Priestley and Lindsey, and which they themselves had derived from an intimate acquaintance with Christian antiquity, has been nearly supplanted, in the works of the more recent advocates of the cause, by one which they had deliberately rejected, and which can pretend to no higher antiquity than the days of Socinus. For my own part I am convinced that this change has been altogether for the worse, and very detrimental to the Unitarian cause; I shall therefore take the liberty of stating some objections, insuperable as they appear to me, to this Socinian explication. Socinus was indeed its author, and claims it as his own; a circumstance in itself not a little suspicious. For what likelihood is there that the true sense of so notable a passage of Scripture should have occurred to no one till the middle of the sixteenth century? Whereas the sense approved by Lardner and Priestley was, in the main, coincident with that of the early fathers in general, men who used the language of the New Testament as their vernacular tongue. The interpretation of Socinus has however been adopted by the editors of the Improved Version, and has in my humble opinion nearly destroyed the value of that work. The ancient Unitarian interpretation has always been treated by the orthodox with respect, as being ingenious and subtle at least if not sound; but the other I have always observed to be regarded by them with unmingled scorn and disgust. When, therefore, a Trinitarian takes up the Improved Version, and turning, as he naturally does, to this place, perceives the rendering alluded to, he closes the book with contempt, and thinks he has seen enough to lay the question at rest for ever. But let us now examine the passage ourselves.

We have first a gratuitous and unnecessary transposition of the words. For, Εν αρχῇ ἡν ὁ λογος, we read "*the Word was in the beginning.*" This inversion of the order gives a strained and inelegant effect to the passage, and what end it answers is best known to those that made it; but let that pass. "*And the Word was with God, and the Word was a God.*" A God! Of course therefore there are more Gods than one, and the God mentioned in the first clause of this verse is a different God from that mentioned in the latter clause. An awkward dilemma this for a Unitarian. The repugnance which this rendering at once excites will, I believe, be too great to be increased by argument; but it will, notwithstanding, be proper to notice what is alleged in its de-

ence. Origen and Eusebius, we are old, argue from the omission of the ticle in the clause Θεος ην ὁ λογος, hat the λογος was not one and the ame, ὁν και θεον, with the Father, he Supreme God. It must be grant- d that they consider this circumstance s indicating some inferiority or sub- rdination in the nature of the Logos, ut it by no means follows, that had hey understood English, they would ave approved such a rendering as s present, which represents the Word as a separate, distinct God. In ommon with the other Fathers they garded the Λογος as existing in the esence of the Father, and partaking f his undivided Deity.

It is further urged, and we readily ncede, that an inferior use of the ame God occurs several times in the ld Testament, and in quotations from in the New: as for instance, "*It written in the law, I said ye are ods,*" speaking of rulers: or, again, *Thou shalt not revile the gods, nor urse the ruler of thy people,*" in a ne sense. I answer, that such ex- ressions are no more than ancient ebraisms, occurring only in passages ound in or quoted from the Old Tes- ament, and never forming a part of e current style of the New. It is ost improbable that a passage of ich dignity and gravity as that before should be couched in such obsolete d fantastic language. It is doing ry little in such cases to shew that ome extraordinary instances a word s been used in this or that sense: e question is, what is that ordinary d sober sense in which it was proper use it in the passage under examination.

It appears to me not a little strange take the phrase, *the Word*, merely a synonym for the name of Jesus hrist. If the writer merely intended say that Jesus Christ was in the ginning, and was with God, why ould he designate him thus abruptly r this singular name, by which he ver calls him afterwards? What oof have we that those to whom he rote were prepared to understand m in this way of speaking? There not a single instance in the New estament where this phrase, *the ord*, passes as a known and distin- uishing appellation, or proper name, of Jesus Christ. He is, indeed, called *the Word of God* in the Revelation; but only in such a way as he receives various other titles, such as King of kings, Emmanuel, the Lord our righteousness, and others; but none of these are received and distinguishing appellations, nor would any writer use them as such who wished to be understood. But if, by *the Word*, we understand with Lardner and Priestley, that principle of light and life which, though essentially inherent in the Deity, emanated from him in due time, and being infused into the person of Jesus, dwelt among us in the form of human nature; this idea, mysterious indeed, but neither unintelligible nor absurd, gives due significance to all the language of the Evangelist, harmonizes with the theological style of the age when the gospel was written, and corresponds in the main with the sense which all the early fathers gave to the passage. These are surely no mean arguments in its favour.

But I think the rock of offence for the Socinian interpretation is yet to come. Ὁ κοσμος δι' αυτου εγενετο. The world was made by him; so read the orthodox, and so does Socinus; but the Improved Version, imputing to the text a most astonishing ellipsis, makes bold to render it, The world was *enlightened* by him. Socinus is obliged to propound that, by the world being made, we must understand that the world was *reformed*, or that *the world* means *the new creation*, which was, no doubt, the work of Christ. Then the difficulty takes a new form, for the question occurs how it could be said that the new creation knew not Christ? The figure ellipsis allows a writer to omit what the sense of a passage already sufficiently suggests. If this is the case with the world *enlightened*, as here inserted, the reader may omit this word, but will still perceive that it is implied in those which remain. Impartial reader, do you find this to be so? It is as plain a matter in English as in Greek, although I have most satisfaction in referring you to the original. It has been said, that the word εγενετο cannot signify *was made*. I answer, that the word γινεσθαι signifies to be brought into existence in any form or manner, and is applied in this sense to all sorts of

things, as the following quotations will manifest: σωσμος εγενετο, Matt. viii. 24; φωνη εγενετο, Mark i. 11; το σαββατον δια τον ανθρωπον εγενετο, Mark ii. 27; ανθρωπος της καθ' ὁμοιωσιν Θεου γεγονοτας, James iii. 9; εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι, Heb. xi. 3. To these phrases, that before us, the ὁ κοσμος εγενετο, *the world was made or came into existence*, is perfectly analagous, and this rendering appears to me, in a critical point of view, entirely unobjectionable.

But not such is the Socinian rendering of a subsequent verse. Και Λογος σαρξ εγενετο. And the word *was* flesh. The word εγενετο is thus taken as merely equivalent to ἡν, or, as the logicians term it, it is used simply as the copula of the proposition. Now I call on those who favour this translation to produce a single instance in which this word γινεσθαι is used in such a manner. It is altogether foreign to its meaning. It always signifies either to come into existence, or to pass from one condition to another. A transition, or change of state, is always implied by this word. Socinus, indeed, flourishes finely, and says, "Nemo qui Græcas literas vel a limine salutaverit, ignorat hæc verba non minus, *Et verbum caro fuit*, quam *Et verbum caro factum est*, et bene et proprie verti posse." And to prove this, out of numberless examples, he says, he will only produce one, but I must say I think him not very happy in his choice. It is this, Ὁς εγενετο ανηρ προφητης, δυνατος εργῳ και λογῳ. Now, certainly if it were necessary that this passage should be rendered, "Who *was* a prophet," his inference might stand; but as it is just as proper to translate it, "Which man *became* a prophet, mighty in word and deed," it falls to the ground. I repeat my challenge; let a single instance be produced in which εγενετο is a mere copula, equivalent only to ἡν. Till that is done I shall regard the translation, "the *Word* was flesh," as false and inadmissible, and as involving the whole of this Socinian interpretation in the same predicament. With your permission, Mr. Editor, I shall shortly add some further observations on the same subject.

T. F. B.

Sir,

It may gratify some of your readers, to be informed, that a substantial tomb has just been erected in Bunhill Fields, to the memory of the late Rev. and excellent Theophilus Lindsey. The expense was borne by the Rev. Mr. Belsham and a committee of gentlemen, consisting chiefly of his old friends, who justly admire his truly excellent character and exemplary virtues.

The following are the inscriptions on the tomb:

On the side,

In this vault reposes the Rev. THEOPHILUS LINDSEY, M. A., late of St. John's College in the University of Cambridge, and some time Vicar of Catterick, in Yorkshire. Having resigned his preferment in the Church for the sake of Truth and a good Conscience, he became the Founder of the Chapel in Essex Street. This venerable Confessor ended his blameless and exemplary life, 3rd day of November, MDCCCVIII. Aged LXXXVI.

On one end,

Mrs. HANNAH LINDSEY, relict of the late Rev. Theophilus Lindsey, survived her venerable Consort little more than three years, and, full of hope and of good works, expired 19th January, MDCCCXII. aged LXXII.

On the other end,

Mrs. ELIZABETH RAYNER, nearly allied in blood to the illustrious house of Percy, esteemed it a still greater honour to be the friend and fellow-worshiper of Mr. and Mrs. Lindsey, and by her own desire was deposited in the same grave. Mrs. Rayner died aged LXXXIV.

It is in contemplation to place a marble tablet with a longer inscription to his memory, in the Chapel in Essex Street, by the same gentlemen.

E. D.

Sir, *August* 25, 1825.

I AM very much at a loss to know how to answer the modest demand of your correspondent I., (p. 403,) and to endeavour to set his mind at rest on the somewhat curious point, of a real Christian indulging great doubts of a miraculous agency in many of those facts, which the idiom of the Hebrew language, or rather that style of language which the writer adopted, has delivered to us in the character of miracle. I have been told that some

of your very serious and judicious readers have thought the piece signed W. intended for a burlesque upon Schiller, and not a serious allusion to the facts of the Old Testament: and, in my turn, I am labouring under the suspicion, that your correspondent I. is some infidel in disguise, who has thrown out a bait to catch another, by provoking him to farther remarks, when it is not in his power to call out the more able Schiller himself into the field. For it surely is now too late to use such language seriously, as your correspondent has employed on the subject of the historical parts of the Old Testament. What can he mean by those words, "I am at a loss to understand how those who call themselves Christians can justify such sceptical sentiments," &c.; and again, "inconsistent scepticism"? This is the common cant of ignorance—every thing is sceptical which is without the "stigmum curriculum" of our creed. I did not expect to see such a sentence in the *Repository of General Literature*. He must be dreaming when he talks of "striking at the very root of Christianity itself, and denying the Divine authority of Moses and the prophets." In every step upwards, from the bare acknowledgment of Jesus as a extraordinary personage, to the belief in him as the everlasting God, the noble child of dust talks of "the scepticism" of him who is moving one step below him, and "he cannot understand how he can call himself a Christian." I pity him from my heart! Serious as he may be, he will doubtless join in the exclamation of the witty author of the Sentimental Journey, "How I love the man, who will give up the reins into his author's hands, when pleased he knows not why, and cares not wherefore!!"

While it is not my design "to explain away all that appears miraculous," I have been taught by the example of Joseph Priestley, Henry Moore, and some other bold minds, who made their way of reading the Bible known to the world first in the Theological Repository, and afterwards in sundry works, to feel an infinity to give an air of probability to all those ancient writings which, for various reasons, I hold in great esteem, and not the less so because each is an important relation acknowledged between them and the books of the New Testament; which, in point of fact, are of infinitely greater value than they, and which might stand their ground, although the writings of Moses and the prophets had been trampled in the dust.

I fain would know whether your correspondent I., or whether any Unitarian Christian, is prepared to avow, that all the events of the Old Testament which are related in language that implies miracle, were really supernatural events? If he does, let him read Josephus's History of the Jews, and he will find that an orthodox Jew shews the natural agent that brought many of them about, and has not the most distant reference to miracle in them; nay, the Scriptures themselves, which in one place describe a transaction as the immediate work of God, in another describe the instrument to be a man or one of the powers of nature. I should fear affronting your biblical readers did I attempt to point them out.

And if I am disposed to assign natural causes for some other of those events which Christians have been pleased to regard as miraculous, am I to be called a sceptic and be bespattered with obloquy, and pointed at as an infidel and no Christian? The bigoted Catholic for that—who reproaches the man of "little faith," because he gives a false turn to the declaration of his Lord, "This is my body." The honest Trinitarian does the same, who denies the character of Christian to him who cannot believe in the personal divinity of the Son and the Spirit. And, if you please, the half-way Arian, who is angry with his younger brother, because he has taken one step beyond him, and denied the pre-existence of his Master.

On the ground of this "scepticism, which requires from your correspondent some farther explanation," let me refer I. to Bellamy's Bible, where I think he may be both amused and instructed, though he may not go all lengths with that erudite and ingenious writer. It is well known that the manner in which facts are spoken of in the Old Testament, has furnished a handle against the entire history of the Hebrews as a divine interference, and surely *he* cannot be a foe to divine truth who will remove the difficulties

that arise from modes of expression, although the result might be, that there were not so many miracles wrought by the Jewish Lawgiver as had been imagined; any more than *he* must be thought to do an injustice to the Christian system, who cannot discover a spiritual sense and a Christian meaning in the Song of Solomon. We have long ceased to believe that those infernal spirits, which Milton speaks of, so much like a poet, and so little like a believer, were driven out of the human body into the herd of swine; and that, in the temptation in the Garden of Eden, "Satan squat like a toad" at the ear of Eve, infusing his "wicked wiles," and indeed we make so free with the opinions of our fathers as to be satisfied that he had no concern in that woful temptation by which our first mother fell. We do even more than this, for we deny altogether that this drama of the fall of man, is the relation of a fact. And, whether or not we discern in it, as Schiller does, the first necessary operation of free-will, and regard it as a manifestation of man's independent state, and the almost unavoidable result of the condition in which he was placed, and therefore, in a strictly philosophical sense, no evil: by denying a fact which is so plainly declared, we certainly prepare the mind for a liberal interpretation of those relations which afterwards present themselves to our notice in the succeeding pages. I might as well believe that a serpent talked with Eve, as, that the wind breathed through the ram's horns, knocked down the walls of Jericho, when I can give a more reasonable account of both; I should have as little difficulty in admitting, that the Omnipresent Governor walked in the garden and met Adam, as one man may meet another, as, that Moses talked face to face with God, as a man may talk with his friend. But while I see in both a beautiful allusion to the agency of God, I admit no personal presence. There is a truth, Sir, in all these declarations; but I shall never believe God to be "altogether such an one as myself," and, therefore, interpret literally all those metaphorical expressions which are found in the Bible. All the powers of nature, and all the skill of man, are instruments in his hands of good and of evil to his creatures; they are represented by him in an especial manner up a family for his work. Jewish historian, whose account of what befel his people back at once to the origin disregarding the minor Here has been the mistake cause, although his statement true, and cannot be doubted "looks through nature up to God;" yet they who views to the act itself, in cases think the practice as to ascribe to the Almighty tice of laws, intended for and wrong-headed a people that which left the Egyptians in search of a better and known land.

The letter of W. contains sion to the pillar of cloud and I suspect the intimation companied it terrified tender nerves of I. (if, indeed, pect, be be not as great a fool as myself). Now this is historical facts which are clear understanding can and the very circumstances phraseology being employed scribe what a profane writer give us in a simpler style strong reason for us to carry mode of interpretation into other of the Scripture history. Even evident the persons for whom Gospels were written did that devils were driven out of maniacs, but that the expression sessed of demons," was the doubtless of a certain disorder, as St. Vitus's and St. Anthony's fire are now us, so the Jews in the time of or that in which the Pentateuch written, whenever it might be not themselves deceived by the guage of their sacred writers left for Christians in the nineteenth century to add to the Mosaic miracle upon miracle, and to mystalize the plainest facts; until the gles of a box cannot be determined nor the trimmings of a curtain, out an express authority from who sways the sceptre of the universe and gives laws to ten thousand worlds and even the cherubims, the figures two calves, and the space between them, a foot and a half type of that beautiful

his Father, in these words:—"My peace I leave you, my peace I give you." To the establishment or preservation of this peace, the disputation mentioned would, in itself and in its effects, be directly opposed.

Second, St. Paul says, "If any one be contentious or fond of disputes, we have no such custom, nor the church of God." We would, therefore, deviate from the principles of God's church and the custom of the saints, as well as prove ourselves unmindful of the Apostle's suggestion, if we became fond of disputes.

Thirdly, because all experience has proved the justice and truth of Tertullian's remarks, in his book on "Prescription," wherein he says, that disputes with heretics weary the weak, create anxiety in the mind of others, and that the only thing we obtain by them is, to have our anger excited by their blasphemy. The reason assigned by him for this opinion is quite obvious; it is, that heretics despise authority which alone can determine disputes; that they disregard tradition, without which it is impossible to understand rightly that part of revelation which is written; and because they appeal to the Scriptures, which are mute, and cannot therefore decide. *In quibus* (scripturis) *incerta est victoria aut par incerta.*

Fourthly, because no general principle, to which the questions to be discussed could be finally referred, can be agreed upon between the parties; for this reason, that the members of the Bible Society do not admit our creed, nor have they any creed of their own. They do not admit our creed, for they accuse the Church of having decreed error, and of having been sunk in idolatry, for upwards of eight hundred years: see the "Book of Homilies." They also have long misunderstood that universal article of the Christian faith, as expressed in the Nicene Creed, amplified in the First Council of Constantinople, and which says, "I believe in one Holy Catholic and Apostolic Church;" nay, there is reason to apprehend that they have latterly endeavoured, though unconsciously, to dissolve the entire religion of Christ into a system of Latitudinarianism, approaching to utter infidelity. They have no creed of their own; for, from the reports of proceedings which, on a former occasion, took place between you and them, it appears that they maintained even the most opposite one to the other; and that, being invited to produce a common formula of faith, they were unable to do so. It also appears, that though some of these men nominally belong to the Established Church, they disregard her discipline and authority as it is laid down in the ordinance of the King, prefixed to the "Articles of Religion," as it is expressed or implied in the Articles themselves, and as it is recorded in the words of many of their Pastors; they do so by advocating an unlimited right for themselves and others to judge in all matters of religion, regardless of all authority. With such men there can be no common principles to which they could be bound to adhere; or, if there were any, they could be departed from by them as soon as their opinions underwent a change, but in no case would such principles express a form of religious belief binding upon others than those who might subscribe to them. We, who are Catholics, professing a clearly defined faith, can never meet men who are thus tossed by every wind of doctrine, upon a footing of equality; they may be worsted in argument, convicted of error, confounded at the exposure of their own contradiction or folly, but they alone can suffer; no one is responsible for their error; no person need blush at their confusion, no man is a partner in their shame; not so with you. If through error, mistake, ignorance or forgetfulness, you leave an objection unrefuted, or an aspersion not wiped away; that objection or aspersion stands recorded against your church, and the chaste spouse of Christ suffers in your person from the blasphemy of her apostate children.

Fifthly, you are to avoid these disputes, because by entering into them you appear to call in question those truths which are already defined by the Holy Ghost and by us; that is, by the Bishops, the successors of the Apostles. You agree, as it were, to impannel a jury, of I know not what description of persons, to try the question whether Christ is with us

ng all days, even to the end of the world; whether the Holy Ghost has, or has not, taught our fathers all truth;—whether we be placed by him to rule the church of God;—whether his church be, or be not, the pillar and ground of truth;—whether those whom we leave bound on earth be bound in heaven, or whether the gates of hell have, or can prevail against the church; whether, again, this church has been buried in idolatry for eight hundred years; whether, in fine, those who refuse to hear her, and who thereby despise Christ and the Father who sent him, are, or are not, as heathens and publicans before God. The truths, Rev. Brethren, which would be thus subjected, as it were, to trial, are clear and incontestible; you yourselves have enforced them by much argument and eloquence; and it is because they are immovable, and because your arguments in support of them are able, convincing and unanswerable, that the members of the Bible Society wish, by inviting you to a renewed discussion, to turn public attention from the palpable folly of their proceedings—from the unspeakable evils which the principles they advocate have entailed upon society; from the frauds and impositions practised by persons connected with them; but, above all, from the contemplation of that worst of all evils, the introduction and justification of Socinianism or infidelity; evils which flow immediately and necessarily from the recognition of an unlimited right in all persons to discard authority, and to abide in religious matters by the single opinion of their own mind. No! Brethren, you have supplied to society at large, ample materials for serious and deep reflection; suffer men to digest them, to reflect upon them, and should error or heresy approach again to our borders, you will know how, and where, and when to repel it, lest it should creep like a cancer among our people.

Sixthly, you should not dispute with these men in the manner proposed, because there is no tribunal on the earth competent to try the issue between you. The errors maintained by the members of the Bible Society regard either the primary articles of the Christian faith or truths already defined by the Church. Both these classes of truths are immovably and definitively settled; God or his church, or rather both, have spoken; and as St. Augustine said to the Pelagians, "The cause is concluded, I wish the error would at length cease," *causa finita est, utinam aliquando finiretur error.* There can be no new hearing, no new trial. The Church at Trent invited the heretics of the 16th century (those who broached or renewed the errors which are now revived) to plead their own cause before the Council; these blind and obstinate men refused to do so, but their cause was examined fully and dispassionately—sentence at length was passed, and the matter set at rest for ever. *Causa finita est.* It can never be revived: it hath seemed good to the Holy Ghost and to our fathers so to determine: there can be no rehearing of the case; there is no higher tribunal constituted by God, no one or many to whom a new issue could be directed for trial; "Whosoever does not hear the Church, let him be as an heathen and a publican." Those who are cut off on account of their obstinacy may complain, but there is no remedy for them but in submission; the Church may soothe, may explain; she may relax or alter her discipline to favour their weakness or to assist them to return; but the one faith she cannot alter; it is as simple, as immutable, as God himself! You, Rev. Brethren, have often and well proved these truths; one argument alone is sufficient, "Going," says the Redeemer to his Apostles, and, in their persons, to those who lawfully succeed to them, "Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, commanding them to observe whatsoever I have given you in command, and lo! I am with you till the end of the world." It is the worst of heresy, and a virtual apostacy from the Christian religion, to assert that there ever was, or will be wanting, a body of men assisted immediately by Christ, and employed without interruption or intermission in administering the Sacraments of God, teaching his commandments, and ruling throughout the world his one holy Catholic and [redacted]ch. It is the worst of [redacted] virtual apostacy from [redacted]ligion, to assert that

the gates of hell have ever prevailed against this Church, that is, that the pastors and people who compose it have ever, at any period, even for a single hour, professed error! You, therefore, cannot enter into a disputation which would seem to imply that the opposite of what is here stated is even remotely possible!

Lastly, you should not contend, as it is proposed, with men, over whom a triumph could be productive of no permanent advantage; as individuals they may be learned and respectable, but as religionists they are deserving only of your unmixed pity. They profess to be seeking for truth—this can only be found in the Catholic Church; and the faith that believes in it, as there propounded, is a gift of God—to be obtained, not by disputation, but by humility, alms-deeds and prayer. The judgment of man is too slow, and too unsettled—the objects of its investigation are too mysterious and too far removed—it may reason interminably and dispute, but it can never determine; authority alone can decide. "By the sun alone of the Church," as Jerome observes, "all the streams or rivulets of error can be dried up." To ascertain the existence of this Church—for the infidel, signs and tongues may be necessary; for a Christian the grace of his baptism, and the creed which he has learned at his mother's breast, is quite sufficient: and to such at least as are born and educated in these countries, it must be quite obvious, if they be humble, pious, dispassionate, and not maddened with enthusiasm, that no sect or denomination of Christians existing in it (the Catholics alone excepted) have not separated themselves from the one Holy Catholic and Apostolic Church at a certain time, and for causes but too well ascertained; and as to the consequences of such a separation, it is not mine, whilst addressing you, to state them, or to give expression to that deep affliction which the consideration of them excites within me. I once was moved by such reflections, and by the love I bear to my brethren who are in error, (for whom like the Apostle, I would willingly, for a time, be even an Anathema, or separated from Christ,) to suggest, through an eminent individual, not to a society, not to ladies and gentlemen, but to one of the states in the realm, a prop seeking to bind up that wh been broken; to heal that infirm, and to bring back th has strayed; but the spirit wh once sent to seduce Achab, permitted to seduce many in pire, and the term of his seduc not yet expired; perhaps it terminate; if it should, the conciliation and peace are at not, it is our duty to adore the of that God, whose judgment scrutable, and whose ways c investigated.

Praying the Almighty G Brethren, that he may keep o and hearts united in his love the love of one another,

I remain your truly affectio humble servant in Jesus Chri † J. DC

Given at Edenderry, on m tion, this 28th day of August,

Stockton-on.

SIR, *Sept.* 8, 1

IT gives me and my friend place great pleasure to lea the last number of the Re that an Unitarian interest is eve of being established in a n ing town. There are but t tarian congregations in the c Durham, one at Stockton, other at Sunderland, both o are small. The members former (and especially one now no more, but whose p and will long remain, in the in which he was a very disti ornament) have often regret circumstances have hitherto favourable to the introduction tarianism into other towns county.

We are a little surprised t Durham correspondent, and tarian friends, after long r that some place has not hithe appropriated to Unitarian should not have sought the tion of the Unitarians at Stoc at least of that very judicious of our cause, the Rev. Mr. T Newcastle. If Philo-Unitas estly desirous of seeing his accomplished, I beg to offer ble services, and to assure h

ıce in my power, will be
'en; and I do not doubt
look with confidence for
rice and most efficient
m my friend Mr. Turner.
n can be procured which
ondent mentions, I hope
e no great difficulty of
plies for a time. I be-
venture to say, that my
w and then, spare me a
the purpose of visiting
ny services should be ac-

nd is not easily roused
ıor of indifference, Philo-
do well to procure some
sermons of the Rev. R.
:ston, and circulate them
friends, the title of which
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than Infidelity." This
moderate, sensible, and
ıd is well calculated to
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y glad however to learn,
lus of this kind is needed;
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e sufficient decision, zeal,
ınce, to build themselves
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J. C. MEEKE.

ıpsis of the Monthly Re-
for September, 1824.

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on several points, respecting which our information could only rest upon private assertion. I am gratified at finding that many of my former reflections, suggested by a perusal of Mr. Smith's letters, coincide with the remarks here made by so calm, and, I presume, respectable an observer.

Dr. Smith's Reply to Chenevière, &c. Rambling. What kind of a "reply' to M. C. are the two columns entitled M. Curtat? As I have proceeded along through this spontaneous defence, I have been more and more amazed at its weakness. Can this Dr. Smith be the man, whose attacks your English Unitarians think it worth while formally to rebut? After arriving at the last word of this series, I cannot say that I have any materially different impressions of the whole case, from those with which I concluded the perusal of M. Chenevière's defence.

Notes on Passages of Scripture. In general excellent. Perhaps rather too refined in the remarks about *anger*. I imagine St. Paul only referred to different degrees of that emotion. There is an innocent, (not to say nenessary and useful,) and there is a sinful degree of it. To the former I suppose the Apostle alluded, when he bade the Ephesians to be angry and sin not, and to let not the sun go down upon their wrath. Afterwards, in enumerating and prohibiting several of the highly malignant passions, he says, Let all bitterness, and wrath, and *anger*, and clamour, and evil speaking, be put away from you, with all malice. That is, such a violent and unrestrained indulgence of anger, as may well be classed among those other evils and affections. Our annotator's criticisms on Hallet's remark respecting the word anger in the New Testament, are loose and little to the point. One word more. Several of his conclusions have a decided squinting at controversy, notwithstanding the disclaimer in his luscious motto from Bacon.

Brevis—and I may add, *et Suavis*. Do I not recognise in this pithy, earnest, yet occasionally playful contributor, my old friend "Unitarian" of the Correspondence? Why does he not stick to *terms*? He is strictly an Universalist, rather than an Unitarian.

Mr. E. Cogan on Bishop Burgess's Uncharitableness. Exactly to the point.

G. B. W. on the Papers of Philadelphus. An acute and sensible writer. How will the logical skill of Philadelphus enable him to elude the corner into which his mild opponent has here fastened him with several pins? The high, solemn and rational strain, which marks the last half of this communication, expresses, though in a far better manner, several sentiments, which I have occasionally tried to urge upon your letter-writer, "The Unitarian."

Ancient Use of the Word Worship. A good point of criticism is here made to bear on a subject, which, as much as any other that can be named, contributes to retaining the belief of the Trinity in the popular mind. Let *worship* be exchanged in our translation for *reverence*, *Lord* for *Sir* or *Master*, and a few more such terms be replaced in a similar manner, whenever it is strictly and grammatically proper so to do, and what a mighty subsidiary aid would be torn away from the imaginations of the vulgar in favour of orthodoxy, to which she has now no sort of right, even if she be identical with the truth itself! A vast majority, I fear, even of the most candid Trinitarians, who possess learning and intelligence, are guilty of no little subterfuge, in slily permitting the accidental influence of such mistranslations to exert an unwarrantable effect over their ignorant followers.

A Calvinist has my full sympathy in his remarks on the Satiric Fragment. But without pretending to the adequate character of that "equitable censor," who, a Calvinist says, is wanting in the pages of the Repository, I must aver, that his expostulations with Mr. Worsley do not appear to be well-founded. If *moral inability* signify nothing more than *disinclination*, why persist in using a term so constantly liable to be misapprehended and misused by carping adversaries? Be assured, this Calvinist deceives himself. A great portion of his party mean much more by moral inability than disinclination, notwithstanding a few of them, when pushed up to consequences, or desirous of defending a favourite system by mere verbal ingenuity, contrive to explain away offensive peculiarities. No. There something congenial with the Calvinistic system in the sterner literal r tion of moral inability, which its ad cates at large inculcate. It is of piece with all those other huge, u natural, astounding doctrines, at whi reason stands aghast, but which t general desire after "aliquid immo sum et infinitum," causes to be quie swallowed down by a childish fa and a dazzled imagination. Like t doctrines of the Trinity and orthod atonement, there is an imposing m tery and magnitude in the thi There is a sweet consciousness of d tinction, and a sweeter sense of sa tified merit, in being able to pre upon one's mind to yield assent impossible propositions, which world in general refuse to recei Disinclination, forsooth! If all ev gelical preachers would but use t very smooth, soft and inoffensive ter and would only tell their sinful he ers, that they have no *inclination* serve God, &c., wherein would th differ from Arminians and Unitaria If Dr. J. P. Smith's authority is to relied on, it was by such conceival such insidious explanations, that Ostervalds and the later Turre frittered away the whole rough fe of ancient Calvinism, and reduced centre of Europe to a hideous mo darkness exactly proportioned to clearness with which religious subj are contemplated.

Εξεταστης *on the Unitarian Sch of Atonement.* I will contribute feeble answers to this Inquirer cording to the order of his interro tories.

1. Unitarians regard the death Christ as an evil, ordained or perm ted to bring about, by its indir effects, an infinitely greater go Hence, there is no "injustice" this disposition of Providence, on long scale, particularly when we member the "joy which was set fore" Christ, and the vast prep derating rewards which he him obtained for his obedience. Wher this writer allows, and with propri too, that the orthodox view of Chri death is "directly opposed to ideas of justice." Moreover, is th not a difference, not only in "d gree," but in *essence*, between Go

permitting" a *voluntary* sacrifice for a *benefit* of others, and "requiring" an innocent person to suffer *before the guilty can be pardoned?* To me it appears that these two propositions cannot be compared together; they are not homogeneous. I find not the single point which they have in common. I am more puzzled to feel the force of the writer's statement than to answer it. When I contemplate the first proposition, I feel a moral generous glow of sympathy, both with the deed and with the sufferer. In looking at the latter proposition, I feel only a sensation of shuddering abhorrence. And that is all the account I can give of the matter.

2. In the supposed *vicarious suffering* which this writer and Dr. Butler find in the moral government of the world, they have, unfortunately for their argument, seized upon an *exception*, instead of a *general rule*. In arguing from the analogy of nature, as to the proper character of Christ's death, we must ask, not what happens in *many cases*," or merely in "a variety of ways"—but what is the general principle on which the Deity seems to conduct his moral government. And, surely, no one can say that he *generally* punishes vice in this world by inflicting pain on the innocent. See, then, the advantage which the Unitarian has in appealing to the analogy of nature. His first glance at it sweeps away the orthodox doctrine of atonement. And as he looks a little further, he finds his own view of it confirmed. Because, GENERALLY, whenever he sees pain and suffering in the world, he sees a long train of good effects to be more or less connected with it, precisely in the way in which he himself connects the benefits of Christ's death with that painful event. It is not till he looks much further, and finds, by the exercise of much ingenuity, a few *anomalous* cases of vicarious suffering, that he perceives any thing which can even remotely resemble the violent and unnatural doctrine of a literal sacrifice in lieu of the whole human race. I trust I have clearly pointed out a fallacy, or at least a weakness in one part of Dr. Butler's excellent work. Whenever he fortifies religious truths by an appeal to the general analogy of nature, I think his argument is unexceptionable [illegible] successful. But with regard to the atonement, he had it not in his power to do that; he could adroitly appeal to *occasional exceptions* in the course of nature, which, in truth, when properly considered, instead of confirming, only overthrow the doctrine they are advanced to establish. An opponent always has it in his power to say, and to say fairly, If you can prove *your* opinion, by referring to what the Deity *sometimes*, or "in many cases" performs in the course of nature, *my* opinion, even on your own principle, is so much the dearer and stronger to me; because it is analogous to what the Deity *almost always*, and in a great *majority* of cases is constantly producing.

3. The subjection to pain and death of the whole animal creation, is not, I think, a "similar anomaly" to the orthodox doctrine of the atonement. It might be easily shewn that the former law of Providence, produces, on the whole, the greatest quantity of happiness throughout the sentitive creation, while, at the same time, it certainly violates no *moral* propriety. Whereas, Unitarians profess to see in the orthodox opinion of the atonement, not merely the suffering and death of an innocent person, but such an application of it, as, when fairly reduced to its legitimate consequences, confounds all moral notions whatever. No one can say, that the sufferings of the animal creation take away the *guilt* incurred by some order of responsible beings in another quarter of the universe. But it could evidently be only *such* an analogy, that would give strength to the inquirer's third objection. We are too apt, in drawing analogies, to confine our attention to some single common circumstance between the objects of comparison, when, on a little nicer examination, other circumstances may be discovered, which utterly destroy the supposed relation.

Apology for joining in the Church Service. Very well—very well indeed. It is a pity that so much can be also said on the other side.

Extracts from Ancient Presbyterian Registers. There seem to be many marks here of the word Ichabod having been written on the Presbyte[illegible]urch of England at the time to [illegible] extracts refer.

Mr. Haldane's Letter to Dr. Smith. It is unfortunate for the general credibility of Mr. Smith's paintings, lately communicated to the Repository, that his friend Mr. Haldane has detected so glaring a mistake; and remarkable, that he found nothing particularly to confirm, except the denial of M. Chenevière's surmise regarding a concerted plan to revolutionize the Genevan Church. Even on this point, all that Mr. Haldane declares is, that there was no *previously* concerted plan before he went abroad. The Professor's charge might fairly be interpreted as only a general one, but fully borne out by all the facts and circumstances. I presume he did not intend to convey the idea that there was an organized and specific conspiracy among the orthodox of different countries to effect the purpose in question, but only such a general sympathy and implicit understanding among persons of great zeal, as would induce them to co-operate whenever opportunity and prospects of success presented themselves. His expression was rather pointed, it is true; but the expressions of an earnest, irritated man, though descriptive of the truth, frequently vibrate somewhat from the line of logical precision. Do, Mr. Smith, let us forgive M. Chenevière a little hyberbole.

Persecution of Elias Hicks. It is a singular instance of the advantages attendant on the active diffusion of literature and commerce, that the first information which I received respecting this outrageous business arrived through the medium of the Monthly Repository, printed in London.

Verus on Sunday Schools. I am happy to find that Verus is acquainted with so many facts that tend to rebut the discouraging statements of his opponent. But he is better in marshalling facts, than in pursuing nice verbal reasonings. A Friend to Sunday-Schools did not mean that the very identical persons who neglect the education of the youthful poor, take positive pains at the same time, to give them an improper education. He could only mean to instance two separate faults, one of which could be charged to some Unitarians, and the other to others. So that there is no "inconsistency on the face of his charge." Again. Verus snatches at the word *purity*, and pretends to give for its exact correlative the word *impure*. But the very mention of this last epithet implies an immoral and disgusting quality, far disproportioned to what the Friend of Sunday Schools could mean by asserting that Unitarians neglected the purity of *education*.

Critical Synopsis of the Monthly Repository. The Editor was fearful, it seems, of being suspected of a "stratagem" in my communications. Whereby, I presume, he has whispered to the public some of the secrets of his laboratory.

I have no particular criticism to make on this paper, except that the sentence, "Mr. Rutt's Remarks on Anonymous Signatures is very sensible and well-timed," seems somewhat objectionable in point of grammar.

Mr. Worsley in Reply to Corrector. I remember, that on reading the remarks of Mr. Worsley's censor, I thought he must have used an inconsiderate latitude, in charging him with being "erroneous in every particular."

Review.—1. *Ben David.* To say the least, these arguments of Dr. Jones's in favour of the Christianity of Philo and Josephus, are very imposing, and set one into a train of wistful meditation. Among many Christians in this country, in part, too, of a class below the middling, Josephus is a great favourite. They read him next to their Bibles. Why does Dr. Jones depart from the conclusions of Sir Isaac Newton and Griesbach, with respect to the authenticity of Θεος, in 1 Tim. iii. 16?

2. *On the recent Prosecutions, &c.* The second paragraph of this article is a happy specimen of what I wish to see in such a *Catalogue Raisonné* of new books, as I intimated in a former synopsis. The extract is noble—has a tinge of sublimity in consequence of conforming to, and relying on, the grand simplicity of truth.

3. *A Funeral Discourse, by J. Johns.* There are indeed some sweet notes in the epicedium, from which the Reviewer here exhibits specimens. They are beautiful and affecting; but have not quite, as I appre[illegible] that majestic and energetic [illegible]ment, that stamen of argument, directness of attainable objects, would entitle them very decidedly to the praise of "eloquence."

ny thing to define poetry and elo-
ce respectively.

Dr. Evans's Richmond. The
dote here told of the clergyman
declined the parish of Richmond,
he an evidence of his "content-
t," but whether his humility is so
ent from his complacent cer-
y of at last arriving at Lambeth,
ore questionable.

rhaps we ought not to scrutinize
closely the metaphysics of a poet-
but some expressions in Miss
n's lines on Wakefield, might be
preted as indicative of Material-
She speaks of a *mind*, and a high
nted *soul*, *mouldering* in earth.
efield himself might have been
ed with such a doctrine, in con-
on with his belief in the resurrec-
. Probably, however, his fair eu-
st intended nothing more than a
ical licence—a kind of inverted
opœia.—What can be more
isite than the closing couplet?
re is a misprint, in one of the pre-
ng lines, of *tears* for *eyes*.

was lately very much astonished
rning from a gross and ill-natur-
communication in Blackwood's Ma-
ne, that Wakefield seriously un-
ook to comment upon Pope's
es by a Person of Quality. Were
ot for the habitual gravity of the
ased critic's character, I should
ot regard his attempt only as a
esprit, whimsically adapted to
nature of the verses.

Bourn's Gazetteer. The popu-
on of Boston has now advanced to
000 within the city-bounds. The
ll number assigned by Morse, for
2, astonishes me. I have heard
sident Adams say, that in the time
he American Revolution, it seemed
ave as many inhabitants as during
late war. But Morse must un-
stedly have used authentic docu-
ts.

POETRY.—*On the Death of Mrs.
rge Kenrick.* If it were not sa-
rilegious, as well as literary presump-
, to meddle with these polished
s, I would recommend a slight
dification of the very first line.
repetition of the double iambic,
, in the beginning of some small
s of Byron, *Bowring* and others,
o striking a beauty, now rather
on my ear with its staleness.
some private taste, therefore,
I could have wished some apostrophe substituted in the place of the initial clause. Other critical reasons occur to me for the alteration, but there are probably still stronger reasons why I should distrust them.

Paraphrase of Thomson's Hymn exhibits good powers of versification, and the not small merit of remodelling a composition like Thomson's Hymn without spoiling it. The printer, I suppose, has converted "its resistless" or "a resistless" into "irresistless."

Could a more pleasing and impressive volume be compiled than The Poetry of the Monthly Repository? I think it would be a highly acceptable gift to the literary and religious public. It would certainly be valuable in one point of view, viz. as demonstrating that Unitarianism is neither unfavourable to the head nor the heart, —that it neither repels the illapses of poetical inspiration, nor jeopardises the truth and purity of literary taste, nor represses a high moral enthusiasm, nor checks the growth and outburstings of a fervent piety. The Editor would not, of course, feel constrained to reprint every thing indiscriminately, which he should find in the archives of his poetical department. The approaching close of the twentieth volume seems to present a happy era for the execution of such a project. It may be that there is already poetry enough to fill two portly volumes, and that ten years would in general be a convenient cycle for the revolution and reappearance of the phenomenon proposed. The very influence of such an established, continuous arrangement on the subsequent effusions of contributors to the Repository would be felicitous. Biographical notices might be added of some of the deceased, and perhaps also of some of the living tuneful correspondents.

Lines written at Sunset. The locality and character of these lines would seem to justify one in ascribing them to the author of the Funeral Discourse, reviewed in the present number. Besides overflowing with poetry, they possess also, I think, that peculiar afflatus which constitutes elo- [redacted] greater degree than the [redacted] is pretty.

Obituary. I know not why a biographical essay on persons recently deceased should not find a place now and then among the leading articles in the Repository.

Intelligence. The accounts of the formation of two new Unitarian Associations in England are auspicious. Let the whole body of liberal Christians throughout the realm, and even throughout the world, be duly organized, and, in spite of occasional delay, or local decline, the time must sooner or later come, when a prodigious movement will take place in the progress of the cause.

Sept. 7th.

FASHION, Mr. Editor, governs every thing; even religion in some degree bends to it. Some chapels and some preachers are more fashionable than others. And there now seems to be an inclination with certain Unitarians to make Ordination Services fashionable among them. Not being myself a man of fashion, Sir, I am somewhat eagle-eyed as to its freaks, and I beg a little space in your next number, in which to express my present want of inclination to acquiesce in the fashion of having an Ordination Service introduced into the economy of our chapels.

Some years since, with a view of forming my own religious opinions, I read with no small attention the New Testament; and the result of that study was, that ordination was a service with which we, in these latter days, have no concern. The laying on of the hands, in apostolic times, was clearly for the purpose of conferring some spiritual gift; and the texts, therefore, which Mr. Baker has referred to, in support of the practice, are perfectly beside the question, considered as authority for a modern Ordination.

Your correspondent Spectator (p. 477) says, that "Mr. Baker has judiciously placed its defence upon the strong ground of utility, which in itself is sufficient for any observance." Now, Sir, hardy as it may seem, I am inclined to dispute this position. If there be a direction in scripture, whose utility we do not perceive, we may and ought to acquiesce in it; because we may be fully assured, that the Divine Appointer knows, better than we do, what is right. If direction coincide with our i utility, we may have great satis in the observance of it. But *alone* appears to me to be ground on which to rest the q In the estimation of some peo gown may be introduced in chapels, on the score of utili also many of the imposing cer of the Romish church. Mar votee has, upon the ground of fasted and flogged himself. Baker thus ready to mortify h for the sin of his soul?

But admitting for a momen as a ground of argument, wh utility pointed out as apperta these Ordination Services? one advantage of these service your correspondent who sent account of Mr. Tagart's settle Norwich, p. 500), that the co tion has an opportunity of from a mutual friend what duties to their minister. young man especially, just upon the ministry, it would se sumptuous and unbecoming to his people on these topics." Fox's aim," we are further to eloquent address, "was to what way the labourer whom gregation had chosen ought to his reward." His design w good; but before we come conclusion, that "it is not to to expect that great permane will result from a discourse so excellent advice," we may a the people of Norwich wa advice? Have they not been habit of idolizing their ministe we may further ask, Are the disposed to reward Mr. Tag they were when they decided viting him, and on what sala should give him for his services one, instead of his ten guineas scribed his twenty toward the C then we should have some proof that in his case Mr. F not poured forth his eloqu vain. The truth of the matter people go to hear sermons, n ceive "permament good" from but, *pour passer le tems*, the their own minds what they to a charity before they hav the sermon in its behalf, a have made up their minds h

t their minister, before they
d the address of the officiating

tor says, that Mr. Turner, in
s to the students at York,
his gratification "at learn-
it was their general intention
the advice of their Elders
g their conduct as ministers
spel." If Mr. Turner re-
re to Ordination Services, I
ay that the time when these
e, does not appear to me to
pper time for such advice
m. This advice should be
n when they *first turn their*
to the ministry, before they
rmined on being ministers.
this time they should have
d on their minds what they
ve to do, and what difficulties
ld have to encounter. When
ser or Mr. Any One in the ca-
f tutor of an academy has
nded a young man to a con-
, the recommendation itself
dge that he *is qualified* to
e the charge from *his having*
eedful study and advice; and
ome afterward to mount the
nd, as it is said, deliver a
eems to me to be a great piece
nery.

d as he is by the direction of
e, how can there be any
the range of Christian duty
n be "unbecoming and pre-
ous" for a young man to ad-

If there be any thing of this
must be on account of the
the young man. But if this
be an evil, the old fathers
lpit should go round at *stated*
to remedy this evil, and to
he churches; else, for ten or
years, that is, till a minister
weight and experience that
thirty-five years in the world
fer, the assembly would be
that advice which it is "pre-
ous" for young men to offer.
ir, that I think the circum-
that our congregations are
ed to the care of such young
have been lately chosen sole
is a very great evil. They
respectable for their behaviour
ent, but they cannot command
ect which older men can do;
must have the same weight.
[redacted] this source the defici-

ency of *devotional* spirit, which has been charged, and not altogether without reason, on the Unitarian body. I am not aware that we can remedy this evil; but I am quite clear Ordination Services will not effect it.

It perhaps is maintainable, that this deficiency of devotional spirit may arise from the increase of knowledge. When the apostles lived, they delivered to men a new discovery, that "God was in Christ reconciling the world unto himself;" a discovery this, which had been in the first instance committed to them only. During successive ages, the clergy were the only persons possessed of learning: the communication of their knowledge was a link of attraction between them and the people; and if they were pious, or enthusiasts, or devotees, as many were, the people insensibly, from endearment, caught their manners and feelings. *Now*, congregations know as much as their ministers: they come to sit in judgment on them, quite as much as to be led by their judgment. This after all may, Sir, in the unscrutable workings of Providence, be preparatory and necessary to the establishment on earth of that general mental illumination and correct feeling, which will render it needless for us to have ministers to say to any, "Know the Lord, but when all shall know him, from the least unto the greatest."

May I, before I conclude, Sir, allude briefly to another subject, which, by adverting to more than one object, may seem like reviewing your miscellany. As, however, you think it right to let an American do this, you will perhaps permit an Englishman to do the same. I agree with your correspondent E, that it is highly desirable to circulate tracts; and the plan proposed by that writer, I should think, is very practicable. But I cannot confine it to *American* tracts. They are very excellent in their way, I allow; but they are not equal to the sermons of our own ministers, when *our* wants are considered. They are too much of the old Unitarian, or Arian stamp. Doctrines are too much kept out of sight in them, at least in those which have fallen into my hands. As the *union* of [redacted] makes the perfect [redacted] conceive the union of

doctrine and precept makes the perfect sermon; and we have enough of these at home, without importations.

C.

Sir, *Aug. 20th*, 1825.

No speculative doctrine perhaps has been more frequently misunderstood, and more grossly perverted, than that of *philosophical necessity*. By the generality of persons, and even by those who pride themselves on the superiority of their intellectual faculties, it is at once, without reasoning on the subject, pronounced to be devoid of foundation; while by another class, though confessing their inability to answer the arguments in its favour, it is not less vehemently condemned, on account of the supposed consequences to which its admission would give rise. Two of the latest publications on this contested point have been written by eminent members of our two English Universities. The "Essay on Human Liberty," by Dr. Milner, the late President of Queen's College, Cambridge, and Dean of Carlisle, is one of the most impartial, and, at the same time, one of the clearest and best written argumentative treatises to be found in the language. Nothing can be fairer than the statement of the arguments on both sides of the question; and nothing can, generally speaking, be more conclusive than the reasoning in favour of the *necessarian* doctrine. I certainly cannot speak in the same terms of the other publication to which I allude, entitled "An Inquiry into the Doctrines of Necessity and Predestination in Four Discourses, &c," by Dr. Copleston, the present Provost of Oriel College, in the sister university. The author is unquestionably a man of great learning and talent, and has evinced a degree of versatility in their application not very frequently witnessed. Classical criticism, political economy, and metaphysics, which have obviously no intimate relation to each other, have all exercised this writer's skill, though with very far from equal success. In this last work, however, he is considered by his admirers at Oxford and at Edinburgh, as meriting the thanks of every friend to religion, and as having treated the subject in a masterly manner. From this opinion I differ most widely; and I think that his reasoning can afford satisfaction to no one who is really acquainted with the topic in controversy. Dr. Copleston does not attempt to invalidate the *direct* proof of the doctrine he disputes, but denies its truth from *two consequences*, which he imagines would inevitably follow from its general adoption. On the supposition of its truth, he affirms that motives would cease to operate, and *inactivity* would universally prevail. This constitutes his first objection. The second consequence which he deduces from it, and which, if well founded, would justly excite still greater alarm, is the *extinction of all moral principle*. And since (he proceeds to argue) the necessarian himself admits that to effect the belief of this doctrine, considerable exercise and improvement of reason are required, his theory involves this absurdity, that in exact proportion as our understandings are strengthened and improved, all the ends and purposes of our being would be counteracted.* The learned author regards this method of reasoning as differing from any hitherto adopted, but as both of the objections on which his argument is founded have been repeatedly advanced, I can perceive no semblance of novelty, except perhaps in the form which he has given to his conclusion. Though, like many who have preceded him in the same path, he has completely failed in establishing the positions on which his inference depends, it may be useful to observe the method he has pursued in persuading himself that he has proved his point.

He maintains, that if men were really convinced that every thing in the universe is fixed and preordained, they would soon cease to act, and would consider every effort as a fruitless attempt to alter the course of nature. The two grand motives of hope and fear, he avers, could no longer operate, and mankind would desist from exerting their faculties as soon as they entertained a belief that whether they were indolent or active, the order of things would remain the same. But, in point of fact, he asserts that those who profess to hold

* Dis. II. p. 47.

do not conform to them; ...ssarians and fatalists act ...on affairs of life precisely ...ame, and consequently in ... to the theory they have ...r to defend. Hence Dr. C. ... "upon the hypothesis of ...every step we advance in ... we recede from utility, and ...e proportion as we become ... become less fit and less ... fulfil the purposes of our ...

...first place, this writer con... doctrine of *Necessity*, as it ...ed by its ablest modern ad... with that of *Fatalism*, which ...ally prevailed among the ...and is still professed by the ...of Mahomet. As far, how... reasoning is applied to the ...ave no hesitation in calling ...and negatory. From the ... proposed by the learned ...to the objections he has ... might almost infer that ...ould been answered. Why, ..., are we to suppose that ...owledge of the Deity must ...with the activity of man? ...ding the events of futurity ...ordained by infinite wisdom, ... they are contingent;—not ... in an absolute sense, be...ntend that what is foreseen ...ly fixed; but they are so ...from our confined views, ...ed faculties, that we are ... decide which among the ...cidents of human life will ...ke place. That one of two ...vents will happen is certain; ...human agent is entirely ig...hich of them is predeter...ed circumstance ought not ...the formation of his plans: ...he must have observed that ...employs the *means* is more ...secure the *end* than he who ...hem, it would evidently be ... of folly to remain inactive. ...onetan, when he rushes to ...leaves, and in my apprehen...ly believes, that his fate is ...and; but as he cannot ...know what that fate will ...experience might have ..., that the man who avoids ...danger has a better pros... ... he who is in... ..., he ought

to perceive the absurdity of not using every mode of self-defence consistent with duty and honour. In the case of shipwreck, though it is pre-ordained beyond all doubt which part of the crew will be saved, and which will not, does the persuasion of this truth justify inertness, or does it render the exertions of every individual for self-preservation in the slightest degree less requisite? The creed of the necessarians, when properly understood, inculcates no such practice. On the contrary, it condemns inactivity and despondency, not merely in situations of peril, but in any circumstances, as alike hostile to our present and our future welfare, and as inconsistent with the fundamental principles on which the doctrine is founded. No change in the physical world can take place without an adequate cause; and no wish or design formed in the human mind can be accomplished without the adoption of active means.

With respect to the other leading objection against *Necessity*, that it must be destructive of all accountability and moral principle, Dr. Copleston, like most other writers on the same side of the question, betrays great confusion of ideas. He confounds physical with moral necessity; and frequently so intermingles acknowledged truths with mere assumptions, as to impose upon the reader who is unaccustomed to these speculations. He sets out with observing, that "Praise and blame, reward and punishment, uniformly imply that we think the party who is the object of them might have acted otherwise."* This assertion I must beg leave to deny; and whatever may be the popular opinion, the implication here stated is altogether unfounded. Reward and punishment, praise and blame, ought to be proportioned, and will be so under the Divine government, to the voluntary observance or violation of duty, that is, to the tendency of the disposition from which the action arises to produce happiness or misery. The power of the agent to have acted otherwise, so far from being requisite to constitute moral worth, would, as interfering with the efficacy of motives, destroy its very essence. Dr. C. thus concludes the

passage to which I have referred: "And as soon as it is discovered, that he acted under compulsion, we no longer measure the action by the standard of duty."* If the term *compulsion* is here employed in its usual acceptation, the assertion is perfectly true; but it is evident that Dr. C. conceives that an action which is *necessary* cannot be *voluntary*, not aware, perhaps, that the moral necessity which he so vehemently opposes does in fact imply the consent and exercise of the will. We affirm, with as much confidence as he does, that no action can merit either praise or blame unless it be voluntary, but its being *voluntary* is perfectly consistent with its being *necessary*. This point, I believe, not unfrequently embarrasses persons who have studied the subject but superficially. Every act which is conformable to the will of the agent, (presupposing his intellects to be in a sound state), will be acknowledged, I imagine, to be a *voluntary* act; but as the will is governed by motives and dispositions which, under the same circumstances, invariably operate in the same manner, the volition is said to be *necessary*, and the agent could not possibly act otherwise than he does. There is no *compulsion* in the case, but a natural series of antecedents and consequents. The circumstances in which a man is placed give rise to certain motives. These motives unavoidably influence his will, and the action follows the exertion of the will, precisely as any other effect follows its cause. Without freedom of the will, in the popular sense of the words, we admit that morality can have no existence; and this freedom we likewise contend is an essential property of human nature. Where there is no physical impediment, nothing can be more obvious than that every man may act as he pleases, and may freely follow his own choice. Not satisfied with this concession, Dr. Copleston wishes to establish that the will itself is under our power, and that the operation of motives is dependent on ourselves. The futility of these pretensions has been so often shewn, that I will not occupy the reader's time by a repetition of the arguments; and I will only observe, that *moral responsibility* admits of but one rational explanation. He whose volitions invariably produce actions which tend to promote the ultimate happiness of himself and others, is deserving of praise and reward; while he whose conduct proceeds from principles of an opposite nature, as justly merits blame and punishment.

That blame is not to be imputed to actions occasioned by *physical* necessity, no one has ever ventured to deny; but this writer, with little discrimination, extends the remark to *moral* necessity. "If the necessity," he observes, "be not *absolute*, or *physical*, but depending on *moral* causes almost equally powerful, we still acquit the agent of responsibility, as in the case of soldiers performing their military duty, or the mere executioners of laws or decrees, however severe."* Without stopping to shew the irrelevancy of these two cases, which is sufficiently obvious, there is one circumstance which alone affords an ample refutation of the preacher's position, and that is, the *influence of habit*. One of the most striking examples of moral necessity is the habit of intoxication. After long-continued indulgence, it is known to be almost irresistible; and it will scarcely be disputed by our learned academic that the more inveterate the passion, the less is it *in the power* of the unhappy victim to refuse compliance.

But according to the system of this zealous libertarian, in proportion as the *moral inability* to act otherwise increases, the culpability of the agent is diminished; that is to say, the more criminal the conduct of the individual, the more unjust must we regard the application of blame and punishment. The value of this argument, which is briefly stated in Dr. Milner's Essay, ought to be properly estimated by a writer so fond of the *reductio ad absurdum*, as the Oxford divine.

But where, it will be asked, can be the *justice* of punishing any individual for deeds which, as the necessarian contends, he could not avoid in the precise situation in which he was placed? For no other reason, we reply, can this treatment be deemed equitable, than because punishment

* Dis. I. p. 21.

* Dis. I. p. 21.

productive of good; or, in
ment, because it tends to re-
ble habits, and must in the
ll time effect a total change in
ulties and will. Every con-
nsequently, ought
nowledge (though there are
f this persuasion who do not)
infliction of punishment which
rrective, is nothing less than
injustice and wanton cruelty.
learned provost dwells with
mplacency on what he alleges
nother unfavourable circum-
against his opponents,—that,
of fact, they never act up to
rinciples, and that, however
is of their theory, they always
en as free agents in the com-
ncerns of life. But here, as
erous other occasions, the
confounds the two senses in
e term *liberty* is understood;
e we deny that a man could
ted otherwise than he has
pposing the previous circum-
to remain unaltered, we assert
is perfectly free to act in
conformity with his choice.
ore justice may we retort the
of inconsistency on the liber-
as no persons deviate more
eir theoretic opinions in all
ates to the education of the
and to the general system of
liscipline. It is certainly not
ingular, that on points so in-
connected with human hap-
their practice, generally speak-
ncides with that of the most
essarians.

Copleston then proceeds to
his astonishment "how opi-
nnreasonable and extravagant
er acquire an ascendency over
an mind;" and he endeavours
unt for the paradox, as he
t, by two considerations, on
e places peculiar stress. The
se of the reception of the
ian system he avers may be
o the inaccurate use of lan-
nd ignorance of its principles.
xtraordinary, however, that
of having recourse to the
of the best modern authors
subject, he should select his
example from the ancient
s of the doctrine of *Fate;* and
answering a sophism of the
e should imagine that he is
the creed of the Necessarians.

When the present advocates of *neces-
sity* introduce this celebrated sophism
of the *fatalists* as a bulwark in their
defence, it will be time enough to
examine how far Dr. C. has succeeded
in his plan of demolition. He animadverts in a note on one or two
expressions of Jonathan Edwards,
which I think are liable to objection
on another account, and that is, from
his making use of the technical terms
of scholastic logic in describing the
operations of the Divine Mind: but
the great *leading arguments* of that
powerful reasoner he has not attempted to invalidate, and to this hour they
remain unanswered. I by no means
wish to dispute the propriety of some
of Dr. C's. remarks on the terms
certain, probable, possible, and others
of a similar nature; but his application of them is very inadequate to
solve the difficulties inseparable from
his view of the question. Few writers
perhaps have been more inaccurate
in their modes of expression than our
Oxford libertarian; and with a great
parade of precision, he is perpetually
confounding the popular with the
philosophical freedom of the will, and
constantly argues from the fatality of
the ancients against the necessity of
the moderns.

The second cause which he assigns
for the admission of the necessarian
system, is the pride of the human
mind in refusing to believe that the
foreknowledge of God may co-exist
with the *contingency* of events. He
contends, that since each of these
truths can be proved independently
of the other, we ought not to withhold our assent, because to our finite
apprehensions they appear incompatible, and that we must therefore ever
regard them not as *contradictions*, but
as *apparent incongruities.** Other
writers have adopted nearly the same
method of evading a difficulty which
they are evidently afraid to encounter;
but to any person not biassed by the
prejudices of education and habit, it
would not appear more preposterous
to affirm that a figure may be rectilinear and curved at the same time,
than to maintain the co-existence of
prescience and contingency. Were
there no favourite system to be supported, it would be admitted without

* Dis.

antagonist is in my opinion

only to observe, in conclu-
t with all Dr. Copleston's
nd talent, his reputation as
reasoner is greatly impaired
resent publication. He has
attempted to identify the
of *Fate* and *Philosophical*
s he has failed in proving
ernicious consequences which
utes to the latter; his princi-
ple of fallacy in the use of
is irrelevant to the purpose
it was introduced; and his
on the distinction between
and *resemblance* has been
with signal success.

CLERICUS CANTABRIGIENSIS

THE occurrence in my neigh-
rhood led me to reflect upon
inconsistency of the ultra-reli-
who place so much of their
in the Jewish observance of
ath. They will harass and
a poor widow who sells for
lihood a bunch of greens on
day, and yet they themselves
ntenance and uphold practices
re equally a violation of the
of the day, according to their
ion of sanctity. Without any
its propriety, they take places
stage-coaches, (the difference
shorts and *longs* in this re-
volves a great deal of religion)
ackney-coaches on the Sun-
ugh these vehicles cannot run
taking many persons (horse-
drivers, watermen, &c.) from
duties, and laying a burden
poor beasts employed, which
ish sabbatic law forbids. They
o open without compunction
by the Monday's post, which
en on the road all the pre-
day, and in their transit have
host of sabbath-breakers.
ain, who reads more eagerly
onday morning newspapers,
ing up of which is well known
by the printers a great part of
day in labour?—These incon-
s should surely teach the
bservers of days and prose-
or, correctly speaking, per-
, of non-observers, that they
mething of the Pharisee in
them; for while they strain at the
gnat, they swallow the camel.

A few years ago an association was
formed for enforcing, by the strong
arm of the law, "the better observ-
ance of the Lord's day." An appeal
was made to the public for support
in a project which was to divert the
wrath of God from a guilty land. One
of the patrons of the pious scheme
was, at the very time of its announce-
ment, seen every Sunday driving a
pair of jaded horses from pillar to
post—from a Tabernacle here, to an
Ebenezer there, in order, no doubt, to
explain and recommend the duty of
man and beast doing no manner of
work on the seventh day, which in
popular oratory is always assumed to
be the *first day* of the week. The
projector of the combination was
young in a profession, the members
of which sometimes make work for
themselves; and if this sabbatic com-
pany be dissolved, it may be supposed
to be owing to other and more pro-
fitable companies having been pro-
jected.

Works of necessity and charity have
been generally allowed on the Sunday
by the severest Sabbatarians; but so
far do some professors of the sabbath
day carry this their religion, that they
hold it unlawful to take off the beard
on this day, and even begin to look
with an evil eye upon Sunday-schools.
The Wesleian Methodists have deter-
mined in Conference that the sabbath
is profaned when it is employed in
teaching poor children to write!

With all this zeal for the sanctity of
the Lord's day, we see the chapels of
the zealots frequently turned into seats
of money-changers. Sunday is the
great day for collections, though it is
contrary to the Jewish law of the sab-
bath to touch money within the sacred
twenty-four hours. Nay, there is a
great trade carried on in some of the
most thronged chapels on the Sunday;
the vestry being turned into a shop for
the sale of hymn-books, tune-books,
sermons and pamphlets.

I am no enemy, I am a sincere friend,
to the religious employment of the
first day of the week; but I cannot
consent to the application to Christi-
tians of merely Jewish laws, nor bear
without strong dislike professions con-
tradicted by practice.

ONE OF THE GENTILES.

We quote some remarks on Madame du Deffand's Letters, as being Mrs. Barbauld's testimony to the value of "religious hopes and feelings:"

"I am wading through the letters of Madame du Deffand, in four volumes. Have you read them? Walpole and she wrote every week, and they were continually grumbling at each other, yet they went on. Walpole, poor man, seems to have been terribly afraid that this old blind lady was in love with him; and he had much ado to reduce her expressions of friendship to something of an English standard. This lady appears to have been very unhappy. She was blind indeed, but she had every thing else that could make age comfortable; fortune, friends, talents, consideration in the world, the society of all the wits and all the people of rank of Paris, or who visited Paris, but she totally wanted the best support of all, religious feelings and hopes; and I do not know any thing that is likely to impress their importance more on the mind than the perusal of these letters. You see her tired of life, almost blaspheming Providence for having given her existence; yet dreading to die because she had no hopes beyond death. A lady told me she would not, on any account, let her daughter read the letters. I think, for my part, they give in this view as good a lesson as you can pick out of Mrs. More's Practical Piety, which, if you have not read, I cannot help it."—II. 68, 69.

A passing observation on Bible Societies may be seasonably extracted:

"We have had a meeting here (Stoke Newington) for an auxiliary Bible Society. Many ladies went, not indeed to speak, but to hear speaking; and they tell me they were much entertained and interested. I honour the zeal of these societies; but it is become a sort of rage, and I suspect outgoes the occasion."—II. 95, 96.

Mrs. Barbauld sometimes moralizes, but it is without affectation. There is no sickly sentimentality in any of her reflections. The following passage from a letter to Mrs. Estlin, relating to her spending a day at Chigwell, shews in what manner she turned passing objects to a moral account:

"The road to Chigwell is through a part of Hainault Forest; and we stopped to look at Fairlop oak, one of the largest in England; a complete ruin, but a noble ruin, which it is impossible to see without thinking of Cowper's beautiful lines, 'Who lived when thou wast such.' The immoveable rocks and mountains present us rather with an idea of eternity than of long life. There they are, and there they have been before the birth of nations. The tops of the everlasting hills have been covered with snow from the earliest records of time. But a *tree*, that has life and growth like ourselves, that, like ourselves, was once small and feeble, that certainly some time began to be,—to see it attain a size so enormous, and in its bulk and its slow decay bear record of the generations it has outlived,—this brings our comparative feebleness strongly in view. 'Man passeth away, and where is he?'—while 'the oak of our fathers' will be the oak of their children, and *their* children."—II. 133, 134.

In the Letters we find some allegories, a favourite species of composition with Mrs. Barbauld; but those on the New Year, II. 61, 62, and the Pedigree of Leisure, II. 72, 73, appear to us to be somewhat stiff and quaint, and the latter is open to other objections.

We find that the speech of the Curé of the Banks of the Rhone at the bar of the National Assembly, published in an early number of Mr. B. Flower's "Cambridge Intelligencer," and reprinted in The Christian Reformer, I. 225—228, was a jeu d'esprit of Mrs. Barbauld's, written in 1791. II. 260.

The Rhapsody on Evil, II. 272—276, is familiar to us, but we know not where we have read it.

Of the pamphlets published by Mrs. Barbauld, there are reprinted here—"An Address to the Opposers of the Repeal of the Corporation and Test Acts;" "Sins of the Government Sins of the Nation; or, a Discourse for the Fast, appointed on April 19, 1793;" "Remarks on Mr. Gilbert Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship." The "Civic Sermon to the People," two we think in number, always attributed to Mrs. Barbauld, are omitted; yet the reader may see by a fine passage from them in The Christian Reformer, IV. 443—446, that they are not unworthy of the writer's reputation, high as it is and must ever be.

We do not pretend to criticise those works of Mrs. Barbauld's that have been long before the public. She has established her name as a beautiful writer; she is, in our judgment, the first of English female authors; and we should find it difficult to name more than two or three modern authors of the other sex who can stand a comparison with her in both verse and prose

POETRY.

SONNET TO ——.

O! BEAUTIFUL in life and spirit! Thou
Hast truly learned Christ, and in thy breast
His pure and gentle precepts are imprest,
A Christian's peace upon thy calm white brow.
Thou fear'st not sorrow—and the overthrow
Of fondest hope in thee could never raise
E'en one distrustful sigh—for round thee plays
Religion's light and virtue's angel glow.
Thou dost not shrink from pain—and when the cross
Is heavy on thee, still thy smile of love
Beams sweetly through thy tears—and far above
Thy 'rapt heart soars for comfort in its loss.
God is in all thy thoughts, and in thy face
Beam faith, and tenderness, and heavenly grace.

J. E. R.

LINES.

Go, Pilgrim, take the word of life,
The light, the glory of thy path,
And fearless enter mortal strife,
All trial human nature hath.

Thou shalt not fail if by that guide
Thy steps are led—if in thine heart
That blest commandment thou dost hide
Which in eternity hath part.

When thou goest forth, by it be led—
When sleep falls softly o'er thine eyes,
Be that the guardian round thy head,
The trust that soothes tired nature's sighs.

And when the gentle light of heaven,
Revives thy soul, be thy first thought
The hope, the peace that word has given—
The joy, the virtue it has wrought.

So fix thine eyes—and if they move
From the blest record here below,
O! be it to that Heaven above,
That source whence all our blessings flow.

So walk through life, thy Father's hand,
Although invisible, thy guard;
And thou shalt reach that purer land,
Where faithfulness hath its reward.

SONNET.

O! open to that young and suffering heart,
Father of Mercies! that bright blessed ray
Of power to chase the fiends of care away,
And tenderer thoughts and sweeter hopes impart.

Unfold *Thyself*, all goodness as Thou art,
All excellence and beauty, to his soul;
Be Heaven's own softness in the tears that start,
And every sigh breath'd in thy blest controul.
O! raise him from the things of time and earth,
The hopes, and fears, and sorrows born of dust,
To the high glories of his heavenly birth,
And manly duties of his earthly trust;
Till doubt, and grief, and youthful anguish cease,
And Thou Thyself become "his strength and peace."

FRAGMENT.

ON THE HOPE OF HEAVEN.

Beautiful Hope! that—like the lily's light,
Silvering the waters ere they wind away—
Mak'st, as they glide, the waves of time all bright
With the pure reflex of diviner day!

Halcyon of Heaven! beneath thy wing, the dark
And stormy Future trembles into smiles;
And sweet winds breathe, to waft the mourner's bark
To fairer oceans, and to greener isles!

Oh, what were life, wert thou not near to throw
Thy radiant Iris o'er its clouds and tears—
To pour, upon this jarring world below,
The prophet music of elysian spheres?

* * * * *

Crediton.

OBITUARY.

1825. JUNE 16, at *Hofstetton, Près de Thun*, in Switzerland, Mrs. M. BROWN, wife of P. J. Brown, Esq., late of Thistle Grove, Middlesex, and only daughter of the Rev. T. Latham, of Bramfield, Suffolk, aged 31 years. She was married at the age of 19 to Mr. B., in whom she enjoyed one of the most excellent and most affectionate of husbands, and he enjoyed in her a most amiable and estimable wife. Their mutual attachment was such as rendered the conjugal relation a source of the purest pleasure, and conferred a happiness on each which is rarely exceeded in the domestic walks of life. But as this world affords a paradise for none of its inhabitants, and the great Father of all has made this life a state of trial and discipline to all his rational offspring, He was pleased in his wise and gracious providence to exercise the virtues of this amiable couple by the very delicate state of health which Mrs. B. has generally been subjected to for more than eleven years past. When every means that the tenderest affection could devise to restore her to health had been tried, without the desired effect, as the last effort, Mr. B. removed to the Continent, purely to obtain for her the benefits of a salubrious climate. But the great Power, in whose hands is the breath of all mankind, had fixed the bounds which she could not pass. Youth and beauty, and riches, were vain. Affectionate solicitude, and the most humble and earnest importunity at the throne of grace, proved unavailing to add to the appointed term of life; and, as one among the ten thousand proofs which every day affords us, that "all flesh is grass, and all the glory of man but as the flower of grass," this excellent woman was thus early snatched from all the enjoyments and occupations of the present state. She expired so tranquil

husband, in whose supporting had been slumbering, was not lme aware of the loss he had

own was trained up, till her year, in the system of Calvin- er well-constructed mind could ive that revolting creed; and ition and conduct were worthy e liberal Christian views which d.

T. L.

d, Suffolk.

, at his house in the *West* ichester, in the 78th year of his IAM GUY, Esq., Surgeon.

al and signal worth of charac- to a sincere and enlightened t to those views of Christian vhich for so long a series of *Monthly Repository* has most uccessfully advocated, may give o a place in its obituary, few can have a greater claim to ction than the subject of this

was born at Northampton. er dying when he was very father, who was of the me- sion, removed to London, and wards to Chichester, in the bourhood of which city several re immediate relatives filled situations as agriculturists. of Mr. G. sen.'s practice was apothecary, and was therefore confined: he nevertheless took en he left the grammar-school, led apprentice. In the latter connexion the young medical ed into a temporary partner- some itinerant inoculator for pox. This proved a source of ecuniary emolument. After a interval Mr. G. entered on his l studies in London, when he ed as a house pupil under Mr. ter, and as a dresser, and in ects as an assistant, to Mr. at St. George's Hospital. In all itions he attended with great r. George Fordyce on the differ- ts on which he lectured, and n Hunter on anatomy, and his ceptor J. Hunter on surgery. ar 1772, his pursuits were in- by a severe illness, and by the necessary to confirm his re- n it. After no long interval he Chichester, and entered into with his father, practising as surgeon and accoucheur, and to perform the laborious duties of these professions for the space of nearly half a century, with a degree of acceptance and popularity which has been seldom surpassed. His benevolence, liberality, and disinterestedness, recommended him to all classes, insomuch that his opinion had greater weight with the public than that of most of his contemporaries. This was not to be ascribed to any thing like ostentation or *puffing* on his part, for no one could be more free from that infirmity; but the cheerfulness of his temper led him to see every thing in a favourable light, so that his hopes and predictions encouraged and supported his patients under maladies which the utmost efforts of his skill, and of that of his professional brethren, were insufficient to remove. In aid of this a peculiar vein of humour, which he never failed to make subservient to some good-natured purpose, had very considerable effect. It is not therefore to be wondered at that he was fond of his profession; the fatigues of which he continued to encounter long after the infirmities of age, and the frequent attacks of a painful disease, should have warned him to retire.

During his professional studies in the metropolis, attendance on the public services of the celebrated Mr. Martin Madan, and other divines of that class, made him extremely partial to a system characterised more by orthodoxy than by reasonableness or moderation. Afterwards a candid spirit of inquiry led him to peruse with attention the theological and metaphysical writings of Dr. Priestley, and he became a thorough convert to most of the opinions advocated by that distinguished man. On the subjects of the controversy between the Unitarians and their opponents, his diligence of research could be equalled only by his impartiality. He read almost every thing of consequence on both sides of the question: and, not content with reading, he extracted, and with unwearied labour brought together in opposition, the innumerable texts, topics, and arguments adduced by each party. The ostensible result of all this was several bulky volumes of manuscript, and the internal effect a deep-rooted conviction that *Unitarianism is the doctrine* of the gospel. In connexion with this, his ideas of the Divine government were in perfect unison with those so ably and pleasingly stated in Mr. Lindsey's *Conversations* on that subject. Of these sentiments the natural and happy result was a fervent and cheerful piety, and an entire submission to his Maker under very painful trials.

In his last illness, till within two or

call upon me to do my utmost to remove this hardship.

I am, Sir,
Your obedient servant,
VASSALL HOLLAND.

August 12, 1825.

To the Rev. John Fullagar, Minister of Unitarian Chapel, Chichester.

Southern Unitarian Fund.

THE Annual Meeting of this Society was held at Portsmouth, on the 20th of September, when the Rev. Michael Maurice, of Southampton (late of Frenchay) delivered two useful and impressive discourses; in the morning, on the scripture doctrine of Regeneration, (from John iii. 7,) and in the evening, (from Isa. liii. 7,) he encouraged his audience to increased efforts in publishing this "good news of peace and salvation" to the whole race of man. The introductory and devotional services were conducted by the Revds J. Fullagar, W. Hughes, J. B. Bristowe, and E. Kell. An interesting report was read by the Rev. Russell Scott, the Secretary.

The Society has persevered for several years past in giving popular lectures on week evenings, in hired rooms, and inviting public attention by means of handbills. Although there are two old established places of Unitarian worship in Portsmouth, experience has shewn that by pursuing this plan in the adjoining town of Portsea, and the suburbs, many persons have heard the word of life and peace, and received it gladly, who would never have strayed from their accustomed folds on the Lord's Day; others, attracted by mere curiosity, have had their feelings interested, and their minds directed to religious inquiry; even orthodox watchmen who came to detect the supposed sophistry which was seducing sheep from their fold, have by this means been transformed into zealous defenders of Unitarianism.

The Society has been and is now anxious to extend its operations to other towns. In one situation, two individuals offered their houses for the purpose of lectures; but the Committee, finding on further inquiry, that one of them was in danger of being turned out of doors, and the other deprived of a principal means of support for his family, if their generous offers were accepted, could not consent that these worthy persons should be the victims of their Christian sincerity and zeal.

By unanimous recommendation of the Committee, the Society resolved to ally itself with the British and Foreign Unitarian Association, by a subscription of 5*l*.5*s*.

A numerous party partook of dinner together, which was enli addresses from ministers and otl bers present. The Rev. M M acknowledging the cordial tha sented to him for his service occasion, said it was truly grat him, compelled as he is, by th state of his family, to separat from a Society endeared to hi closest bonds of religious a fellowship, to find himself thi associated with two companio early years, whom he had not thirty-eight years, when they we students with him at the Ortho senting Seminary at Hoxton; h to his venerated senior brother M and his beloved class-fellow Mr. for whom, soon after their first ance, he had conceived the affe brother by nature as well as by g M. eloquently enforced the duty and rejoiced in the *centre of uni* ed by the British and Foreign tion. He had seen with regre and chapel funds wrested or dive our cause, because the charge o ing for them at law was too individuals, however, zealous, and since Unitarians had learn on a principle of fellowship, he seen the spoils wrested from the the spoiler. The cases of Marsh Bradford had come lately within immediate notice; their proper have been lost for ever, but for ety for protecting Unitarian Civi and now that it is redeemed, by tance of the Unitarian Fund an of neighbouring ministers and c tions, the good work is going encouragingly in both places.

The public services were well The primitive simplicity and energy of the preacher, the impo the subjects brought before the and the freedom and ability wi they were discussed, the pre friends from Newport, Chiches and the zeal and cordiality gener ced, rendered this meeting on most gratifying we have enjoy the formation of the Society.

Birmingham Unitarian Tract

THE *Nineteenth Annual Gener ing* of the *Unitarian Tract Socie* blished in *Birmingham* for *Wa* and the neighbouring counti s, in the New Meeting house, Birm on Wednesday 27th July, at 11 A. M.

The Rev. James Hews Bransby, ley, commenced the devotional

the Sculptures; the Rev. Charles Leicester, offered the general ed the Rev. W. Johnson Fox, of followed an eloquent and appro- course on "*seek for pure reli-* ion Proverbs viii. 1—4. It is es the Unitarian public will re the benefit of the Preacher's and interesting observations the medium of the press, as l copies were subscribed for at ng. At the close of the religi- s, John Ryland, Esq., was call- Chair, when the usual business ciety was transacted, and *twen-* w names added to the list of

The weather being favour- mber of friends attended from ster, Oldbury, Wolverhampton, , Hanley, and other neighbour- . In the afternoon the subscri- friends of the Society dined toge- Bray's Royal Hotel, to the num- , which is perhaps the largest r of Unitarians ever collected ar occasion, except in the Me- The usual sentiments were from the Chair, which drew ral appropriate and impressive from the gentlemen present.

of the Congregation at Middleton.

Middleton, near Manchester, June 18, 1825.

ngregation of Unitarian Chris- Middleton wish to give publicity mation through the medium of ly Repository, and request the of the following statement.

e a poor but zealous body, con- hirty or more families, all, with ion, working people, who have he tenets of Unitarian Chris- y of them within the last few m the conviction of their own thout any influence or persua- maintained these opinions, in ut odium, prejudice and oppo- here is a spirit amongst them uiry and reasoning, which, for- ut external aid, will lead to difying to the friends of Unita- and it is for this aid that they ently and respectfully appeal to rian public. The room now he purpose of worship, and for tion of one hundred and fifty hool children, is inconvenient ment, in itself almost enough persons joining the congrega- chapel lately resigned by a con- of Calvinists is now offered for there is no place in the neigh- so eligible and convenient; it that this chapel may be bought and put into repair for about 300*l.*, and there are two cellars under it, used as dwellings, which are let for 9*l.* a year. A subscription has been entered into amongst the congregation themselves, which has produced about 30*l.*, and it is expected that this sum may be made into 50*l.* by them. Their friends at Manchester have subscribed liberally, and promised very considerable aid. Several of the congregations in the neighbourhood are expected to afford some assistance, and for the rest they must throw themselves upon the charity of the friends to the propagation of their doctrines. They most urgently request the assistance of Fellowship Funds, which they trust will be granted to them, although no direct application is made to each separately.

It may be proper to state, that the congregation have hitherto borne the current expenses without difficulty, and have been indefatigable in forming a good Sunday-school, which indeed may now be considered the best in the town. Some late additions to the congregation will enable them to bear the additional expense, in case of obtaining the chapel, with equal facility. A preacher attached to the Missionary Society of the district will preach regularly in his turn; and they have the expectation of the assistance of some other Unitarian ministers occasionally.

A testimonial is annexed from the Missionary Society, whose members are intimately acquainted with the circumstances of the case; and it is hoped this, joined to the above simple narration of the facts, will induce the immediate aid of the friends of the cause throughout the Kingdom.

We shall be greatly obliged, Sir, by your consenting to receive subscriptions on our behalf.*

For the society of Unitarian Christians at Middleton,

RICHARD AUBREY, Jun.

(Copy.)

Ardwick Green, near Manchester, June 18, 1825.

The Committee of the Lancashire and Cheshire Unitarian Missionary Society have authorized me to give a testimonial on behalf of the congregation of Unitarian Christians at Middleton. This congregation has been regularly supplied with preachers by the Missionary Society, and the exemplary conduct of the members, joined to their zealous perseverance in conducting a very excellent Sunday-school, established at this place, has caused this congregation to be regarded as an important one [illegible] Missionary

* The [illegible]

Society. The Committee entirely approve of the congregation availing themselves, if possible, of the opportunity now afforded them to obtain a more commodious place of meeting, and strongly recommend their case to the Unitarian public, as one worthy of their support.

On behalf of the Committee,
(Signed) WM. DUFFIELD,
Secretary.

Ministerial Resignations and Appointments.

Dr. DAVID REES has given in his resignation to the Unitarians of Merthyr, alleging as a reason the narrow principle of their chapel-deed. The principle to which he objects, and which he deems incompatible with the spirit of Dissent, is contained in certain provisions of the deed to the following effect:

That a vote in the election of a minister, and in other affairs of the chapel, be restricted to contributors of ten shillings a year and upwards.

That two-thirds of the Trustees may eject a minister thus elected by the contributors; and that the minister so ejected should be ineligible for ever after.

That, when the number of Trustees is reduced by deaths to five, the contributors, as above, shall be entitled to nominate successors; the Trustees shall have the right to approve of, or reject, the persons thus nominated.

The Rev. J. B. BRISTOWE is, we hear, about to remove from Ringwood, to undertake the charge of the Presbyterian congregation at Warminster, soon to be vacant by the meditated removal of the Rev. *Griffith Roberts* to Hackney.

MISCELLANEOUS.

Resolutions of Protestant Peers possessing Property in Ireland, relating to the Catholic Claims.

Resolved—1. That while we acknowledge with gratitude the measures adopted by Parliament for the general improvement and prosperity of Ireland, we cannot but feel that full effect can never be given to the benevolent intentions of the Legislature while our Roman Catholic fellow-subjects labour under civil disqualification; that every accession of wealth and knowledge must, by increasing the capacity of exercising the highest civil rights, increase equally the desire of obtaining them, and thus aggravate the discontent of those who are aggrieved.

2. That the civil equality of all classes of the people would not endanger the Constitution, which is best secured by giving to all an equal interest in its support; nor the Protestant faith, which is secured by its own clear truths, and by the pious zeal of our clergy; nor property in tithes, which, like all other property, is secured by law.

3. That without such civil equality there is no hope of permanent tranquillity in Ireland, or of that perfect national union, which is alone wanting to complete the greatness of the empire, and for ever to preserve it from hostile aggression.

4. That it is expedient to do an act of justice in a time of prosperity; to confer rights while they will be received with gratitude; to confer with advantage what cannot be refused with safety; and to adopt in peace a measure which may be forced upon us in war, and which the uncontroulable course of time must evidently force upon us soon.

5. That we, the undersigned Protestant Peers possessing property in Ireland, most earnestly recommend to our Roman Catholic fellow-subjects, firmness, temperance and union. That we desire them to rely upon us as the determined friends of their just cause; and upon the good sense of their Protestant fellow-subjects for the ultimate recovery of their civil rights.

LEINSTER	LIMERICK
DEVONSHIRE	HUTCHINSON
BUCKINGHAM and CHANDOS	LISMORE
LANSDOWN	GLENGALL
DOWNSHIRE	MEATH
VANE LONDONDERRY	LANDAFF
WENTWORTH FITZWILLIAM	ALBEMARLE
KINGSTON	SHERBORNE
DARNLEY	DE VESCI
FORTESCUE	HARTLAND
CLARE	DILLON
CHARLEMONT	LUCAN
DONOUGHMORE	HOWTH
NORTHLAND	MILLTOWN
CLIFDEN	WICKLOW
CLONBROCK	LUDLOW
GOSFORD	ASHBROOKE
CALEDON	CREMORNE
LEITRIM	CLANMORRIS
CARYSFORT	CLONCURRY
WATERPARK	SLIGO
ASHTOWN	CLANRICKARDE
RIVERSDALE	DUNSANEY
DUNDAS	ANNESLEY
DUNALLY	CASTLECOOTE
WESTMEATH	PORTARLINGTON
ORMOND and OSSORY	EGMONT
ESSEX	BRANDT
DERBY	WALLSCOURT
NUGENT	HARBERTON
BESBOROUGH	BLESSINGTON
	GRANARD
	ROSSMORE
	DUNRAVEN

Catholic Question in the House of Lords.

f the Lords who voted upon this 17th May, 1825 :—

	Minority.	Majority.
.....	23.....	15
.....	24.....	23
.....	32.....	42
.....	20.....	31
pwards..	11.....	32
	110	
, as above.....		143
.....		27
rds, whose ages are not e Register.....		8
.....		178
.....	110	
.....	2	
Lords, ges are the Re-	18	
.....	130	130
.....		48

rs from the above statement, ajority of the young Lords are f Emancipation, and the num- ds above sixty years of age are e against it, so that in a few ll probability, the measure will in the House of Lords. The f the Opposition, therefore, lay ose opinions belong to the last ot to the present. Every body at after Harvey had demon- e circulation of the blood, no hen living, above 40 years of ld believe in the doctrine.—

Edinb. Mag.

Union Schools.

See pp. 285 and 466.)

liance with our request, a cor- has sent us, in a printed cir- following proposals for esta- Subscription Classical and Ma- School in the East of London. has been some months before but has not yet been carried

year 1821, a school was esta- Plymouth, entitled '*The Ply- scription Classical and Mathe- hool,*' the object of which is superior education, under ap- sters, on an economical plan. leman, residing in the East of ho has been an eye witness of , attending this plan at Ply- ing mentioned it to several meeting was called to consider ty of forming a similar esta- this neighbourhood, at which [redacted] tion was unanimou

"That, for the purpose of carrying so desirable a measure into effect, an outline of the Plymouth establishment be printed and circulated, at the discretion of the meeting.'

"Agreeably to this Resolution, your attention is requested to the following leading features of the School alluded to.

"A capital was raised, by subscription, to purchase a suitable piece of ground, and to erect a proper school-room. This property was vested in trust, and divided into one hundred shares. The holders of one or more shares, (not exceeding three,) are constituted proprietors, from amongst whom, all the officers are elected to manage the concerns of the Institution. A Committee was chosen, and four masters, of approved talent and integrity, were appointed.

"Each shareholder may introduce one boy for every share he holds, paying an annual sum of eight guineas on each share, by quarterly instalments, for which trifling sum, every proprietor at Plymouth, obtains for his child a superior education, while, by the combination of the whole of the subscribers, a sufficient amount is raised to procure masters of the first-rate talent.

"Such (with several minor arrangements) is the plan of the Plymouth School; and it must be evident to every parent, that this mode of tuition combines, at once, all the advantages of a public and a private education. The youth (who will all be of a respectable class) will be placed under the care of masters, approved by the proprietors, during the greater part of the day; and at night, will return home, and be the objects of domestic care and vigilance, under the paternal roof, and the parents will have the double satisfaction of knowing with whom their children associate, and of watching the improvement which they make in their various studies. The education will be comprehensive, embracing all that is necessary to qualify either for commercial pursuits or professional engagements; and all these advantages will be combined with the greatest economy."

PARLIAMENTARY.

Conduct of Dissenters with regard to Catholic Claims.

HOUSE OF LORDS.

Lord Holland presented a petition from the Dissenters of Wareham, in favour of the Catholic claims. The petitioners, he observed, were anxious to vindicate themselves from the imputation [redacted] Catholic emancipation. They [redacted] petitions stated to have [redacted] Protestant Dissen- the continuance of r Roman Catholic

brethren, to come from ignorant persons who did not understand even the grounds of their dissent from the Established Church. Indeed, he had always supposed that Protestant Dissenters would be the last persons in the country who would wish to see severe punishments, or exclusions, enforced on account of religious opinions; and he concurred with the petitioners in thinking that the cause of religion was injured by such laws.

May 6.

A PETITION against the Catholic claims was presented by the Bishop of BATH and WELLS, from the Protestant Dissenters of Ebenezer Chapel, in the parish of St. Mary, Marlborough. In presenting the petition, the Bishop observed, that it was one which he had great pleasure in submitting to their lordships. It expressed the sentiments of a most respectable body of Dissenters, and the manner in which they spoke of the Establishment did great honour to the church and to them. The petition was remarkable for its good sense; but there were two points which he wished to notice—first, that there was a number of females among the petitioners; and secondly, that several of the names were not in the hand writing of the petitioners. He had asked the reason of so many names appearing in one hand, and was informed that it was a usual practice in the congregation for the deacon to sign the names of other persons, they being present and authorizing the signature. If there should be any objection to the petition on this account, he would present it as merely the petition of the persons who had signed it. He wished the petition to be read at length, as the opinions it contained did honour to those from whom it came; and it was one of the best petitions in sentiment and language he ever had the honour to present in that house.

Lord KING had listened attentively to the reading of the petition, and thought the right reverend prelate must be rather singular as to his ideas of good sense, when he praised this petition so much. There appeared to be very little sense in it, and the little it contained was buried under a mass of words. He had a petition to present of a different purport. It came from the Unitarians of the town of Taunton. It expressed the sentiments of a numerous and respectable, and, what was more, a very honest body of Dissenters. Perhaps the presenting of it would give an opportunity for something to be said in the manner of a redoubtable doctor of Dublin, who fired off a double battery against the Catholics for believing too much, and the Unitarians for believing too little. The noble lord then presented the petition, which was in favour of the Catholic claims.

The Bishop of BATH and WELLS and Lord KING interchanged a few words, which were not distinctly heard below the bar.

May 13.

The Marquis of LANSDOWN held in his hand petitions in favour of the Catholic Relief Bill now before the house, from Bridport, Plympton, and from the Dissenters of Chichester. With regard to the first of these, he stated, that he had been instructed to say that it would not have been presented had not a petition of a different tendency been got up. The signatures to the present petition were, however, far more numerous than those attached to that which opposed the bill.

Lord HOLLAND presented a petition to the same effect from Stroud, in Gloucestershire. The petitioners were Dissenters, and the petition had been drawn up in consequence of a false notion having gone forth, that persons of the religious persuasion of the petitioners were hostile to the Catholic claims.

The Noble Lord also presented a petition in favour of the Catholics from New Ross, and from the ministers and elders of the Presbyterian Dissenters of Down and Antrim. The petitioners, in contradiction to the reports that the Presbyterians of the North of Ireland were unfavourable to the Catholic Claims, stated, that to the best of their belief the great body of Dissenters still adhered to the resolution which had been come to on that subject some years ago by the Synod of Ulster.

HOUSE OF COMMONS.

May 5.

Mr. DENMAN rose to present a petition, which, though signed by only three individuals, inhabitants of Derby, was every way worthy the attention of the House, since those individuals were of the highest respectability, and professed the most liberal principles. He believed the Honourable Member for Derbyshire would feel no hesitation in bearing testimony to the respectability of the parties who felt it their duty to approach the House on this occasion. They were respectively the ministers of congregations of the Presbyterian, Baptist and Independent denomination, and their reason for petitioning the House was, because they had heard that a petition had been presented to Parliament on behalf of certain persons calling themselves Protestant Dissenters, of Derby, against the Bill for the relief of Roman Catholics,—a proceeding which they held to be not only illiberal in itself, but perfectly in-

present with the doctrine on which Protestant Dissenters acted. The Ministers were of opinion that liberty of conscience was a principle, sacred, eternal and inalienable; and they held that any restraints placed upon it, either by pains or penalties, or by exclusion from civil situations, were acts of oppression and wrong. In conclusion, he called on the House to grant to the Roman Catholics the relief which they had so far.

Lord G. Cavendish (we believe) bore testimony to the great respectability of the petitioners.

Case of Richard Carlile.

June 2.

Mr. Brougham presented a petition from Richard Carlile, and six other individuals, whose names he mentioned. The petitioners stated, that they had been incarcerated, and were immured in the prisons of the country, for not conforming to the Church, according to the forms of the Established Church, and for stating the reasons why they were not so; and prayed that the House would rescind the sentences which had been passed upon them, and admit them to the same indulgence that was enjoyed by other Dissenters. No one who knew (Mr. Brougham) would suppose that he was inclined to patronize any species of indecent ribaldry against the institutions of the country. He considered such ribaldry to be a crime in itself, and to be the very worst mode which could be adopted to propagate any kind of opinions. For, suppose the party who held such opinions to be right, and the rest of the country to be in the wrong, the expression of them in ribald and indecent language, was calculated to hurt the feelings and rouse the indignation of those whom he ought to convince rather than offend, if he wished to make them proselytes. He therefore thought that if these petitioners were right, the most serious step they could take for the promulgation of their doctrines, would be to attack the received doctrines of the day in low and scurrilous language. At the same time he thought that the punishments should not be pressed too heavily upon the offenders they appeared to be, in a certain degree, enthusiasts and fanatics; for reparation, as well as expediency, required that they should not be subjected to that degree of punishment which would entitle them to be considered either by themselves or by others, martyrs to the principles, such as they professed. If they had taken a bad way to attack the religion of the country, it was incumbent [illegible] to take a bad way to it; and the worst of all possible ways would be to inflict severer punishments than their offences required. Having thus endeavoured to guard himself against misconstruction, he would say, that he could conceive no harm as likely to accrue to religion from fair and free discussion; and that until the mode of discussion became so offensive as to excite against it the feelings of almost every man in the country, prosecutions for blasphemy were among the very worst methods of defending religion. That was his deliberate and sincere opinion; and he could hardly conceive any instance in which toleration could be carried too far, either to the religion professed, or to the persons professing it. He moved that this petition be brought up.

Mr. Peel made several observations, but in a tone of voice which was almost inaudible in the gallery. He was understood to concur with Mr. Brougham that prosecutions should not be instituted on the score of religious opinions, so long as those opinions were expressed in fair and temperate language: but he contended, that as soon as they vented themselves in scurrilous attacks on established institutions, they deserved the attention of the civil authorities. He maintained, that the libels published by Carlile and his fellow-petitioners were of the description mentioned by the hon. member for Winchelsea: they were revolting to the feelings of every moral man in the country, and were therefore properly selected for prosecution. He did not see how Mr. Richard Carlile could be well held up as an object of mercy to the Crown. So far from expressing any contrition for the offence he had committed, he gloried in it, and not only boasted that he would continue to repeat it, but actually carried his boast into execution. To his sister, Miss Carlile, the mercy of the Crown had been extended; and she had shown herself not undeserving of it, by refusing to participate any further in the blasphemous publications of her brother.

Sir F. Burdett protested against the principle laid down by the Right Hon. Secretary, that a man who was suffering punishment for religious opinions, should not be entitled to any mitigation of it, unless he turned hypocrite, and retracted the opinions he believed to be true.

Mr. Monck ridiculed the idea of defending religion by prosecuting blasphemy. There was no law in America against blasphemy, and yet he believed that no country in the world was more free from what was generally called blasphemous publications.

Mr. Peel made an observation which [illegible] in the gallery.

Sir F. BURDETT contended, that upon the principles laid down by his learned friend below him, and agreed to by the Right Hon. Secretary opposite, all prosecutions for religious opinions were inexpedient. It was agreed on all hands that religious opinions ought to be tolerated so long as they were expressed in temperate language; but it was now argued, that as soon as those opinions were so expressed as to disgust every honest mind, then they ought to be visited with punishment. It appeared to him, that under such circumstances they ought not to be noticed, because, if they were so poisonous as was represented, they carried along with them their own antidote. (Hear!) It was his opinion, that if Mr. Carlile had been left to himself, and had not been prosecuted by the Government, he would at this moment have been totally unheard of; whereas by prosecuting him, the Government had given him a notoriety which he could not otherwise have acquired, and had got themselves into a scrape from which they found some difficulty in getting extricated. He thought that the infliction of great severity on any man for his opinions, no matter how offensive they might be, was the most certain way not to wean him from, but to confirm him in, those obnoxious opinions.

Mr. W. SMITH and Lord BINNING severally made a few observations—the one in favour, the other in condemnation of the prayer of the petition.

The petition was then laid upon the table.

Mr. BROUGHAM, in moving that it be printed, said, that he would take that opportunity of stating a fact which he had forgotten to state in presenting the petition. So far was the punishment inflicted on these petitioners from having put down publications of this obnoxious character, that if he was rightly informed, they were now sold openly in all parts of the town. (Hear.) It had been said, that if the discussion of religious truths were calmly conducted, it ought to be permitted. A wonderful admission truly! Why, where would be the use of the discussion of religion, if the argument was to be all on one side? (Hear.) He then pointed out the glaring inconsistency of denying to the poor the right of reading any discussion upon the truths of Christianity, and of allowing to the rich the privilege of having in their libraries the works of Gibbon, and all such writers.

Mr. HUME wished the Right Hon. Secretary opposite would answer him one question—Was not this country the only country in Europe where individuals were at present imprisoned for religious opinions? He recollected the time when this country was filled with gladn rejoicings because the inquisiti abolished in every country in I but if our prisons continued to as they were at present, with ind suffering for religious opinions, I would succeed to the vacant pos quisitor-general for Europe, thar he could conceive nothing more tory to its interests and honour.

Mr. PEEL declared it was qui culous to talk of the prisons country being filled with suffer religious opinions, when it was n that there were not more than persons confined for blasphemo lications; and of that number o had been prosecuted since his a to his present office. (Hear!)

The ATTORNEY-GENERAL defen course which had been pursued law-officers of the Crown with r these petitioners. He contended prosecutions which had been in against them had been effectual pressing blasphemous publicatio argued that it was unfair to bla nisters for keeping them in priso they were consigned to it by a of the Court of King's Bench, ar of those prosecutions. They we of them imprisoned for selling *Principles of Nature*, and he w that a more horrible, blasphem scurrilous libel, than that work, h issued from the press of any The juries who had tried these ers were not more shocked by t itself, than by the manner in wh parties had ventured to defend it.

Mr. BROUGHAM did not bla law-officers of the Crown for pro these individuals, but rather for them unprosecuted, till their offe risen to such a height as to be fit ground for altering the old sta of the country. He did not blar for prosecuting Mr. Carlile; but blame them for bringing down acts upon the country, without tr efficacy of those which previously existence. (Hear!) Long befor acts were passed, Benbow had offered the throats of several in to the knife. Why had he escap secution? If any man deserved tion it was that individual; but vernment abstained from indict and others, who were equally with him, in order that they m peat their offences, and so afford text for innovating upon the cons (Hear!) It had been said that tions were not instituted becau would not convict. He had alw that, though juries might not be to convict for libels against the

ould be ready enough to
ds inciting to assassination.
to Palmer's *Principles of*
ork which he had never
ld undertake to say that it
so bad as any publication of
or Gibbon. Voltaire's works
Baldry and indecency, and
never heard that they had
ed for corrupting the morals
of the ladies and gentlemen at the west end of the town. (A laugh). If works of this description were to be prosecuted, he thought that the prosecutions should be directed to the works read by the rich, instead of being confined, as they now were, to works read exclusively by the poor.

The petition was then ordered to be printed.

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CORRESPONDENCE.

Communications have been received from Messrs. Johns; and Turner; A J. E. R.; J. F.; and T. C. A.

Our grave correspondent might have seen that by putting the word "An (p. 451) within inverted commas, the writer meant to point out the wo quotation.

A packet has been received from our American Correspondent, who, it will receive a letter from the Editor before he reads this acknowledgment.

THE

Monthly Repository.

No. CCXXXVIII.] OCTOBER, 1825. [Vol. XX.

On the Migration of Nations, the Crusades, and the Middle Ages.

[From the German of Schiller.]

THE new system of social constitution engendered in the north of Europe and Asia, and brought in by a fresh race of people on the ruins of the eastern empire, had now, during the space of nearly seven centuries, enjoyed the opportunity of displaying itself on another and greater theatre, in new relations, of developing itself in all its modes and varieties, and of passing through every different form and alternation. The posterity of the Vandals, Suevi, Alani, Goths, Franks, Burgundians, and of many others, were at length *naturalised* on the soil which their ancestors had entered, sword in hand; when the spirit of migration and of rapine, which had brought them into this new country, awoke in the course of the eleventh century in another form and on a different occasion. Europe requited on the southwest of Asia, the swarms poured out, and the ravages inflicted, 700 years previously, by the north of that portion of the globe, but with very dissimilar fortune; for as many streams of blood as it had cost the barbarians to found perpetual dynasties in Europe, so many did their Christian children expend on the conquest of some towns and castles in Syria, that were two hundred years were to be lost for ever.

The folly and madness which produced the enterprise of the crusades, and the deeds of violence which accompanied its execution, may not perhaps invite to contemplation the eye whose horizon is bounded by what is present. But if we consider these events in connexion with the ages that preceded and those which followed, they will appear too natural in their origin to excite our astonishment, and too beneficial in their results not to convert our displeasure into an entirely different feeling. If we look at its causes, the expedition of the Christians to the Holy Land is such a natural, and an necessary production of its time, that an utterly uninstructed person, with the historical premises placed before him, could not miss the event. If we regard its effects, we shall recognize it as the first perceptible step by means of which superstition herself began to ameliorate the evil she had so long occasioned; and there is perhaps no historical problem more clearly solved by time than this, none which the genius who spins the threads of the world's history has more satisfactorily vindicated to our reason.

Out of the unnatural and enervating rest, into which old Rome plunged all the nations whom she oppressed as mistress; out of the effeminate slavery, in which she smothered the most effective energies of a numerous world, we see the human race emerging into the lawless, stormy freedom of the middle ages, in order at length to rest in the happy medium between two extremes, and advantageously to unite freedom with order, rest with activity, and variety with system.

It can, indeed, scarcely be a question, whether the happy state we now enjoy (the approach of which at least we can perceive with certainty) is to be considered as gain, even when compared with the most flourishing situation of mankind at any former time; and whether we have really improved on the fairest ages of Rome and Greece. Greece and Rome could at the best give birth but to excellent *Romans*, excellent *Greeks*—these nations at their brightest epochs never elevated themselves to *excellent men*. The whole world, beyond Greece, was, to the Athenian, a barbarous waste; and we know that he frequently found even her general interests clash with his. The Romans were punished by their own arm for having left on the vast-extended theatre of their dominion nothing but *Roman citizens and Roman slaves*. None of *our* states has a Roman citizenship to bestow, and, therefore, do we possess a good that no Roman, remaining such, could dare to know; and we hold it from a

only developes itself by foreign aid; and to the chance of discoveries, the tardy offspring of time and accident. How often will the *one* plant bloom and fade, before the other has once attained maturity! How difficult therefore must it be for states to await the growth of knowledge! How rarely can *late* reason flourish with *early* freedom! Once only, in the whole history of the world, has Providence proposed this problem, and we have seen how she solved it. Through the long war of the middle ages she preserved *political* life in Europe fresh, until the material was collected for the unravelling of *moral* existence.

Europe alone has states at once enlightened, civilized and *unsubdued*; in every other spot, wildness dwells with freedom, slavery with culture. But Europe alone has struggled through a thousand years of war, and nothing short of the devastations of the fifth and sixth century could have induced this long period of contest. It is neither the blood of their forefathers nor the character of their race that preserved our ancestors from the yoke of oppression, for their equally free-born brothers the Turcomans and Mantschu have bowed their necks beneath the pressure of despotism. It is not the European soil and clime that exempted them from this fate, for on this very ground and beneath the same sky, have Gauls and Britons, Etrurians and Lusitanians borne the Roman yoke. The sword of the Vandals and Huns that unsparingly mowed down the west, and the powerful nation that occupied the cleared space and came out *unsubdued* from the war of ten centuries—these are the artificers of our present fortune, and thus we recognize the spirit of order in the two most alarming appearances exhibited by history.

I believe this long digression requires no apology. The great epochs in history are so closely united that none can be elucidated singly, and the occurrence of the crusades is only the beginning to the solution of the problem, offered by national migration, to the philosopher of history.

In the thirteenth century it is that the spirit of the world, hitherto weaving in darkness, draws aside the curtain, to display a part of his work. The heavy and troubled cloud, collected for a thousand years around the European horizon, divides at this moment, and a clear sky breaks forth. The united misery of *spiritual* uniformity and *political* discord, of hierarchy and feudality, full of years and exhausted by time, must prepare itself an end in its most monstrous work, in the tumult of the holy war.

A fanatic zeal springs up in the closed West, and the grown-up son steps forth from the paternal house. Amazed, he gazes on other nations; on the Thracian Bosphorus, rejoices in his freedom and daring, in Byzantium, blushes at his rude tastes, his ignorance and fierceness, and in Asia, is shocked at his poverty. What he there received and brought home, the annals of Europe declare—the history of the East, if we had one, would tell us what he gave and left behind. But does it not appear as though the heroic spirit of the Frank had breathed a fleeting life into perishing Byzantium? Unexpectedly she recovers herself, and, strengthened by the short visit of the German, advances with a nobler step to death.

Behind the crusader, the merchant erects his bridges, and the recovered bond between the east and west, hastily knit by the giddy confusion of war, is confirmed and perpetuated by considerate commerce. The ship of the Levant greets again its well-known waves, and its rich lading calls forth the industry of craving Europe. Soon will she dispense with the doubtful guidance of Arcturus, and with a fixed rule within herself, venture confidently on untried seas.

The wants of the Asiatic accompany the European home; but here his woods know him no more, and other banners wave over his castles. Impoverished in his own land, in order to shine on the banks of the Euphrates, he surrenders the worshiped idol of his independence and feudal authority, and permits his slaves to purchase with gold the rights of nature. Spontaneously he offers his arm to the fetter that adorns him, and subdues the untamed. The majesty of kings erects itself, whilst the *slaves of the soil* grow into *men*; out of the sea of devastation soon, from wretchedness, arises a new and fruitful land, *civil community*.

He alone who was the soul of the

undertaking and had let all Christendom labour for *his* greatness, *the Roman hierarch*, sees his hopes perish. Catching at a cloud-form in the air, he gave up for lost a real crown in the west. His strength was in the weakness of kings; anarchy and civil war were the exhaustless armoury from whence he drew his thunders. Even yet he launches them, but the established might of royalty comes forth to meet them. No excommunication, no heaven-barring interdict, no dissolution from sacred duties, can again dissolve the salutary ties which bind subjects to their lawful rulers. In vain does his impotent rage resist the spirit of the time which first constructed his throne, and now precipitates him thence! By superstition was this phantom of the middle ages begotten, and by discord nourished. Weak as were its roots, it grew up with hideous rapidity in the eleventh century. No age had ever beheld its like. Who could believe that the enemy of the most holy liberty could ever be sent to the aid of freedom? As the strife grew hot between kings and nobles, he threw himself between the unequal combatants, and maintained the perilous rupture, until *in the third estate* a better warrior arose to cut off the creature of a moment. Supported by confusion, he pined away in order, the offspring of night vanishes with the day light. But did the dictator disappear who hastened against Pompey to the aid of prostrate Rome? Or Pisistratus, who arrayed against each other the factions of Athens? Rome and Athens pass from civil war into slavery—new Europe travels on to freedom. Why is Europe more fortunate? Because here a fleeting *phantom* effected, what there an abiding power achieved; because here alone was found an arm of sufficient force to ward off oppression, but too weak to practise it.

How differently does man sow and fortune reap! To chain Asia to the footstool of his throne, the Holy Father surrenders to the sword of the Saracens a million of his heroic sons, and with them he has drawn away the boldest supports of his seat in Europe. The Noble dreams of new possessions and of the conquest of fresh crowns, and brings back a more obedient heart to the feet of his ruler. The pious Pilgrim seeks, at the holy sepulchre, the pardon of sins and the joys of paradise, and to him alone is more granted than was promised. He recovers his manhood in Asia, and brings with him, from that portion of the globe, the seeds of liberty back to his European brethren—an acquisition of infinitely higher importance than the keys of Jerusalem or the nails from the cross of the Saviour.

COMAR YATES.

Enfield,
Sept. 29, 1825.

SIR,

IT has, I believe, been maintained by many, that our *religious* innovators, when they drew up the Thirty-nine Articles of the sect established by law, purposely worded them in so ambiguous a manner as to admit of much diversity of sentiment in its members, and especially in its clergy. In a similar manner, notwithstanding that a prince of the blood royal, his Royal Highness the Duke of York, heir apparent to the throne of the United Kingdom, and that many who think their interest to be involved in things as they are, or who are of so timid a temper of mind as to dread all idea of change lest such results may ensue as are not anticipated—notwithstanding the alarms and fears of these and their consequent misinterpretation, may we not justly conclude that our *political* innovators too, when they drew up the form of the coronation oath, contemplated and looked forward to the possibility of some change being hereafter wished for; and that they therefore made use of such forms of expression as would admit changes being introduced without any violation of the oath which they were about to impose on that one for whom it was first intended, and on all future sovereigns of these realms on ascending the British throne? Could they, while they aimed to satisfy all parties of their own day, have left a more convenient loop-hole for change, than is formed in the expressions quoted by his Royal Highness for the directly contrary purpose?

How run the words cited by the Duke of York? (P. 434.) "I will, to the utmost of my power, maintain—

the Protestant reformed religion as established by law. I will preserve unto the bishops and clergy, &c., all such rights and privileges as by law do or shall appertain to them or any of them; and I will maintain and preserve inviolably the settlement of the Church of England, &c., as by law established."

Now certainly the expression "do or *shall* appertain" must incontrovertibly imply the idea of some alteration or change, either an addition to, or a diminution of, what they then had, or had been then settled. But if the idea of increase alone, of addition and not of subtraction, were intended, they have unfortunately introduced an ambiguity of expression which they did not wish. They might have rendered their meaning, on that supposition, more determinate by a small alteration of the words. Let the expression run in somewhat of the following form: "All such, &c., as by law do now appertain unto them, and as shall hereafter be added thereto; nor will I admit of any diminution or any other alteration or modification whatsoever than above specified, under whatever circumstances or conditions may arise or be proposed." If such had been their intention, this would have rendered their meaning precise and clear. It would have been determinately fixed that as much as you please may be added, but that nothing may under any consideration be withdrawn; that, even if every individual of the whole bench of bishops, and the whole body of the clergy to a man, should agree in wishing a diminution of any part or a surrender of the whole, or any alteration or modification of the same, the King, under the obligation of such an oath, would not be able to give his assent to the said universal wish and general consent; but whatever had once been granted in the way of right or privilege, or once settled, must continue theirs and unalterable for ever. For it is supposed that such right, privilege or settlement has been granted and fixed *by law*, that is, by the consent of the King, Lords and Commons assembled in Parliament; and that the King, without whose consent the law cannot be altered, has sworn that he will to the utmost of his power preserve the same not admit of any alteration or n cation whatever.

Since, however, no such pre of expression has been adopted, just to conclude that the fram the coronation oath, as men aware of what changes human and human opinions are subje purposely left the matter open, laxity of expression, for any king to consent, according as ci stances might arise, to an alte without violation of the oath h so solemnly taken to maintain al rights, &c., as by law do or sh pertain, &c.; that is, as by the it then was, or, as by the la may hereafter be altered and blished in consequence of the c to the same of King, Lords and mons in Parliament assembled, appertain to them or to any of

As to the other two parts in occur the expressions, "as estab by law," or "as by law establis I contend that they are adapt admit of the same latitude of pretation, and to allow the Ki the throne to give his assent alteration proposed, provided it h a *Protestant Reformed Religion* still a *settlement of the Chur England*, and that such alteratio been introduced *by law*, that just now explained, by the cons the King, the Lords and the mons assembled in Parliament. the expression "as establishe law," "as by law established evidently quite elliptical, and th lipsis may be supplied either " has been," or "as it is now," o it shall hereafter be establishe law," or generally, "as it ma established by law."

Thus it appears that all the pressions used in the form of coronation oath, only amount to that the King thereby binds hi that he will never of his own *alone*, of his own *single* power authority, make any such alterati the established religion of the try, in the rights and privileges bishops and clergy, or in the s ment of the Church of England that, when the other two branch the Legislature have agreed to such alteration under the limit

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t, all combine, under the su-
perintendence and guidance of the One All-wise, All-good, All-powerful, to forbid that human laws, made of course by frail, short-sighted mortals who cannot penetrate into futurity, should, like those of the Medes and Persians of old, be unalterable. The recent establishment of political economy as a science, tends to make whatever may promote the happiness and prosperity of a nation, more attended to; and opinions prevailing among the people at large have much more weight and influence than formerly, and must eventually induce a regard to the general wish, which a wise and provident monarch, who looks to the comfort and happiness of the people intrusted to his paternal care, would notice, and which nought in the coronation oath taken by British sovereigns, as explained above, would forbid them to consider, and, approving, to comply with the same.

STEPHEN FREEMAN.

Chamber's Traditions of Edinburgh.

THE following passages are extracted from this work, recently published at Edinburgh:—the full title is, "Traditions of Edinburgh; or, Sketches and Anecdotes of the City in Former Times. By Robert Chambers."

1. *The West Bow.*

In early times, it appears, the inhabitants of the West Bow were peculiarly zealous in the cause of the Covenant. Pitcairne, Pennycuik, and other poets of the Cavalier or Jacobite faction, distinguish the matrons of this street by satirical epithets, such as the "Bowhead Saints," the "Godly plants of the Bowhead," &c. We also see that many of the polemical pamphlets and sermons of the Presbyterian divines since this period, have been published in the Bow.

By far the most curious publications of the latter sort, were those of one William Mitchell, a crazy white-iron-smith, who lived in a cellar at the Bow-head, and occasionally held forth as an orator or preacher. What his peculiar tenets were we do not strictly know, but understand them to have been founded upon the opinions held by the rigid party of the Church of Scotland before the Revolution. Mr.

Mitchell was altogether a strange mixture of fanaticism, madness and humour. He published many pamphlets and single sheets, very full of amusing nonsense, and generally adorned with a wooden cut of the Mitchell arms. Some of his poetry was re-printed about twenty years ago, by Messrs. Oliver and Boyd, in small parcels, and sold at one penny. His verses possess humour equal to that of (his contemporary) Allan Ramsay's, but are debased by great coarseness and obscenity. In one of his prose pieces he gives a curious account of a journey which he made into France, where, he affirms, the "King's Court is six times bigger than the King of Britain's; his guards have all feathers in their hats, and their horse-tails are to their heels; and their king is one of the best-favoured boys that you can look upon,—blythe lyke, with black hair; and all his people are better natured in general than the Scots or English, except the priests. Their women seem to be modest, for they have no fardingales. The greatest wonder I saw in France, was to see the braw people fall down on their knees on the clarty ground, when the priest comes by carrying the cross to give a sick person the sacrament."

The Tinklarian Doctor (for such was his popular appellation) appears to have been fully acquainted with an ingenious expedient, which we observe practised by many publishers of juvenile toy-books in our own day,—namely, that of self-recommendation. As in certain sage little histories of Tommy and Harry, King Pepin, &c., we are sure to find that "the good boy who loved his lessons" always bought his books from "kind, good, old Mr. J. Newbury, at the Corner of St. Paul's Churchyard, where the greatest assortment of nice books for good boys and girls is always to be had,"—so, in the works of Mr. Mitchell, we find some sly encomium upon the Tinklarian Doctor constantly peeping forth; and in the pamphlet from which we made the above extract, we have, moreover, a plentiful advertisement or puff of his professional excellence as a white-smith. "I have," he says, "a good penny-worth of pewter spoons, fine like silver, none such made in Edinburgh, and silken pocks for wiggs, and French white pearl beads,—all to be sold for little or nothing." *Vide* "A Part of the Works of that Eminent Divine and Historian, Doctor William Mitchell, Professor of Tinklarianism in the University of the Bow-HEAD; Being a Syse of Divinity, Humanity, History, Philosophy, Law and Physic; Composed at various Occasions for his own Satisfaction and the World's Illumination." In his works he does not scruple to make the personages whom he introduces speak of himself as a much wiser man than the Archbishop of Canterbury, all the clergymen of his native country, and even the magistrates of Edinburgh! One of his last productions was a pamphlet on the murder of Captain Porteous, which he concludes by saying, in the true spirit of a Cameronian martyr, "If the King and Clergy gar hang me for writing this, I'm content, because it is long since any man was hanged for religion." But we give him little credit for this expression; for whatever may be said, there is fully as much pleasure and advantage, as pain and loss, in what sectarians are pleased to call martyrdom.

The abode of this singular enthusiast has been pointed out to us, as that low cellar on the west side of the Bow-head, (No. 19,) now occupied by Mrs. Philip, a dealer in small wares; here he is said to have delivered his lectures to the élèves of the Bow-head University.

The profession of which the Tinklarian Doctor subscribed himself a member has long been predominant in the West Bow. We see, from a preceding extract, that it reckoned dagger-makers among its worthy denizens in the reign of James VI.; but this trade has long been happily extinct every where in Scotland; though their less formidable brethren the white-smiths, copper-smiths and pewterers, have continued down to our own day to keep almost unrivalled possession of the Bow. Till within these few years there was scarcely a shop in this crooked street occupied by other tradesmen; and we can easily imagine, that the noise of so many hammermen pent up in a narrow thoroughfare would be extremely annoying. So remarkable was it for this, that country people used to ask any acquaintance lately returned from town, if he went to hear

' the tinklers o' the Bow,"—reckon-ıg them to form one of the most emarkable curiosities of Auld Reckie. 'et, however disagreeable their clat-ering might seem to the inhabitants f the peaceful plain, we are credibly ıformed, that the people who lived ı the West Bow became perfectly abituated to the noise, and felt no ıconvenience whatever from its cease-ss operation upon their ears; nay, ıther experienced inconvenience from s cessation, and only felt annoyed hen any period of rest arrived and topped it. It was for this reason that ey became remarkable above all the st of the people in Edinburgh, for sing early on Sunday mornings, hich, in certain contiguous parts of e town, is rather a singular virtue. he truth was, that the people could ot rest in their beds after five o'clock, r want of the customary noise which ommenced at that hour on work days. ; is also affirmed, that when the na-ves of the West Bow removed to nother part of the town, beyond the ach of these dulcet sounds, which long had given music to their morn-ıg dreams, sleep was entirely out of ıe question for some weeks, till they ot habituated to the quiescence of ıeir new neighbourhood. An old entleman once told us, that having ccasion to lodge for a short time in ıe West Bow, he found the incessant anking extremely disagreeable, and ; last entered into a paction with me of the workmen in his immedi-te neighbourhood, who promised to t him have another hour of quiet eep in the mornings, for the consi-eration of some such matter as half-crown to drink on Saturday night. he next day happening (out of his nowledge) to be some species of aint Monday, his annoyers did not ork at all; but such was the force f a habit acquired even in three or ur days, that our friend awoke pre-sely at the moment when the ham-ers used to commence; and he was lad to get his bargain cancelled as on as possible, for fear of another orning's want of disturbance.—Such dispersion has taken place in this odern Babel, within the last few ars, that there are now (1824) only o tin-plate workers in the whole ow.

2. *Lord Kames' English Inscription for Smollett.*

Dr. Anderson, in his Life of Smollett, speaking of the pillar erected to the novelist's memory at Bonhill, says, at p. 137, "Lord Kames himself, Dr. Moore informs us, wrote an inscription in English for this pillar, of which the late Lieutenant-Colonel Smollett shewed him a copy; but the Latin one was preferred. Though the fact seems to be indisputable, yet it is remarkable, that Lord Kames, neither at that time, nor any future period, ever mentioned this English inscription to his friend and neighbour, Mr. Ramsay, of Ochtertyre."—Boswell also mentions in his "Journal," that Lord Kames *proposed* such an inscription, and that upon its being spoken of to Johnson, the idea of any thing but a Latin one met with the lexicographer's contempt. No mention is made, however, of Lord Kames having *written* an English inscription; and indeed the fact that he did so, has never been more than conjectured by the public. We can now bring the truth to light, by producing a copy of the actual inscription, taken *verbatim* from the original in Lord Kames' hand-writing, now in the possession of a relative of the novelist, who is quite capable of appreciating so curious and valuable a document.

"No circumstance is trivial in the history of eminent men! Behold, Passenger! the birth-place of TOBIAS SMOLLETT, who by nature was destined to banish spleen, and promote cheerfulness, sweet balm of life! His grave, alas! is in a distant country.

"How dismally opposite is an Alexander or a Louis, men destined by nature for depressing the spirits of their fellow-creatures, and for desolating the earth!

"This Pillar, erected by JAMES SMOLLETT, of Bonhill, is not for his cousin, who possesses a more noble Monument of his literary productions, but for thee, O Traveller! If literary fame be thy ruling passion, emulation will enliven thy genius: Indulge the hope of a Monumental Pillar, and, by ardent application, thou mayst come to merit the splendid reward."

Dr. J. Jones in Proof of St. Luke being a Companion of our Lord.

SIR,

THE history of our Lord's resurrection, as given by the four Evangelists, is attended with difficulties, of which the enemies of Christianity have availed themselves, in order to invalidate its divine origin. The author of a pamphlet, entitled "The New Trial of the Witnesses," published some time since, has occupied this ground; and I purpose, from the data he assumes, and the positions he advances, to shew how incompetent he and men like him are to question the truth of the Christian religion.

The writer says, p. 15, "Mark and Luke are not to be considered in the light of disciples or eye-witnesses. Michaëlis observes, and with him Lardner, Watson and Paley, that St. Luke, being a Heathen by birth, was neither one of the seventy disciples, nor an eye-witness of Christ's works. Thus it appears," he adds, "that Mark and Luke were not present at the ascension, nor on any of those important occasions to which their history refers. Now, with respect to the competency of these writers, let us hear Mr. Locke: 'I think it will not be amiss,' says he, 'to take notice of a rule observed in the law of England, which is, that though the attested copy of a record be good proof, yet the copy of a copy, ever so well attested, and by ever so credible witnesses, will not be admitted as a proof in judicature: this is so generally approved as reasonable, and suited to the wisdom and caution to be used in our inquiry after material truths, that I never yet heard of any one that blamed it. This practice, if it be allowable in decisions of right and wrong, carries this observation along with it, namely, that any testimony, the further off it is from the original truth, the less force and proof it has; a credible man, vouching his knowledge of it, is a good proof; but if another, equally credible, do witness it from his report, the testimony is weaker; and a third that attests the hearsay of a hearsay, is yet considerably less; so that in traditional truths, each remove weakens the force of the proof, and the more hands the tradition has passed through, the less strength and evidence does it receive from them.'" P. 16.

That Luke was not an eye-witness of the transactions which he has recorded, is an assertion first made by Irenæus in the second century, and received from him by modern critics, though directly contradicted by Luke himself. This is a matter of high importance, and cannot be too often brought forward, as well calculated to humble the triumphs of Deistical writers, and to illustrate the folly of implicitly trusting to learned men, who in succession adopt, without due examination, the opinions handed down to them by their forefathers. The following are the introductory verses of Luke: "Inasmuch as many have set forth a perverted narrative of those things which have been accomplished among us;—2. As they who from the beginning were eye-witnesses and ministers of the word delivered them to us;—3. It seemed good to me also, having, from the very first, scrupulously investigated every fact, to write to thee, most excellent Theophilus;—4. That thou mightest know the certainty of those things in which thou hast been instructed."

Luke, there will appear reason to believe, published his Gospel in Egypt. There certain impostors composed false Gospels, in opposition to the account of Christ given by the apostles. These were the men to whom Luke alludes, when he says, that "many undertook to set forth a perverted narrative of the things which have been fulfilled among us." The word he uses is *ανατασσομαι*, which means *to new model*, or *arrange afresh*, and which, when applied to the history of Christ already given to the public by competent vouchers, with the strictest regard to truth, must signify to *forge*, *feign* or *pervert*. That their object was to deceive by false narratives is evident; for the Evangelist intimates that, because incompetent and false writers had attempted to mislead Theophilus and others, he was induced to publish his Gospel, to give such as were misled, or doubtful, a full assurance of the truth.

The pseudo-evangelists taught that Jesus spent his early life, and was educated, in Egypt; and hence

etended to have recorded things of ich they had been eye-witnesses. is pretension Luke verbally sets de as a falsehood, by saying that e transactions of Jesus had been complished not among *them*, but *ong us*, meaning, by us, the people Judea, in the midst of whom our rd fulfilled his ministry, and of om Luke makes himself one. Thus *ται, eye-witnesses*, marks the ostles, who in their discourses gave aithful narrative of Jesus to their ntrymen, when preaching the gos-, in opposition to the pseudo-evan-ists who pretended to have been witnesses of him in Egypt.

When Luke asserts that the things ich he relates respecting Christ re accomplished in the midst of *us*, intimates, and that not obscurely, t he himself was one of those who l witnessed them; and this he posi-ly asserts in the clause that follows: t seemed good to me also to write, having from the very first scrupu-sly investigated every particular." the verb *παρακολουθεω* means, *to nd at the side, closely to follow*, so to inspect and examine what is car-l on; and it implies that he was in number of those who accompanied ir Divine Master during the per-mance of the things related of him. observable, that it is not the *pre-t* or *future* participle that is here d, as if the author meant that he about, when going to write, to ow the train of events which had n delivered to him by eye-wit-ses; but the *past* participle, thus mating that he had already accom-ied the particulars which he was g to record; and his reason for determination was the circum-nce that he had so accompanied m during their accomplishment.

Thus Luke sets forth his compe-ce as an historian with unexampled e and precision. He had from very first attended the facts and ings which he records, and investi-d their nature and truth with scru-ous accuracy. He had heard the e facts related to the Jewish peo-by other persons, who, as well as self, had been eye-witnesses, and ially chosen to attend the ministry Jesus; so that he corroborates his testimony by a virtual appeal to testimony of the apostles and the whole body of the Jewish believers. And if we make the appeal to his Gospel, we there meet with many proofs that he wrote not what had been related to him by others, but what he had himself seen and heard from the lips of Christ. The assertion, therefore, made by the author of the New Trial of the Witnesses, that Luke is not to be believed, because he was not an eye-witness of what he wrote, falls, like a dead weight, to the ground.

Paul, in preaching the gospel, must have had frequent occasion to refer to the sayings and miracles of Jesus; and it was of high importance to be accompanied in his travels by one who had attended his ministry, and could furnish the necessary information on the best possible authority—his own personal knowledge. This seems to have been the reason which led the Apostle to select Luke as the companion of his labours. Soon after our Lord's resurrection, many erroneous accounts of him appear to have been in circulation; and this rendered it expedient that Luke, as soon as possible, should compose his Gospel, and leave a copy of it, as the best security against imposture and misrepresentations, in every church founded by him and his illustrious Principal. Now, what we might thus expect or infer, is fully verified by the following passage of Paul: "We have sent with him our brother, whose praise, by means of his Gospel, is throughout all the churches." 2 Cor. viii. 18. This brother means Luke, whom, in the next verse, he calls his fellow-traveller: and if in all the churches he was praised on account of his Gospel, he must have left a copy of that Gospel (though yet probably not published to the world at large) with each. This, in return, endeared him to the several Christian societies which he had helped in forming. They regarded the work given them as a treasure of high value, and they unanimously praised the author; thus indirectly bearing their testimony to his accuracy, fidelity and truth, as the historian of Jesus Christ. This is a most important fact; and it is surprising that it should have been overlooked by learned men. We learn from it that the Gospel of Luke was extant—was deposited in all the churches, within twenty years after

It looks as if the Archdeacon of Bath were ashamed of the appellation of Trinitarian, and felt sore about the consequences pushed home upon him on account of the correspondent doctrine, when he claims for himself and his church the name of Unitarian. I love to trace these little symptoms of the growing honour and importance of our cause.

Correspondence between an Unitarian and a Calvinist. From the artificial and set arrangement of these arguments, I am again led into the surmise, whether one individual be not the author of this carte and tierce of theology.

Let me ask the Calvinist, (on the supposition of his real existence,) whether such a consciousness of the mighty evil of sin as he has pertinaciously pressed upon his opponent throughout the whole of this controversy, would not involve in itself a manifest begging of the question under discussion. As far as I can judge, the Calvinist would only be contented when he could extort from the Unitarian an acknowledgment that sin deserves an infinite punishment. But when such a concession is made, there is little room left for argument.

Mr. Munn's Conscientiousness.—The whole transaction here recorded is an honour to human nature.

A Southern Unitarian on Sunday-Schools holds a fair balance between two of your opposing correspondents, and exhibits a spirit worthy of all praise and imitation.

Criticism on Ephes. iv. 26. Acute, and I am inclined to think, decisive.

Mr. Frend on the British Critic. Worthy of his cause.

Cantabrigiensis and *A Psalmodist* must speak for themselves.

Review. *Not Paul but Jesus.* This is a good little abstract of the argument for Paul; but I dislike the personal allusions with which the article concludes. It is an invidious and suspicious thing to talk of the "impaired mind" of an opponent. For my part, I would rather believe that Mr. Bentham's intellect is still in all its vigour, and rejoice that he is able to make no more out of his attack on the great apostle of the Gentiles. I see no symptoms of decayed powers in the few specimens here presented from the work reviewed. I suppose the author has long been an Infidel, and would have written just such a book before as after his "Letters on Usury." This hypothesis of his decaying powers is also inconsistent with some intimations in the next article, where it is said that Gamaliel Smith has seized some points "with great acuteness," &c.

Ought not the reference, p. 614, bottom of 2d col., to be Gal. i. instead of v.?

Art. 2. Ben David's Reply. I wonder if Trinitarians will be willing to acknowledge and praise all that is unquestionably excellent in this work of Dr. Jones. Supposing, for instance, that new Omnium Gatherum of Divinity, the Quarterly Theological Review, should see fit to notice this book, would the editors give a cheerful testimony to the beautiful arguments extracted from it in this article?

On the other hand, I must say, that some of these extracts are as wild a farrago of learned trash as one is ever destined to meet with. The remotest analogy of facts, the merest and most accidental resemblance of a name, sets the author's imagination on fire, and leads him through devious tracts where mortal else never trod. Listen one moment for an instance. "Orpheus in Hebrew is precisely Pharaoh, *if* we cut off its Greek termination, and read from right to left"! Having strained so much to make out this case of identity, the author after all spoils the whole by confounding the *wife* of Orpheus, not with the wife of Pharaoh, which, to have been consistent, he ought to have done, but with Sarah, the wife of Abraham.

Obituary. Rev. Thomas Owen.—"His views were liberal and enlightened, being a believer in philosophical necessity, and a materialist." I trust his views might have been liberal and enlightened, on other conditions than this.

Intelligence. Southern Unitarian Fund, &c. Some movements have recently been made towards a general organization of the Unitarian cause in this country.

Manchester,
Sept. 17, 1825.

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(page 476,) who sub-
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been *celebrated* almost exclusively under the fore-mentioned auspices. And it is a fact that a few reports in the Repository have as *strikingly* demonstrated opinion and wishes in regard to the practice, as *Spectator* himself. But I never heard before of the *suffrages* of congregations. I believe the proper expression would have been the *sufferance* of congregations. I know from personal observation that some societies now wish that they had given less countenance to the practice; and in one of the cases alluded to by *Spectator*, I am quite at a loss to discover what part the society can be supposed to have taken.

Such is the formidable muster of facts which have set the question at rest! Such is the terrifying array against us which inspires *Spectator* with such a triumphant strain of boasting! And hence, and because some friends and acquaintance have expressed some approbation of the revived ceremony, it is most sagaciously concluded, that *the feeling* in favour of it *is general*. What a happy talent is boasting!

Well, but good Mr. Spectator, is it not to be presumed, till we have authentic information to the contrary, that those who have neither revived, nor concurred in reviving, this unscriptural ceremony, that all those not included in your appalling enumeration, must be ranked as your opponents in this controversy? And if the Unitarian body be not inconsiderable, indeed, in point of numbers, they greatly outnumber your partisans.

Does *Spectator* forget, when he requires us "to level our objections against the abuses of Ordination," that we declared that we view the *whole as an abuse?* (P. 283.) Mr. Baker also asserts, (p. 346,) that I ought not to mention the abuses of the practice, it being the part of bigoted misrepresentation so to do, when they are disclaimed by the parties. I do not remember to have taxed the gentlemen with any abuse which they disclaim, and am under the necessity of observing that the charge is wholly groundless. "The priestly pretensions and domination, the ghostly power and authority," were not brought forward by me as accompaniments of the Bolton service; I even expressly stated the contrary, that I

tarians rejected a *great part* of the Scriptures, and as evidence of his assertion said, that they considered the passages "*God shall raise up a prophet like unto me,*" and the one in Isaiah, "*Unto us a child is born,*" as "spurious," and that "many (*many!*) of our learned men had said so, but that divines more learned than they had examined the passages, and produced a mass of evidence that could not be got over"! Now, Sir, I challenge this young man to produce a solitary work written by a Unitarian wherein the two scriptural quotations above are pronounced "spurious." He cannot do it; I defy him: he is aware what he said is a falsehood, a barefaced fabrication, a calumny as unfounded as it was illiberal. What pity that evil speaking, lying and slandering, do not form a qualification for a bishoprick! For then might this worthy disciple of the burner of good Servetus, this mild enforcer of Christian principles, this promising youth who is worthy of the patronage of Doctor Burgess himself, have been promoted to the see of Canterbury. I once heard a notorious shooter with the long bow say, that when a man *did* utter a falsehood he might as well tell a thumper at once. I hope our censor will pay particular attention to this remark, and when he next has occasion to say what is untrue respecting our tenets, to tell his congregations that the *infidel Socinians* disbelieve the Bible *altogether*, read instead of it the *Edda* or the *Koran*, and use a liturgy consisting of extracts from the History of *Jack the Giant Killer* or the *Memoirs of Harriette Wilson*. He will be about as near the truth in saying this, as he was when he talked about the "*spurious*" passages.

I have two reasons in writing this letter; the first is, that you and your numerous readers may be aware of the unfair means to which Trinitarians resort in opposing our doctrines, which cannot be assailed by any other mode; and the second is, that Mr. Vint, the Theological Tutor of Idle Academy, may know what sort of discourses some of his students make when absent from his institution.—In conclusion, Sir, I have real pleasure in informing you that all this beating of the "pulpit drum ecclesiastic" is attended with little effect. Mr. Finch is succeeding gloriously; and I sincerely trust that the miners of Grassington will ere long have a chapel where the pure, unadulterated doctrines of Christianity may be taught, and the hymns and prayers be addressed to the only God, through the Mediator between God and men, the man Christ Jesus.

PHILO-UNITAS.

An Examination of Warburton, &c.

(Continued from p. 518.)

Birmingham, Oct. 3, 1825.

——— Penes autor—
trutina. Hor.

IN this paper I resume and hope to complete my examination of Warburton's strictures on the historian of the Puritans.

(35) Vol. I. 574. [492. T.] I cannot lightly admit that Neal has misunderstood Hooker, or argued inconsequentially from his principles, or confounded the abuse with the proper use of church-power. Even if he have erred on all these points, it is an error of judgment, not of will. Dr. Toulmin, in his note, observes, that the ceremonies, &c., of the national religious establishment were not fixed by the church, but constitute part of the *statute law* of the land.

(36) 575. [492. T.] The remarks under the foregoing article, will apply to the present. Who shall decide *when* and *where* the true religion may be found? Is the magistrate to teach us the genuine doctrine of Christ?

(37) Ib. [Ib. T.] This stricture of Warburton's, is to the same effect with the two last, and admits of nearly the same answer. The laws of a Christian Church should be those which are either contained in the Christian Scriptures, or plainly agreeable to the spirit of them.

(38) 579. [496. T.] Here the prelate's coarse language is levelled at *Fuller*, whose fidelity, however, he cannot with success impeach.

(39) 581. [498. T.] I am no advocate for the theology of the Puritans of the age of Elizabeth: Neal styles the Lambeth articles "high propositions," but does his duty in recording them.

(40) 583. [500. T.] The annotator aims his ridicule at what he calls

principle, that "what-
was false." Extremes
: yet good subjects
had reason to dread
and the discipline of

[501. T.] What evi-
there while under op-
Puritans persecuted; or,
was not persecution the
? This statement is al-
in terms.

[Ib. T.] Warburton's
or rather his violent pre-
phantom before his eyes:
in the Puritans, at
it did not exist among
assumes without and
that they abused the
they were *Lambeth*
conduct of these men,
Neal lays ingeniously

[504. T.] I believe that
Darrel there was delu-
imposture. That age was
on the subject of dæ-
than the pre-
witnessed, however,
disgraceful. Would
ously exposed him-
which he under-
hypocrisy no proof
since the days of Wa-
offices, and those of the
, have made pe-

[505. T.] The pedant
of quoting a "weak
the quotation illus-
's fairness!

[506. T.] This anec-
opportunity of deli-
opinion that the Puri-
an establishment of
infers thence much from
premises yet, even
will supported, as
home to Neal, but
those whose opinions
he records.

[508. T.] Neal having
of the first Reformers
principles, the pe-
opposing
book *De Eucharistia*
information on
and no understanding
reason to
dissent.

Vol. II. Preface. 2. d. [4. T.] What I had to remark on these articles, has been anticipated by Dr. Toulmin, who says, "It should be mentioned to the honour of Bishop Warburton, who was an advocate for a test, though not a *sacramental* test, that to this proposal, that Dissenters should be exempted from all pains and penalties for not serving their country in offices of trust, he gave his hearty assent, by adding in the margin, '*Most certainly!*'"

(49) History. 3. [3, 4. T.] I transcribe Dr. Toulmin's note: "Bishop Warburton censures Mr. Neal for not giving here the provocation which the King had received from—what he styles 'the villainous and tyrannical usage of the Kirk of Scotland to him.' On this censure it may be observed, that had Mr. Neal gone into the detail of the treatment the King had met with from the Scots clergy, besides the long digression into which it would have led him, it would not have eventually saved the reputation of the King. For Mr. Neal must have raised the *causes* of that behaviour. It arose from their jealousy, and their fears of his disposition to crush them and their religion: founded on facts delivered to them by the English ministry, and from his favouring and employing known Papists. The violation of his solemn reiterated declarations, when he became King of England, showed how just were those suspicions, and prove him to have been a dissembler. To these remarks it may be added, what provocation constrained him to give the public thanks and pension [illegible] Scotland?"

(50) VI. [12. T., Neal, it is probable, would have subscribed to the prelate's opinion of Bancroft's speech.

(51) 14. [12. T.] This virulent sarcastic blasphemer's prophecy of the speedy overthrow of Episcopal government. "How," says Warburton, "would the historian have to unravel this! As a true prophecy it is fulfilled in a false prophet; evidently." Toulmin's reply is unanswerable: "Why. Neal is to be understood as the ancient Fathers, from whom he quotes, that the words in question in the Revelation are a prophetic imagination, and may be equally the sentiments and opinions [illegible]

(52) VII. [13. T.] A scholar in an

obligations as an historian, Neal relates the existence of suspicions concerning the cause of the untimely death of Henry, Prince of Wales. The prelate animadverts on our author's language, and calls it abominable. Let Dr. Toulmin's sensible and candid note be read: he properly wishes that Neal had expressed himself in more guarded terms, but shews that the insinuations in question did not originate with him, and that they were sanctioned by the prevailing opinion of the times, and countenanced by the conduct of James I.

(53) 107. [100. T.] In these an-
(54) Ib. [Ib. T.] notations Warburton repeats opinions already delivered by him respecting the doctrinal theology, the discipline and the views of the Puritans. But the prelate's judgment on these things, will not affect the fidelity and credit of our historian.

(55) 115. [107. T.] Bishop Warburton supplies a circumstance omitted by Neal; I mean, the effect of Episcopius' defence in rendering John Hales, as he himself declared, Anti-calvinistic. Nevertheless, it does not appear that Hales had been, at any period, the friend of Calvinism.

(56) 118. [110. T.] The prelate takes some language of King James I. as *ironical:* his construction of it is doubtful, but of no importance to the present subject.

(57) 120. [111. T.] Warburton is not willing to allow the Scots clergy the praise of acting with the caution and temper ascribed to them by the historian. "The bishop," adds Dr. Toulmin, "did not consider that it is not in human nature, any more than it is consistent with wisdom and moderation, to proceed, though injured and provoked, to extremities at first. That the Scots Presbyterian ministers should have great interest with the people was the necessary consequence of their being sufferers for the principles of the kirk and the nation."

(58) 121. [112. T.] The words at which our prelate sneers, are, as in some other instances, those of Fuller. "Where," he inquires, "was the storm, except in the fanciful author's standish?" Let us hear Neal's Editor. "The storm was in the offence Mr. Selden's doctrine gave the clergy, and the indignation of the court which it drew on him." This answer is satisfactory and correct. Selden, it will be recollected, placed the claim of tithes on law, not on the feeble prop of an imaginary divine right.

(59) 125. [116. T.] "There were two religions established by law in Bohemia." These are the words of Rapin: but, according to Warburton, the matter is stated erroneously; for he tells us that there were not two religions, but one *only*, administering a single rite in a different way. Toulmin's note deserves to be copied; it is as follows:

"This remark would be accurate, if the difference between the two parties had lain only in this point: but this could not be the case between the Catholics and the Hussites; the difference between whom extended to many essential heads; though they were with respect to this matter denominated from one single point. But the Bishop asserts that 'the fancy of two established religions in one state is an *absurdity*.' But absurdities may exist, and this *very absurdity* exists, and did exist at the time his Lordship wrote, in Great Britain: in one part of which Episcopacy is the established religion, and in the other (Scotland) Presbyterianism."

Let it be subjoined, that the Editor's conclusion admits of being strengthened by further reasoning and additional examples, and that such reasoning and examples are at hand; though time does not suffer or the subject require them to be produced.

In pursuing the history, I transcribe a memorandum which I made a few years ago:

(1810, Oct. 30.) [122. T.] "They called the place of their settlement by the name of NEW PLYMOUTH." "I learn from the Rev. Mr. Harris, [Dr. T. M. Harris,] of Dorchester, near Boston, N. A., that these settlers soon after their landing met with an Indian who could speak their native language, and who was of great service to them among his tribe. This man had been kidnapped to Europe, and had lived in Great Britain, but afterwards, by some means or other, returned to his own country.—J. K."

The narrative concerning Mr. Robinson and his friends, and his valedictory address to them, are uncommonly instructive and affecting.

(60) 126. [118. T.] Were any event unordained by *Providence*, the prelate's attempted sarcasm might be excusable. *Providence* is here used, though not with strict correctness, for *an act of Providence*.

(61) 144. [133. T.] The note of Dr. Toulmin is so conclusive, that I shall place it before my readers. Bishop Warburton having charged Neal with calumny in the statement that Charles I., when Prince, formed a resolution of attempting a coalition of the two churches [of Rome and England], the Editor says,

"It is strange how his Lordship could give his pen a licence to pass this unjust censure on Mr. Neal: when the conduct of Charles I. furnished so many proofs of his wishes and endeavours to coalesce with the Church of Rome. His letter to the Pope from Madrid; the articles of the marriage treaty, to which he solemnly signed and swore, and the private articles, to which he also swore, are witnesses to the truth of Mr. Neal's assertion. If he had not aimed at this, why did he disown the foreign Protestants? Why did he restrain the press with respect to books written against Popery, and license publications in favour of it? Why was Popery not only tolerated, but countenanced and favoured? See the facts to this purpose fully stated in Towgood's 'Essay towards a true idea of the Character of Charles I.' Chap. ix. &c. &c."

(62) 147. [137. T.] Whatever Harnet's "learning and parts" were, other qualifications for the episcopal office might be wanting in him. Nor that I pronounce any thing on his actual character, which at present I have no means of ascertaining. The notices of him indeed seem to be extremely imperfect.

(63) 148. [138. T.] Neal cannot be fairly accused here of perversion, though he laboured, I think, under a misapprehension of the import of Goodman's unpointed and obscure language: Dr. Toulmin's pertinent annotation demands our notice.

(64) 151. [141. T.] The historian and the prelate differ from each other, as might be supposed, in respect of the soundness of Laud's principles of reasoning against Fisher.

(65) 163. [153. T.] Toulmin proves most clearly that Z. Boyd also represented Selden, so did Heylin, who, it is evident, considers that learned man as taxing the Episcopal clergy with ignorance and laziness.

(66) 156. [153. T.] Let the reader mark what Granger* says of Neal: "He was equal at least to any of the lawyers of his time, but had no amiable qualities. He was, in a word, a man of an enlarged head, and a contracted heart." To be merely a great lawyer, is to have very slender claims on our admiration and esteem.†

(67) 178. [172. T.] Warburton affects to despise the historian's conjectures as to the real motives of the war with France. Let the reader judge for himself. For my own part, I deem Neal's reasoning upon the case good and sensible.

(68) 181. [179. T.] The strictures concerns solely the character of Archbishop Usher in a particular instance: Neal's faithfulness in transcribing the document, merits praise.

(69) 209. [202. T.] It is really against Fuller, and not against Neal, that the prelate's childish banter has been, once more, directed.

(70) 232. [222. T.] Laud's public character was so faulty and pernicious, that there can be no occasion to insist on any doubtful parts of his conduct. In truth, Neal does but state the circumstance of the lay impropriations.

(71, 267. [246. T.] Neal does not represent the controversy about innovations as "trifling;" all which he intimates, and this very truly, is, that it did not affect "the life of religion."

(72, 272. [250. T.] Toulmin shows that the historian does not refer this charge to the queen's personal views.

(73, 285. [274. T.] Bishop Warburton's general estimate of Laud's character, is unquestionably correct.

(74, 294. [271. T.] By "continuing grandeur," our prelate understands "court favour:" but the note on Paget's line, "Let prudent Hector," &c., and Laud's letter, at supra, p. 46,

(75, 295. [282. T.] Here we must

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* Biog. Hist. &c., vol. V. 246 etc., 2 Edit.

† Neal's Hymns to Hope, Ep. V., and Hymns to Patience, &c. 60 &c.

expresses our prelate's concurrence in Neal's very just reproof of an obscure clergyman [I believe, Walker].

(108) Vol. III. 62. [56. T.] In reply to what Bishop Warburton says of Selden and a convocation, Neal's Editor has made some most apposite quotations from Selden's Table Talk.

(109) 80. [72. T.] Neal's language is, "*most* of the religious part of the nation:" a statement thus modified, should have saved him from the prelate's taunt.

(110) Ib. [73. T.] The historian expressly declares that the *imposing* the covenant as a test can never be justified. To *impose* it, was a force upon the conscience.

(111) 93. [84. T.) Let Diodati's opinion and his answer have the weight that they deserve.

(112) 102. [92. T.] Together with Warburton's note about Dr. Cheynel's villainous book, we should read Toulmin's respecting the same individual, who "had a tendency to madness."*

(113) 107. [98. T.] A merited condemnation of one part of Charles the First's public character.

(114) 164. [152. T.] I fear that in some instances the language and behaviour of the Baptist lay preachers amounted to overt acts of sedition. Whether it would not have been the better policy to have let "the brawling torrent" pass, is another question.

(115) 166. [153. T.] Warburton conjectures that the elector palatine had his eye upon the crown.

(116) 247. [227. T.] Neal looks upon Laud as having been more a man of business than of letters: Warburton, as seems to me, appreciates him better.

(117) 253. [235. T.] That the sentence of the historian's on which the prelate animadverts, does not merit the name of "foolish declamation," has been proved by Neal's Editor.

(118) 258. [240. T.] Charles the First appears to have mistaken the drift of Hooker's reasoning in his Ecclesiastical Polity. Neal produces his voucher for the fact, and is not answerable for the error

(119) 263. [243. T.] Whether the historian misapprehends Lord Clarendon's meaning or not, still he agrees with Warburton that the commissioners' hands were tied, but differs from him as to the cause of their inability of going further.

(120) 265. [246. T.] The fact of the queen's ascendancy over her husband, is notorious; though Warburton condemns the present notice of it as misplaced. Let the remainder of the prelate's annotation be compared with Toulmin's observations in reply.

(121) 266. [248. T.] I must still doubt, whether it be so generally understood that the Earl of Glamorgan exceeded his commission. See Laing's History of Scotland, (1800,) I. 308, 509, &c.

(122) 270. [252. T.] Baxter is speaking only of the former *chaplains* of the parliamentary army: Warburton chooses to understand him of "the Puritans."

(123) 360. [334. T.] According to Neal, the declaration that the Scots sold their king, was "an unjust and malicious aspersion:" it was not so in the eyes of Warburton. Let the voice of History decide the question. Neal assigns reasons for his opinion, which, at the least, are as plausible as those of the prelate, on the contrary side. See, too, the Editor's note.

(124) 408. [377. T.] I do not here controvert Warburton's remarks: they have given rise to some admirable observations, in support of them, from the pen of Dr. Toulmin.

(125) 493. [453. T.] Selden is not out of place: he had a seat (I use the words of Neal's Editor) in the Westminster Assembly.

(126) 495. [455. T.] The edge of Warburton's sarcasm against these "glorious saints," is completely taken off by Toulmin's sensible annotation.

(127) 497. [457. T.] This stricture (such as it is, for it affects not the historian) consists of a lively, amusing anecdote.

(128) 527. [485. T.] I agree with Toulmin that Mr. Neal is to be understood as speaking of the personal virtue of the parliamentary officers. With more candour and reflection, Bishop Warburton might have so discriminated.

(129) 530. [489. T.] Common equity demands that we again con-

* See the Life of him by Dr. S. Johnson.

…t the prelate's stricture
…f N…al's Editor.

…. [4…. T.] Warburton
…r historian for his ima-
…city in thinking that Oli-
…l, when making a certain
… really in doubt. Yet
…himself, in a former and a
…able instance of grimace,
…e Cromwell's words as
…is real opinion. See No.

…. [505. T.] It is far—
…om being yet evident that
…wrote the *unus Sacrilegus*.
…should consult Dr. Toul-
…priate note, before he ac-
…the prelate's censures of

…. [507. T.] This stric-
…disposed of by the liberal
Editor.

…. [508. T.] Warburton
…manfully in the judgment
…Du Moulin concerning
…the King's trial and exe-
…to the remainder of the
…lecture, it is far from being
…at Episcopalians and Non-
…will soon arrive at the
…ace, in respect of the party
…of the entertainment, and
…expense of the exhibition.

…tures of Bishop Warburton
…amount to above one hun-
…thirty, and may be classed
…wing manner: 1st, those
…es to impugn the histo-
…city; 2dly, those which re-
…nature of the facts and
…at he *records*; 3dly, those
directed against his judg-
…en and things; and 4thly,
…h in any degree or shape
…putation for integrity and

…o takes the pains of reck-
number of the first class
…ns, will find it to be ex-
…all. It is not without the
…ficulty that I can discover
…hich even accuse Neal of
…he truth of history: nor in
…stance is the charge sub-

…ge proportion of the notes
…r than sixty—concern the
…certain facts and sentiments
…l records, and which are
…r in documents of public

notoriety, or in works referred to in his margin. By this set of objections the historian's probity cannot be invalidated: how completely they fail of bringing his understanding into question, let those determine who have carefully perused the edition of his History by Dr. Toulmin.

III. Many of Warburton's strictures fall under the third division: they are levelled at the judgment which Neal pronounces or intimates on men and things. It was to be supposed that the historian and his censor would usually differ from each other in their estimate of both. A dignitary of the Church of England and a Protestant Nonconformist minister were not likely to view the events and actors of that period with precisely the same eyes. Nor am I disposed or able to say that, in point of opinion, Neal is always right or Warburton always wrong. Common justice and candour demand this admission: to readers whom these qualities characterize I submit the matters in dispute.

There remain then the very few annotations which may be thought to bear in any degree or shape on Neal's reputation for integrity and fair dealing. Now, in the retrospect, I discover none of any importance, except No. 34; our historian's language concerning Udal's death. Here it might be wished that he had expressed himself with more reserve: here perhaps he was insensibly led away by that excessive zeal, from the effects of which even wise and good men are not always free; but even here no strong or lasting censure fixes itself on his memory. Let him who is without sin, in this respect, throw the first stone. That stone, most assuredly, should not be cast by Warburton.

I must not conclude without glancing at that prelate's qualifications, at Neal's, at Neal's Editor's, and at Dr. Southey's.

Of Warburton it were presumptuous in me to say much, after the masterly portraits and sketches of him which have been delineated by Dr. Samuel Johnson* and Dr. Parr.†

* In his prefaces respectively to Shakspeare and to his own [redacted]

† Tracts by War[redacted]

With highly superior qualities of mind and heart, which shine even through the clouds that his less estimable habits threw around them, he was almost proverbially arrogant and contemptuous, grasping at every thing, and at universal and paramount dominion, in the world of literature. His knowledge was indeed wonderfully various, but not "uniformly exact." Among his "happiest effusions" no scholar will class his comments on Shakspeare and his strictures on Neal. He accused the historian of the Puritans of "false facts and partial representations;" but he failed in making good the charge, and has injured his own reputation by the blows that he directed against a writer far more judicious than himself.

Had Neal lived to witness the publication of Warburton's strictures on him, it is probable that he would have replied to this prelate with the same ability and success with which he vindicated his History against attacks from other quarters. Neal did not claim an exemption from the infirmities of our common nature: yet his characteristic soundness of judgment usually preserved him from error, in his estimates of men and of events; while his deeply-rooted sense of religious obligation saved him from designed misrepresentation. The memory of so excellent an individual, may well be cherished by descendants (and such exist) whose kindred qualities of soul enable them to appreciate the value of their ancestry, and who, on the other hand, would account it a matter of dishonour to spring from an individual that could knowingly falsify the facts of history.

While I was employed in the examination of Warburton's strictures on the historian of the Puritans, proofs of the calm and mild and candid good sense of the late Editor of Neal's work, constantly presented themselves to my eyes, and set before me the image of a man of whom I have peculiar reason to think and speak with affectionate and grateful esteem. Dr. Toulmin's notes on his author, are a fine transcript of his own mind: copies of his edition of the History cannot, I learn, be easily procured; and a republication of it is, in every view, desirable.

There are some individuals whose amiable manners in private life form a marked contrast with that blind and furious spirit of party, which, on certain subjects, distinguishes them as writers. This, I grieve to say, is the the case of Dr. Southey, who ventures to style Neal (the Quarterly Reviewer had used nearly the same terms) "the most prejudiced and dishonest of all historians," and who, it is evident, has not investigated that document in Neal's work with a specific reference to which the accusation has been alleged.* If the Poet Laureate be really a lover of truth, he will, in future, be more obedient to the first dictates of justice, nor wantonly offend the feelings of the living by thus calumniating the memory of the dead.

JOHN KENTISH.

P. S. As strong presumptive evidence of Mr. Neal's equal and impartial justice, in the composition of his *History of the Puritans*, I should add, that he did not wholly escape censure from Nonconformists themselves. There now lies upon my table "A [printed] Letter to Mr. Se—, occasioned by some injurious Reflections in the Fourth Volume of Mr. Neal's History of the Puritans, wherein our present Liberty is opposed to the Persecutions of former Times. By a Protestant Dissenter." It is written apparently by some descendant of Richard Cromwell, and consists, for the most part, of a vindication of his character, and of that of other branches and friends of the family. Whether Mr. Neal took any notice of this pamphlet, does not appear. Its date is 1739—the bookseller, "Mr. Isaach Steen, [not Steers, as the name is erroneously printed in Nichols' Literary Anecdotes, &c., †] in the Inner Temple Lane. This Mr. Steen published Owen's *History of Serpents*

* Neal's Hist. [Toulmin], and Book of the Church, Vol. II. (1st ed.) p. 369. It is not true, as Dr. Southey affirms it to be, that the *inquiries* of the commissioners are *twice* limited to *lawful* ways and means. I have shewn the contrary. The limitation regards *punishment*, not *examination*; with the reserve here to see paragraph the fifth, of offences punishable by the ecclesiastical laws.

† Vol. IX. p. 621.

of Dr. Isaac Watts to him, 2, 1741-2, and regarding is in my possession.

J. K.

Kensington, October 8, 1825.

MARK of my esteemed friend Rutt, in your last number, lating to myself, may seem some notice in reply. I am I am a defaulter with the the score of unredeemed at my conscience does not of having failed in the ful- my promise relating to the *Antitrinitariorum* of San- satisfied I am that I have mitted myself by an engage- tempt a translation of that ent work. It is true, in- few years ago I employed tervals of leisure in writing lish version of it; but be- gone through my rough reason to be convinced, e materials in my hands it asy to embody in an En- y of the same kind a con- ase of new and valuable addition to what Sandius ble to collect. I therefore dertaking aside, with the f inserting all the biogra- rmation contained in the ous," in my projected His- itarianism. This intention abandoned. But when I le to complete for the press which former experience that I ought not to flatter h the hope of being reim- n the bare expenses of the , I cannot take upon myself ll I shall now remark is, aterials are on the anvil.

t aware that there exists a of Sandius's *Bibliotheca* of the vernacular languages Dr. Toulmin, it is evident, seen the French work to alludes; and his words, terpreted, seem to intimate s a translation—not of the s *Antitrinitariorum*—but of liged History of the Soci- ich he states it to contain. likely that the French work, Dr. Toulmin had heard, was [redacted]

4to., published at Paris, in 1723. The Second Part (about one half of the whole) of this publication is biographical, and includes most of Sandius's facts, melted down, indeed, in a Catholic crucible, and sent forth with a good deal of Catholic alloy and colouring. This book is anonymous, but is understood to have been written by Lamy. It is little to be relied upon as authority. Such is Bock's judgment of it, and every reader of discernment will, I conceive, concur in this opinion. It displays, however, considerable research, and may in some cases be consulted with advantage.

The *Vita F. Socini*, &c., by a "Polish Knight," is not prefixed to the works of Socinus in the *Bibliotheca Fratrum Polonorum*, but is printed in the additional volume, (419,) containing the works of Przipcovius. The small edition possessed by Mr. Rutt was first printed in that size in England, in 1651, and appended to a Latin edition of the Racovian Catechism, which was ordered by the Parliament, in its horror of heresy, and in the spirit which persecuted the eminently pious Biddle, to be burnt by the Sheriffs of London and Middlesex, at the Exchange, and at the New Palace, Westminster. The original printed Vote (a single leaf) I had the gratification to discover in the British Museum, and it is inserted as a curiosity, *sui generis*, in my edition of the Racovian Catechism.

When my translation of the Racovian Catechism was first announced as in preparation, my venerated friend Dr. Toulmin informed me, that this had long been a favourite project of his own; and that he had relinquished it by the advice of his friends, who thought it was not likely to answer as a literary speculation. Happy should I have been to have had my labours anticipated by so competent a hand!

THOMAS REES.

SIR, *October* 7, 1825.

I OBSERVE that the subject of what are called "Ordination Services," continues to occupy the attention of your correspondents, and every new service seems to afford ground for fresh animadversion. That which took place lately at Norwich having fallen under the censure of a

without doubt he shall perish everlastingly,' we cannot be supposed to mean that every trifling verbal difference on a subject above our knowledge shall doom even the best of men to eternal destruction: this is contrary to our belief as sons of *the Church of England*; it is contrary to our charity as Christians! But when words grow into things, when verbal distinctions, as they very rapidly do, grow into practical evils, when a man shall wilfully reject, insidiously undermine, or knowingly degrade any *leading doctrine* of the Christian dispensation, then he is amenable to this clause. The revelation of God to man, the glories and graces of the Christian dispensation, are not objects of capricious sport or idle contention. They are not to be received at pleasure, nor rejected with impunity. Those who have the power and opportunity of ascertaining, of receiving, and of defending their truth, must, in reason, be answerable for their wilful rejection or intentional corruption. *God is not mocked: that which a man soweth that also will he reap.* But even *here* we must remember that *God, not man, is the Judge!* And when the judgments of God are threatened, they neither are nor can be threatened *absolutely*, but with a final and essential reservation for the mercies of Infinite Wisdom."

Such is the mode after which a pious and learned divine has explained away *the damnatory clauses* of the Athanasian Creed at the commencement of the nineteenth century. Of its validity the reader must decide. But we must be gratified to perceive orthodox clergymen, fast bound hand and foot by their subscription to articles of faith, yet striving to reconcile their credence of them with the dictates of common sense, and with the suggestions of Christian charity. The *practical* remembrance of this truly evangelical apothegm, that God, not man, is Judge, is a sovereign remedy for all uncharitableness and bigotry. Had this obvious truth been recognised, the Athanasian Creed, in all its hideous deformity, would never have been composed. It would not have reared its head to affright the timid, to embolden the censorious, and scatter dismay throughout the religious world. The uncharitable surmise and savage anathema, now indelibly staining the page of ecclesiastical history, would, under the recognition of this admirable sentiment, have been suppressed. Indeed, it is the *usurpation* of the province of the *great Judge* of *all* that has spoiled the temper of individuals, murdered the repose of communities, and deluged the church of God with blood. This is the Antichrist denounced in the mysterious book of the Revelation, closing the canon of Scripture, and which the hallowed spirit of prophecy, announcing the *second coming* of the *Messiah*, assures us shall be destroyed at the *brightness of his rising*. Charitably judging each other, is a duty of the first order, solemnly and repeatedly inculcated in the New Testament. Resigning the ultimate condition of our brethren of a different faith to the wise and merciful disposal of the *alone Searcher of hearts*, Truth would fearlessly pursue her inquiries, proclaim undismayed the result of her labours, and reign triumphant! Error ceasing any longer to delude her votaries by false hopes or groundless fears, we should speedily return to the doctrines and spirit of primitive Christianity.

Madame de Staël has thus forcibly expressed herself on the subject:

"Men whose affections are disinterested and their thoughts religious—men who live in *the sanctuary of their conscience* and know how to concentrate in it, as in a burning glass, all the rays of the universe—these men, I say, are *the priests of the religion of the soul*, and nothing ought ever to *disunite* them. An abyss separates those who conduct themselves according to calculation and those who are guided by feeling. All other differences of opinion are nothing; *this* alone is essential! It is possible that one day a cry of *union* may be raised, and that all Christians may aspire to profess the same theological, political and moral religion; but before this miracle is accomplished, all men who have a heart and who obey it, ought mutually *to respect each other!*"

Ministers of the Established Church and among the Protestant Dissenters, would do well to recollect, that it is the illustrious grace of *Christian charity*, pronounced by the Apostle of the Gentiles to be greater than *faith* and *hope*, which will hereafter be established and perfected before the throne of God in heaven.

J. EVANS.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

...nnis Miltoni Angli de Christiana Libri Duo quos ex Schedis Manu-...prompsit et Typis man... curavit Carolus Ricar...ner, A. M. Bibliothecæ ...rafectus. Cantabrigiæ, ... pp. 554. £2. 10s.

... of Christian Doctrine, from the Holy Scriptures ... By John Milton. Trans... the Original by Charles ...er, M. A., Librarian and ...rapher to his Majesty, and ...ry of Canterbury. Cam... printed for Charles Knight, ... East. 4to. pp. 410. £2.

... point of view, this is an ...ely interesting and impor... tion. Any original manu... Milton's would have been a ...d a manuscript containing ... Thoughts" on Christianity ...le.

... be no doubt of the genu... the work. Mr. Sumner's ... discovery is satisfactory, ... Repos. XIX. 124,] and ...ndant internal evidence of ...tly ascribed to the Great ...e name it bears.

...lication is in the highest ...urable to His Majesty, by ... it has been both printed ...ed, [Mon. Repos. XIX. ...reditable to Mr. Sumner, ... Translator and Editor.

...se to make our readers ... with the contents of the ... the character of review... porters. Milton, of all ...ver lived, is entitled to ...mself.

...ation of the work by the ...s that he intended it for ... and calmly calculated ...ulation "throughout the ...ere is a manly but some... ed tone in this Preface, ... how much Milton was ...th regard to Divine truth, ...sequently bespeaks the ... attention. It opens ...

"John Milton, to all the churches of Christ, and to all who profess the Christian faith throughout the world, peace and the recognition of the truth, and eternal salvation in God the Father, and in our Lord Jesus Christ.

"Since the commencement of the last century, when religion began to be restored from the corruptions of more than thirteen hundred years to something of its original purity, many treatises of theology have been published, conducted according to sounder principles, wherein the chief heads of Christian doctrine are set forth, sometimes briefly, sometimes in a more enlarged and methodical order. I think myself obliged, therefore, to declare, in the first instance, why, if any works have already appeared as perfect as the nature of the subject will admit, I have not remained contented with them; or, if all my predecessors have treated it unsuccessfully, why their failure has not deterred me from attempting an undertaking of a similar kind.

"If I were to say that I had devoted myself to the study of the Christian religion because nothing else can so effectually rescue the lives and minds of men from those two detestable curses, slavery and superstition, I should seem to have acted rather from a regard to my highest earthly comforts, than from a religious motive.

"But since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but, on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the Holy Scriptures themselves.

"If, therefore, I mention what has proved beneficial in my own practice, it is in the hope that others, who have a similar wish of improving themselves, may be thereby invited to pursue the same method. I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testament in their original lan... diligently through a ... systems of divines, in ... was in the habit of

classing under certain heads whatever passage of Scripture occurred for extraction, to be made use of hereafter as occasion might require. At length I resorted with increased confidence to some of the more copious theological treatises, and to the examination of the arguments advanced by the conflicting parties respecting certain disputed points of faith. But, to speak the truth with freedom as well as candour, I was concerned to discover in many instances adverse reasonings either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant recourse to the quibbles of the grammarians, while what was most pertinaciously espoused as the true doctrine, seemed often defended with more vehemence than strength of argument, by misconstructions of Scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or a heresy, while errors and heresies were substituted for the truth, and valued rather from deference to custom and the spirit of party than from the authority of Scripture."—Pp. 1—3.

Distrusting all human guides, Milton wisely and bravely resolved to give himself up to the "word of God itself," and that "solely," "seeing that" he "could have no wish to practise any imposition on himself in such a matter." In this study, continued for years, he was so far satisfied as at length to trust that he had discovered, with regard to religion, (a discovery which the greater part of the Christian world has yet to make,) "what was matter of belief, and what only matter of opinion."

With exemplary candour, he states his motives in laying the fruits of his researches before the world:

"If I communicate the result of my inquiries to the world at large; if, as God is my witness, it be with a friendly or benignant feeling towards mankind, that I readily give as wide a circulation as possible to what I esteem my best and richest possession, I hope to meet with a candid reception from all parties, and that none, at least, will take unjust offence, even though many things should be brought to light which will at once be seen to differ from certain received opinions. I earnestly beseech all lovers of truth, not to cry out that the church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer, since [illegible] dered to prove all things, and daily progress of the light o productive far less of disturba church than of illumination a tion. Nor do I see how the c be more disturbed by the inves truth, than were the Gentiles promulgation of the gospel; sh from recommending or impo thing on my own authority, th ticular advice that every one s pend his opinion on whatever may not feel himself fully sat the evidence of Scripture pr persuade his reason into assent —Pp. 4, 5.

The conclusion of the breathes that spirit of liber was the vital principle of mind and character:

"It has also been my objec it appear from the opinions found to have advanced, whet old, of how much consequen Christian religion is the liberty of winnowing and sifting ever but also of thinking and even s specting it, according to our faith and persuasion—an infer will be stronger in proporti weight and importance of thos or rather in proportion to the of Scripture, on the abundant of which they rest. Without there is neither religion nor go alone prevails—by which it is for the Christian religion to be Without this liberty, we are still not, indeed, as formerly, under law, but, what is worst of all, law of man; [servitus adhuc d legi, ut olim, divinæ, sed quo mum est, humanæ;] or, to s truly, under a barbarous tyran do not expect from candid and readers a conduct so unworth —that, like certain unjust a men, they should stamp with dious name of heretic or heres appears to them to differ fro ceived opinions, without tryin trine by a comparison with Scr timonies. According to their have branded any one at ran this opprobrious mark, is to ha him without any trouble, by word. By the simple imputati name of heretic, they think tha despatched their man at one men of this kind I answer, t time of the apostles, ere the N ment was written, whenever of heresy was applied as a r proach, that alone was consid resy which was at variance

doctrine orally delivered—and that those only were looked upon as heretics who, according to Rom. xvi. 17, 18, 'caused divisions and offences contrary to the doctrine of the apostles—serving not our Lord Jesus Christ, but their own belly.' By parity of reasoning, therefore, since the compilation of the New Testament, I maintain that nothing but what is in contradiction to it can properly be called heresy.

"For my own part, I adhere to the Holy Scriptures alone—I follow no other heresy or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14, 'That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets,'—to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all implicit faith, as it is called, I, in common with the whole Protestant Church, refuse to recognise.

"For the rest, brethren, cultivate truth with brotherly love, judge of my present undertaking according to the admonishing of the spirit of God—and neither adopt my sentiments nor reject them, unless every doubt has been removed from your belief, by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell."—Pp. 5—8.

The work begins with a definition of Christian Doctrine:

"The CHRISTIAN DOCTRINE is that DIVINE REVELATION disclosed to all ages by CHRIST (though he was not known under that name in the beginning) concerning the nature and worship of the Deity, for the promotion of the glory of God, and the salvation of mankind."—P. 9.

He explains his purposed method:

"In this treatise, then, no novelties of doctrine are taught; but, for the sake of assisting the memory, what is dispersed throughout the different parts of the Holy Scriptures is conveniently reduced into one compact body as it were, and digested under certain heads."—P. 10.

The second chapter is "Of God." The argument for the Divine Existence is judiciously and clearly stated. Milton relies upon the testimony of "conscience," but by conscience he means "right reason." He appeals also to "the ancient nation of the Jews," whose dispersion is designed not only "to pay the penalty of their own guilt," "but rather to be a perpetual and living testimony to all people under heaven of the existence of God, and of the truth of the Holy Scriptures."

This great man appears to us to approach the confines, at least, of a long exploded doctrine, in his representation of the Divine Nature; but it is fitting that the reader should see his own words.

"Our safest way is to form in our minds such a conception of God, as shall correspond with his own delineation and representation of himself in the sacred writings. For, granting that both in the literal and figurative descriptions of God, he is exhibited not as he really is, but in such a manner as may be within the scope of our comprehensions, yet we ought to entertain such a conception of him, as he, in condescending to accommodate himself to our capacities, has shewn that he desires we should conceive. For it is on this very account that he has lowered himself to our level, lest in our flights above the reach of human understanding, and beyond the written word of Scripture, we should be tempted to indulge in vague cogitations and subtleties.

"There is no need, then, that theologians should have recourse here to what they call anthropopathy—a figure invented by the grammarians to excuse the absurdities of the poets on the subject of the Heathen divinities. We may be sure that sufficient care has been taken that the Holy Scriptures should contain nothing unsuitable to the character or dignity of God, and that God should say nothing of himself which could derogate from his own majesty. It is better, therefore, to contemplate the Deity, and to conceive of him, not with reference to human passions, that is, after the manner of men, who are never weary of forming subtle imaginations respecting him, but after the manner of Scripture, that is, in the way in which God has offered himself to our contemplation; nor should we think that he would say or direct any thing to be written of himself, which is inconsistent with the opinion he wishes us to entertain of his character. Let us require no better authority than God himself for determining what is worthy or unworthy of him. If *it repented Jehovah that he had made man*, Gen. vi. 6, and *because of their groanings, Judges ii.*

it be said of God that *he rested and was refreshed*, Exod. xxxi. 17; if it be said that *he feared the wrath of the enemy*, Deut. xxxii. 27, let us believe that it is not beneath the dignity of God to grieve in that for which he is grieved, or to be refreshed in that which refresheth him, or to fear in that he feareth. For however we may attempt to soften down such expressions by a latitude of interpretation, when applied to the Deity, it comes in the end to precisely the same. If God be said *to have made man in his own image, after his likeness*, Gen. i. 26, and that too not only as to his soul, but also as to his outward form, (unless the same words have different significations here and in chap. v. 3, *Adam begat a son in his own likeness, after his image*,) and if God habitually assign to himself the members and form of man, why should we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness when viewed in reference to ourselves be considered as most complete and excellent whenever it is imputed to God? Questionless, the glory and majesty of the Deity must have been so dear to him, that he would never say any thing of himself which could be humiliating or degrading, and would ascribe to himself no personal attribute which he would not willingly have ascribed to him by his creatures. Let us be convinced that those have acquired the truest apprehension of the nature of God who submit their understandings to his word; inasmuch as he has accommodated his words to their understandings, and

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is inconsistent with his unity, and
implies at the same time the unity
lurality of the Godhead."—Pp. 25,

e next Chapter, "Of the Divine
es," will require longer extracts
we can give in the present num-
nd therefore we must here pause.

II.—*A Sermon on Christian
rity.* By the Rev. Sydney Smith.
rk, printed.

III.—*A Sermon preached at Ap-
by, August* 12, 1825, *before Sir
s Bayley and Sir John Hullock,
Majesty's Judges of Assize on
Northern Circuit.* By the Rev.
Bird, A. M., Rector of High
yland, in the County of York.
urith, printed.

WE are very desirous to bring
our readers acquainted with the
ance of these discourses, because
do the highest honour to their
rs, and because, coming from
men of the Established Church,
they cannot fail to do much local good; though, being printed in the country, without any London bookseller's name, it is to be feared that they will not, by getting into extensive circulation, do any thing like the good they might have done, if more extensively published. We trust, therefore, that our readers will thank us for pretty long extracts.

I. Our old friend and favourite Sydney Smith treats his subject in a general way; though his application of it to the present times is sufficiently striking. No one can fail to perceive that he has in view the spirit with which Protestants should act towards Roman Catholics in this period of eager excitement in both parties. He lays down the following rules for the observance of Christians that differ from each other in opinion, rules which are suggested by his text, Colos. iii. 12, 13; first remarking, however, upon the inutility of intolerance:

"In pressing upon you the great duty of religious charity, the inutility of the opposite defect of religious violence first presses itself upon my notice. The evil of difference in opinion must exist; it admits of no cure: the wildest visionary does not now hope he can bring his fellow-creatures to one standard of faith. If history has taught us any one thing, it is, that mankind, on such sort of subjects, will form their own opinions: therefore, whatever be the other evils of wanting charity in matters of religion, it is at least useless; it hardens error and provokes recrimination; but it does not enlighten those whom we wish to reclaim, or extend doctrines which to us appear so clear and indisputable: but to do wrong and to gain nothing by it, is surely only to add folly to fault, and to proclaim an understanding not led by the rule of reason, as well as a disposition unregulated by the rules of Christian faith."

His *first* rule is this:

"Religious charity requires that we should not judge any sect of Christians from the representations of their enemies alone, without hearing or reading what they have to say in their own defence."

The preacher observes, with as much justness as smartness, "If you have not had leisure to inquire, you have no right to accuse;" and again, "if rooted antipathy is ever a breach of Christian rules, it is so in those who,

not being able to become wise, are not willing to become charitable and modest."

His *second* rule is good, but in explaining it, he seems to concede, and perhaps, in the circumstances of the preacher, the concession might be prudent, that religious opinions *may be* fit objects of legislative notice. Is not this admission dangerous to religious liberty? On this subject we beg to quote a passage from one of Mr. Fox's speeches, delivered in the House of Commons, May 8, 1789; and this is, we know, an authority which the patriotic preacher respects. "No proposition could, he contended, prove more consonant to common sense, to reason and to justice, than that men should be tried by their actions and not by their opinions; their actions ought to be waited for, and not guessed at, as the probable consequence of the sentiments which they were known to entertain and profess. If the reverse of this doctrine were ever adopted, as a maxim of government, if the actions of men were to be prejudged from their opinions, it would sow the seeds of jealousy and distrust, it would give scope to private malice, it would sharpen the minds of men against one another, incite each man to divine the private opinions of his neighbours, to deduce mischievous consequences from them, and thence to prove that he ought to incur disabilities, and be fettered with restrictions. This, if true with respect to political, was more peculiarly so with regard to religious opinions; and from the mischievous principle which he had described flowed every species of party-zeal, every system of political intolerance, every extravagance of religious hate." [The whole passage may be seen, Mon. Repos. X. 607, 608.]

"A second rule which I offer to your attention and for your observation, my brethren, is this—All privations and incapacities imposed upon a sect in consequence of their religious opinions, is a subject not of exultation but of regret, and every good Christian ought to wish them removed as soon as the reasons and necessity for their continuance have ceased. It is very possible that a sect of Christians may profess moral tenets so pernicious, or indulge in practices so blameable, that it may be necessary to subject them to civil incapacities and degradations; but it is a painful duty for a fellow-christian who imposes these duties, not a triumph. I may be glad that evil is prevented, but I must not exult that a fellow-christian, who differs from my interpretation of the Scriptures, is subjected to pain and degradation. The necessity may exist, but the necessity is mournful. Religious liberty is a blessing which those who possess it ought to be desirous of extending as far as public welfare will permit. It is melancholy to reflect that the honest opinions of any description of Christians involve errors so dangerous, that it is not safe to admit them to an equal participation of civil rights. However necessary it may be to do this, there can be in it no more subject for joy and exultation than when a criminal is led out for execution. Every man is glad that the laws are upheld, but sorry that the frailties of human nature will not suffer them to be upheld by punishments less severe. It would be the highest exultation to us all to learn that the accused person about to suffer such a punishment had completely established his innocence. We should all be glad if it could be proved to us that the interests of mankind could be protected, and our bad passions restrained, without the punishment of death. Many may reason wrongly on such subjects, but almost all feel as they ought to do. The deep consciousness of the importance of human life cures every little jealous and monopolizing feeling, and makes us all generous, humane and just."

In pursuing this part of the subject, the preacher asks, in reference to the toleration of opinions supposed to be wrong, "Why may not man wait, if God waits?"

The *third* rule is admirable:

"Another canon of religious charity is, to revise, at long intervals, the bad opinions we have been compelled, or rather the bad opinions which our forefathers have been compelled, to form of other Christian sects—to see whether the different bias of the age, the more general diffusion of intelligence, do not render those tenets less pernicious, and, therefore, less the objects of legislative enactment and legislative suspicion—to see whether there is any circumstance which will enable us, consistently with prudence, to extend that religious liberty to others on which we ourselves place so just and so high a value. It is not so much what sects pretend to we are to notice, as the probability there may be of realizing those pretensions. The best cure for extravagant pretensions is often

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pernicious practice of defending what they know to be indefensible. Such triumphs as these are not what they pretend to be, the triumphs of religion, but the triumphs of personal vanity. The object is not to extinguish dangerous error with as little pain and degradation as possible to him who has fallen into the error, but to exalt ourselves, and depreciate our theological opponents as much as possible, at any expense to God's service, and to the real interests of truth and religion."

Having thus exposed the raking up of obsolete opinions to fix them upon present sects, the preacher observes,

"There is another practice not less common, and equally uncharitable, and that is, to represent the opinions of the most violent and eager persons that can be met with as the common and received opinions of the whole sect. There are, I apprehend, in every body of Christians, individuals by whose opinions, or by whose conduct, the great body would very reluctantly be judged. Some men aim at attracting notice by singularity, some are deficient in temper, some in learning, some push every principle to the extreme, distort, overstate, pervert, till every one to whom their cause is dear with concern that it should have been committed to such rash and intemperate advocates. If you wish to gain a victory over your antagonists, these are the men whose writings you should study, whose opinions you should dwell on, and carefully bring forward into notice; but, if you wish, as the elect of God, to put on kindness and humbleness, meekness and long-suffering, to forbear and to forgive, it will then occur to you that you should seek the true opinions of any sect from those only who are approved of and reverenced by that sect, to whose authority that sect defer, and by whose arguments they consider their tenets to be properly defended. This may not suit your purpose, if you are combating for victory; but it is your duty, if you are combating for truth: it is the safe, honest, and splendid conduct of him who never writes or speaks on religious subjects, but that he may diffuse the real blessings of religion among his fellow-creatures, and restrain the bitterness of controversy by the feelings of Christian charity and forbearance. Ask yourselves, also, my brethren, (allow me to say,) when you are sitting in severe judgment on the faults and follies and errors of other Christian sects, whether it is not *barely possible* that we ourselves have fallen into some of these mistakes and misinterpretations. Ask whether we are

wholly exempt from prejudice, from pride, from obstinate adhesion to what candour calls upon us to alter or to yield. Are there no violent and mistaken members of our own community, by whose conduct we should be loth to be guided, by whose tenets we should not choose that our faith should be judged? Has time, that improves all, found nothing in us to change for the better? Amid all the manifold divisions of the Christian world, are we the only sect of Christians who, without having any thing to learn from the contributions of knowledge and civilization of the last three centuries, have started up without infancy or error, into consummate wisdom and spotless perfection?"

The *last* rule is, "that many differences between sects are of less importance than the furious zeal of many men would make them."

We cannot allow ourselves more extracts, but we must be indulged in announcing that the entire sermon is printed in the number of The Christian Reformer for the present month.

II. Mr. Bird, (who, we understand, was tutor to Mr. Wentworth Beaumount, the Member for Northumberland,) after shewing the evidence in favour of Christianity, which arises from the candour with which our Lord forewarns his disciples of the consequences, evil as well as good, which would follow the preaching of the gospel, the unhappy fulfilment of the prophecy in his text, (Matt. x. 34,) and the incompatibility of a persecuting spirit with the spirit of Christianity, thus proceeds to apply his forcible arguments to the particular case of the English and Irish Catholics:

"Let not any one, therefore, in defiance of such authority, imagine that he shall do God service and his Saviour honour, or in any way advance the cause of religion or the interests of humanity by any species of persecution, positive or negative; whether it affect the body or the mind; whether it take away what is already possessed, or withhold what ought to be granted; for the law of Christ is infringed, and his spirit resisted, whenever we render a man's condition worse, or refuse to make it better, on account of his religious persuasion.

"Shall we then suffer an adverse or erroneous creed to make its way unresisted? Certainly not. Such a conduct would be a dereliction of our Christian duty in the other extreme. W always to be ready to give a re our own faith to him that asketh to resist *with meekness* those tha themselves. But let us take c our resistance be characterized w reason and meekness. Let us fir accurately ascertain what the t our opponents really are, and t pose them, not by the dim refle our own systems, but by thos beams of truth which emanate f Father of lights. Nor let us be to do this, till we are sure we c in such spirit and temper as m vince both them and our own co that we are not labouring for t pose of acquiring the strength a fidence of numbers for our own p the acclamations of a triumph selves, but that our heart's desi convert the wanderer from the his ways, and to save his so death.

"If this mode of resisting the of religious delusion does not our own personal experience history of our country might convince us of the futility of an It is in vain that our statute b been disgraced by edicts more ously cruel and absurdly oppressi ever disgraced the codes of Imp Papal Rome. It is in vain that were compelled to surrender the and education of their children, child bribed to rebel against his to expel them from their homes, a sign them and their helpless fam beggary and famine. In vain h attainted as a traitor the minis performing at the altar the estu offices of his religion, and brand felon the pious devotee, who assi the solemn service. You have them down to the earth, indeed, b have risen up from it with Antæa gy and hydra-like fecundity. They up from your ungenerous oppressi renovated vigour and multiplied bers, to shame and amaze you. sanguinary decrees, (for laws the not, if law have indeed 'her seat bosom of God, and her voice be th mony of the world,') those decre rescinded, and milder restrictions been substituted in their place: bu conceived in the same spirit, their though less pernicious, will not be fortunate. They serve no other pu and never can, but to inflame thei and to rivet their affections more and closely to a faith which they co to be unfairly assailed, and for they are obliged to make daily sa of earthly emoluments and honours.

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is lovely and of good report,
that enables them to bear the
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It is to commit the ant in
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ıd human terrors, still more,
ditions and vexatious disqualifi-
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religion fortifies the soul."

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Mr. Bird proceeds,

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ats yield a divided allegiance

to *their* temporal monarchs: 'they render to Cæsar the things that are Cæsar's, and unto God the things that are God's.' Both Romanists and Protestants, if they are conscientious, 'fear God and honour the King;' but wherever these claims are conflicting, both the one and the other think it their duty to 'obey God rather than man.' The limits of the two duties are defined to each in the same words and by the same authority; with this difference, that the Romanists concede the interpretation of the scriptural precept to the Pope and the Church; we reserve that as the privilege of private judgment. As to the power of dispensing with the duty of loyalty, it is one of those obsolete and antiquated pretensions, which, if not formally abrogated, has long fallen into desuetude; but which, nevertheless, we rake up from the oblivious dust under which it lay, and insist upon its actual validity, in defiance of all their protestations, and all our own experience. Thus have 'their fathers eaten sour grapes, and the children's teeth are set on edge.' Thus we 'visit the sins of the fathers upon the children unto many generations.' We see before our eyes that the Roman Catholics who live among us are as devout, virtuous, loyal, mindful of their oaths and moral duties, as men of other sects, yet we persist in calling them in the mass hypocritical, idolatrous, perjured, and incapable of private faith or of public patriotism. But surely men who bring this 'railing accusation against the brethren,' without any examination into its truth, who take for proved every disgraceful imputation, however improbable or unnatural, incur a very serious responsibility, not to say a very heavy guilt.

"What should we say of these venerable judges of the land, if they decided on the property, characters and lives of their fellow-men upon common rumour and hear-say evidence, or even upon the solemn testimony of *one* party alone? Would their high office and their higher characters screen them from the reproach of good men, and the compunctious visitings of their own consciences? Yet of just such iniquity, but in a much more momentous case, are all those guilty, who undertake to pronounce on the fates and fortunes of a great proportion of the empire, and on the happiness and peace of the whole, without hearing with patience, and weighing with impartiality, the arguments and evidence of the party accused. To condemn unheard, is to condemn iniquitously, even though the sentence may be merited."

After some excellent observations on

the right way of combating errors, and on the folly of expecting uniformity of faith among all diversities of understandings and influences, and the wisdom of seeking the "more excellent way of charity," the estimable author concludes with this truly Christian peroration:

"But why this severity of reproach? Why this bitterness of recrimination? Why this haste to pass judgment and do execution upon our fellows, and anticipate the doom of Him who judgeth righteous judgment? While we are tearing and trampling each other, do we forget that the day is approaching 'when every man's work shall be made manifest, and the fire shall try it, and every man shall receive his own reward according to his own labour'? Hushed, then, will be the voice of the disputant, and the clamour of the factious, and the shout of the triumphant, and the lament of the vanquished. *Their* voices only will be heard, breathing the accents of praise, and hymning the congratulations of mutual joy, (to whatever religious community they belonged,) who have laid their work on 'the one sure foundation, Jesus Christ;' and who have taken care to build thereupon 'not wood, hay, or stubble,' the rank growth of factious zeal and uncharitable knowledge, which the fire shall in a moment consume; but upon that foundation of their faith have laid 'gold and silver and precious stones,' the solid, brilliant, imperishable productions of piety and charity; for they shall pass through the furnace with undiminished substance and unsullied brightness, and shall shine as stars for ever in the presence of the Lord, and the firmament of his glory!"

We hope that the venerable Judges, and the Right Honourable Foreman of the Grand Jury, (Lord Lowther,) will shew by their future conduct that they have duly profited by this admirable discourse.

Both these discourses have been reprinted in the newspapers; to which circumstance we cannot advert without saying that the activity and impatience of the public mind require more facility and dispatch in theological as well as other publications than are consistent with former customs. The stately quarto and the handsome octavo must now give place to the single sheet, that flies with a velocity that astonishes us every day by its increase; and instead of bare political intelligence or ru-

mours, the newspapers give
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ART. IV.—*Hymns.* By J
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OUR readers will welco
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Mr. Bowring's genius. The
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are intended as a sequel t
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and Vespers." A few of
adorned our pages.

Mr. Bowring cultivates
his metres, and here introd
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Hymns, and hereafter, we
predict, no Collection will
or enlarged amongst the
without enrolling Mr. Bow
amongst the contributors.

The fault of Mr. Bowri
considered as compositions

POETRY.

SONNET.

In morning's radiant beam, Almighty One!
My thoughts ascend to Thee! Visions of love
Rise on my soul, and raise it far above
This low, dim world—and when the day is gone,
And twilight's lengthening shade is hastening on,
And the dull night comes lighted by her star,
With all her train of glory—still afar
From every human eye—absorb'd alone,
Almighty One! my thoughts ascend to Thee!
And dreams of everlasting power surround
My wondering spirit in the deep profound
Of the blue depths—and with rapt heart I see
In the fair skies, bright stars, earth, sea and air,
God, nature's God, still present everywhere!

R.

EVENING.

O! Evening, in thy light, subdu'd and pale,
I love to wander forth, when the cold breeze
Upon the night-cloud flees,
And deep thy shades prevail;
When all is hush'd, and nature seems to share
With human hearts the universal prayer.

I love to meditate, as on thy sky
Sits the blest Empress of the silent night
On realms more pure and bright,
And raise my mournful eye
From earth and grief, and the dark ills of time,
To heavenlier scenes and visions more sublime.

And as the million rays of worlds of bliss
Rise up in the dim void, and seem to say,
"A Father's hand upon our way
Hath launch'd us through the dark abyss;"
Aw'd by their silent glory swift I turn
From hopes and fears of earth, and holier feelings burn.

And in my raptur'd soul I consecrate
All past devotion, and I feel how vain
All mortal joy or pain
In such a fleeting state—
And raise my soul beyond a few brief tears,
To the great Author of eternal years.

Then, Evening, as upon my soothed heart
Is felt thy breath, descends thy cooling shade,
In heaven's own calm survey'd,
A holier influence they impart—
And while thy gloomy clouds above me roll
A brighter ray is dawning on my soul.

F

OCCASIONAL SONNETS.

No. I.

WRITTEN THE EVENING AFTER A THUNDER-STORM.

Last eve, along this still and silent sky,
The thunder-quivered Spirit of the Cloud
Launched his pale, awful arrows—every eye
Shrank from the fiery terrors, and the proud
Felt as the meek, while, rolling long and loud,
To dust the voice of the Invisible came—
That wordless voice at which the soul is bowed,
And sacred horror thrills the pulseless frame!
Then, then, we see, we feel, the LONELY NAME
Writ on the holy darkness—Deity
Sweeps the lit gloom on wings of cloud-born flame,
While all the echoes of the spheres reply!
The winds are silent—the mute deeps adore—
And Nature, shuddering, learns the Thunder's lore!

rediton.

No. II.

EVENING.

Beautiful Evening! thy crystalline blue
On the calm waters of the pensive soul
Comes down in all its loveliness—each hue
That floats, like thought, from glimmering pole to pole,
Nectars the heart with Heaven, as if there stole
Soft falls of sapphire dew from the full sky:—
Yes, there are hours, when human pulses roll
Electric with brief immortality!
And see, once more the stars come forth on high—
Dew-drops of gold along their azure lea!
Oh! who can hail their sacred light, nor sigh
To think no spirit of the dust is free—
To think how vainly Fancy still hath furled
Her baffled wing from that forbidden world?

liton.

No. III.

MOONLIGHT.

Creation sleeps as beautiful as Death,
When Death has most of beauty—not a sound
Stirs the still silver; but a spirit's breath,
Without a voice, half seems to float around,
Breathing mute oracles from the blue profound,
Where the sweet Lady of the Night rides high,
With a pale golden halo chastely crown'd:—
Forgive the dream, if, under such a sky,
Fancy hath heard sidereal harmony—
The faint, far music of the hymning spheres!
Forgive the dream, if e'er the enthusiast's eye
Hath turned awhile from earthly hopes or fears,
To learn the language of that mystic scroll,
And read the starry secrets of the pole!

liton.

OBITUARY.

1825. Aug. 22, at the house of his brother, Lord Hutchinson, Bulstrode Street, Manchester Square, the Earl of DONOUGHMORE, a Peer of Great Britain, one of the original Representative Peers for Ireland, a Privy Councillor, Lord Treasurer's Remembrancer of His Majesty's Court of Exchequer in Ireland, a General in the army, Governor in the county of Tipperary, &c. His residences in Ireland were Knocklofty, in the county of Tipperary, and Palmerston-house, Dublin. Some of the Irish papers, in recording the death of the Earl of Donoughmore, give elaborate sketches of his public life, as connected with Irish affairs. The most prominent topic of eulogium is the Noble Earl's steadfast and unalterable adherence to what is called the Catholic cause, through all the vicissitudes of its varied success. The principle of this line of conduct he inherited from his father, who was the first statesman in Ireland, who, both in the Cabinet and out of it, was the avowed and uncompromising advocate of a repeal of the penal code, which degraded both the Government and the people, as well as for the removal of those baneful commercial restrictions which paralyzed the energies of his country, while they diminished the general resources of the kingdom. The Noble Earl's father, in his work called "*Commercial Restraints*," developed all those great commercial principles respecting the trade of England, which are now, after an interval of 70 years, acted upon by the enlightened policy of the Imperial Government. All these principles the Earl of Donoughmore inherited, and has repeatedly recorded them in the Irish and British Parliament. With respect to the Catholic question, it is remarkable that it should be its fate to survive its greatest, most uniform, and most consistent advocates, although for the last four years the accomplishment of its success has been confidently predicted in their time. Mr. Grattan, contrary to the advice of his friends and physicians, came to England in a dying state, to seal his attachment to his Catholic fellow-countrymen, by devoting to them the last effort of his expiring strength. Lord Donoughmore, against a similar appeal, made the like sacrifice. He went from his bed to attend the meeting at the Crown and Anchor, which followed the rejection of the bill by the House of Lords, and there made a warm and impassioned appeal to the Catholic Peers and Commoners then assembled, recom to them the exercise of that ten firmness in the promotion of the which they have since adopted, much advantage to their own ch and utility to their great obje Noble Earl's last public act was assisting in bringing together t five Peers, whose admirable resol the Duke of Buckingham's hous afterwards the chief instrument lishing—thus, on his death-bed, the Catholic cause supported by leagne and covenant, which bore natures of the greatest and most h names in the British Peerage, w pledged to its principles. [See For these services the Catholics o must for ever be grateful. The was a rare instance in his rank o being a landlord always residin his tenantry, to whom, as well as over whom he was placed, du active time of his life in official ments in Ireland, he was unif steady friend and benefactor. hour of coercion in Ireland du rebellion, the Earl of Donoughm his presence and active exert Cork, repressed and prevented those exercises of "vigour bey law," which the inflamed zeal partisans of Government were th where daily inflicting; he was severing and intrepid in the perf of what he felt to be his duty; temperance and humanity, du reign of terror, threw into th against the weight of opinion of men, only the obloquy of the blin of party. As a magistrate he wa tial and indefatigable, and his lo in these days of a reformed magi Ireland, will be long felt by the the friendless. The virtues of life are not fit objects of public but in the numerous family of w Earl of Donoughmore was the h uniform and affectionate libera kindness, maintained a bond of l and mutual attachment, which found to subsist in the same de the advance of life, among domes nexions, and which is likely long vive in the same attached circle, cherished worth, and mild and sive virtues of the present Earl, now become its chief link, and w a coronet in the service of his before he acquired one by inherit

August 25, at *Harrowgate*, Mrs. Lydia Wiggin, relict of John Wiggin, Merchant, of London, and daughter of the Rev. John Evans, formerly one of the Canons Residentiary of Hereford. During her late residence at *Clifton*, Mrs. Wiggin was a member of the congregation at Lewin's Mead. Her father, a man of an eminently cultivated and pious mind, had always demonstrated himself to be a cordial and fearless advocate for religious and political liberty. From him his daughter imbibed her first sentiments of the Divine goodness, her first views of the gospel of Christ, and her first notion of the sacred right of private judgment in matters of religious belief. From principle and conviction, she became a decided Unitarian, full of charity for those who differed from her in opinion, and impatient only of intolerance and bigotry. The excellence of her moral character was especially conspicuous in the privacy of domestic life, and those who were the most intimately connected with her will have felt the most correctly the eminence of her virtues. The virtue of justice, through all its ramifications, of strict truth, unfailing fidelity, and spontaneous habitual fairness, she loved and practised, probably, in as great perfection as is consistent with the state of humanity. Her generosity, through the wide range of sentiment, conduct and action, in which that quality may be demonstrated, was invariably characterised by its perfect purity: no alloy tinctured its golden stream; for of this admirable woman (if of any mortal) it may be asserted, that she was free from our "besetting sin" of selfishness. Her hostility and opposition to every species of tyranny and oppression, were not only immoveable by the allurements of worldly interests and advantages, which, so presented, her noble soul would spontaneously have despised, but they were also proof against the influence of private affection, to which few hearts were so sensible as hers. She possessed, in an eminent degree, the virtue which, in modern language, is denominated civil courage: but she exercised this with such admirable prudence, and with such true feminine gentleness, that she sometimes won to a participation in her own sentiments those who, in their blindness, had begun by blaming them. Sincerely appreciated by all her intimate friends, as a pattern of female excellence, she felt pleasure in the consciousness of that estimation in which they held her; but this rather stimulated than relaxed her endeavours to lessen those imperfections (inseparable from humanity) which the best among us are always the most ready to confess and to amend. In the virtue of Christian humility, Lydia Wiggin was a true disciple of her Divine Teacher. Her intellectual powers were of the first order: her instinctive taste, for the true and the beautiful, gave the highest effect to the culture which had been bestowed on them, and diffused through her conversation a charm and an interest to which few who knew her could be insensible.—Oh, how many of her sterling virtues, how many of her lovely qualities, how many of her delightful powers, are left undescribed in this faint, slight sketch of the character of the departed! Those who knew her while living will furnish from their own memories, rich and extensive additions to what is here said: these will also recollect, with fond affection, that pleasant medium through which the qualities of the departed shone: they will speak to each other of the modest graces of her manners, of the genuine elegance of her deportment, and of the sweet melody of her voice. These perishable ornaments of virtue are not, as some will think, a subject for remark when their possessor is cold in the grave: but let these consider that such perishable ornaments characterized the earthly covering which enwrapped the departed, and that they rendered more perceptible to her fellow-creatures the mind which was enshrined within that gem, of immortal worth and of endless duration.

Aug. 29, at *Whitby*, aged 82, the Rev. Thomas Watson, during forty-six years the venerable minister of a congregation of Protestant Dissenters in that town. Mr. Watson was a native of Scotland; and for several of the earlier years of his manhood, after leaving college, was engaged, as is the custom of Scottish literary young men, as a tutor in several families of distinction. He then settled at Whitby; and in that active and flourishing, but almost insulated, sea port, he spent the whole remainder of his long and useful life. For many years he kept a boarding school, in which several persons of eminence received their education. Besides being a good classical scholar, he was an excellent mathematician, and had a happy talent for inspiring his pupils with a taste for mathematical and philosophical pursuits. His local situation also naturally led him to attend to natural history, particularly to the mineral kingdom, and he was one of the first who began to make collections of the curious organic remains with which the Whitby district so much abounds. He enjoyed, during the course of his long life, the general esteem and high respect

of his fellow-townsmen, as well as of many of his pupils who were settled at a distance. He was the author of several learned and very useful works. His earliest acknowledged publication is entitled, "Intimations and Evidences of a Future State;" in which the various natural arguments for a future state are stated with great clearness, and have at least their full weight attributed to them; at the same time the great importance of Christianity as bringing immortality to clear and certain light, is admitted and enforced. Some rather harsh things are said of those who do not lay so much stress on the natural arguments, which the author perhaps would at a later period have softened. A valuable continuation of this work was afterwards published. His "Popular Evidences of Natural and Revealed Religion," is his next and most considerable work, and it is calculated to be eminently useful: but it did not become so extensively known, nor did its author reap so much either of reputation or of profit from it, as he had a good right to expect. The manuscript having been sent to a London bookseller, was submitted by him to an author of considerable eminence, whom he was in the habit of consulting, for his judgment upon it: in the hands of this gentleman it remained for several years, and, when returned to the author, it was so altered by corrections, curtailments, and additions, as to be in many parts illegible, and, at least in the author's opinion, by no means on the whole improved; at all events, it could not appear as his work: it was therefore necessary to have the whole manuscript re-transcribed. In the mean time Paley's "Evidences of Christianity" and "Natural Theology" had appeared, and had deservedly obtained possession of the market. Two editions, however, of the work were sold; and if a number of political references to events now gone by, which never, perhaps, ought to have appeared in a work of such a nature, were left out, it would still be a very useful book to put into the hands of young persons. Mr. Watson's acquaintance with Natural History enabled him to answer in a pleasing and satisfactory manner many of the old objections of Pliny and others to the constitution and course of nature, and his arrangement of the evidences of revelation is in many respects new and very ingenious, and the whole is written with such an easy, cheerful simplicity, as to give his reader a pleasing idea of the character of God as displayed in his works and his government of them, of the value of man as the most distinguished terrestrial creature of God, and of the importance of that gospel which allows him to look upo his Father, and invests him witl vileges and hopes of a highly servant and child of God. A year 1811 came out his "Pla ment of some of the most i Principles of Religion, as a pre against Infidelity, Enthusiasm an rality," [see Mon. Repos. VII. 17 which came to a second and edition in 1814: his object is that Christianity is a rational s order to which he first lays d great leading truths of natural concerning the existence, perfec providence of God, shews the in of entertaining worthy conce him, and the worship due to h revealed religion, in both its dispe inculcates the same great tru that Christianity explains most the various branches of religio and adds the most important a tual sanctions. It is a work w deserves to be reprinted in a ch for the use of young persons chapter on Internal Feelings," the British Critic, (July 1811, consider as a most important itself, and could well wish to s nerally circulated, either deta with this admirable book."* It to be expected that this book please those who wish to make consist of something else than life; accordingly, a rather angry versy took place, which, being local, may now be as well forgot

His "Dissertations on vario resting Subjects, with a view to i the amiable and moral Spirit of Religion, and to correct the immo dency of some Doctrines at prese lar and Fashionable," may be co as a sequel to the "Plain Sta In these he treats of religion an stition with its various modificat reason and faith, on the perver Christ's moral doctrines, on the of sudden conversions † and d repentance, on the use and abuse sabbath and of prayer, on inter ings and some supposed influence spirit, and on cheerfulness and t cent enjoyments of society, as compatible with Christianity a the example of Christ. As on these topics he expressed himse greater freedom than he had don "Plain Statement," he expect this work would be exposed to s

* The whole chapter is extr our Review of the work, ut sup.

† On which we have lately excellent a discourse, by Mr. Rob

ere animadversions:* perhaps, indeed, might be open to exceptions from those ose general system of religious belief st nearly coincided with his own, parularly with regard to some of the poli inferences with which it concludes. did not, however, appear to attract so ch notice as its real merits deserved, d never came to a second edition. In 12, Mr. Watson published what he ly properly entitled, "An *Useful* Comnion of many important and curious nches of Science and General Knowge;" first, on Astronomical Science, constellations, planets, eclipses to 0, equation of time, uses of the golden bers, epact, dominical letters, &c, dation of style, &c. &c.; 2nd, Chrology, with the various æras and calen-; 3rd, Geography; 4th—6th, History, ed, ancient and modern; 7th, various ful articles relating to practical maatics, weights, measures, specific ities, heat, sound, &c.; 8th, various ful recreations: furnishing many enaining and instructive exercises for ng people. His next appearance be the public was at the request of the hor of this brief memoir, who being aged in compiling, and partly composa set of Family Prayers for the use the Newcastle Tract Society, and havhad frequent occasion to admire the plicity, and at the same time approe variety, with which he conducted domestic services, applied to his ndable friend for his assistance, which very kindly and promptly granted. manuscripts which were transmitted so much beyond his expectations, as to number and variety of subs, that he thought it right to print em as a supplement, under the title of Devout Social Addresses or Prayers, ted to various Circumstances and es of the Christian Life, offered as ps to Heads of Families in the conct of Domestic Worship." The excel author afterwards added considera- to their number and variety, and ished them himself in the same with his other works.† In 1819, published, "Various Views of s, for Illustrating the Wisdom and volence of the Divine Administration, nducting Mankind through that l Change." [See Mon. Repos. XVI. 3] There is something very interestin an aged person, whose life had engaged in the instruction of his fellow-creatures, devoting his seventy-eighth year to the contemplation of the close of life in all its most pleasing and encouraging points of view. The "various views," indeed, philosophical, political, moral and religious, in which the important subject is placed—the moral advantages of disease, as leading to serious thought, and as calling forth some of the most amiable virtues; and of the uncertainty of life, as keeping alive the religious spirit and stimulating to a constant watchfulness, while many miseries would accrue from a fixed and *known* standard of life—the good purposes for which the *fear* of death is implanted, allayed, however, as it is by the hope of immortality, encouraged by nature and turned into certainty by the gospel—the composure with which this prospect enables good persons to die—the changes in man by death, preparing him for the future state, &c. &c., are treated in an able and interesting manner. Some rather problematical things are advanced in a chapter on war as one of the causes of death, in which it is considered as "an *unavoidable* evil, which, while it produces great misery, calls forth splendid virtues, rouses slothful and corrupt nations, and contributes to civilization and knowledge." There is also a curious chapter on the marks of respect paid to the dead in the several ages and nations of the world. We are tempted to extract the last paragraph (we should have liked to have given the last four pages) of this interesting work: "These various views of death must impress every reflecting mind with the full conviction of the interference of Providence in directing all things: our station in life, the measure of our days, the time and the instruments of our dissolution, are all appointed by God, and are under his direction. In all these we see the wisdom and benevolence of the Divine administration: we see great good arising from apparent evil; we feel convinced that the shortness and uncertainty of life are blessings to creatures constituted such as we are; that the fear of death is implanted in man for good purposes; that it retains man to his station; that the darkness of death is the passage to everlasting light, and that temporal evils conduce to eternal enjoyment. From these views we see how unfit we are to judge of the ways of Providence. Our duty is then to receive with submission all God's appointments, and to improve them well, keeping constantly in view the final issue. For the same kind Providence will with equal wisdom and goodness carry forward the grand plan of [redacted] mankind. He will [redacted] to surrender its prisoners [redacted]

* It was, indeed, somewhat roughly [redacted] in the Eclectic Review for Nov. [redacted]

† All of which may be had of Messrs. [redacted]

his voice, and to come from their silent mansions. And when the purposes for which this earth was created shall be finished, then the earth itself and all the works of men shall be dissolved, and a new heaven and a new earth shall be created, wherein dwelleth righteousness." In addition to a sound and solid judgment, well-informed by a good education and extensive subsequent study, Mr. Watson possessed a native cheerfulness and vivacity, and great power of agreeable and instructive conversation. On these accounts his society was courted, and his character esteemed and respected, by persons of all ranks. By his influence the Library Society at Whitby was established many years ago; and if at the age of eighty he did not take much personal concern in the recently-formed Philosophical Institution and Museum, it may be truly asserted that its establishment was mainly owing to the taste for these pursuits which had almost originated with, and been constantly fostered by, him. In how great respect he was held by his fellow-townsmen may be judged of from the following circumstances. It is one of the primitive, laudable customs preserved in Whitby, which is peculiarly interesting to strangers, that funerals are voluntarily attended to church, without specific invitation, by all who have had any connexion with, or respect for, the deceased. At Mr. Watson's funeral, though with a view to avoid publicity it was celebrated early in the morning, a very large concourse of attendants appeared; scarcely any person of respectability, of whatever religious denomination, failing upon this occasion to pay his personal respect to the memory of the venerable dead. His funeral sermon was preached to a crowded audience on Sunday, Sept. 11, by his friend, the Rev. Charles Wellbeloved, of York, under whose superintendence a volume of Mr. Watson's Sermons is now passing through the press, which will probably be introduced by a Memoir much more full and satisfactory than this imperfect sketch.

V. F.

September 12, at his mother's house, *Bristol*, EDWARD ROCHEMONT ESTLIN, aged 24, youngest son of the late Rev. John Prior Estlin, LL.D. Many a bright hope, and many a fond wish, have been disappointed by the early removal of this estimable young man; and his surviving friends are called upon for the full exercise of their faith in the wisdom of all the dispensations of Providence, while they mourn for one, cut off in the bloom of life, who presented the fairest promise of becoming a distinguished member of society.

Favoured with peculiar advan
had for several years been en
acquiring a knowledge of med
surgery, a profession to whic
enthusiastically attached, in whi
made an unusual proficiency, a
he pursued with an ardour that
judicial to his health. He h
completed his education by an a
upon the hospitals and lectur
don, and was expecting in a few
after having passed his examin
commence the practice of his
in his native city, under circum
a particularly favourable natu
the impaired state of his health,
by pulmonary symptoms whic
some time threatened, rendere
sable for him to take a voyage t
er climate. With great reluctan
linquished his professional studi
fully coinciding in the opinio
friends as to the utility of the
and with sanguine hopes of re
embarked, at the commencem
year 1824, for Barbadoes.

He soon experienced the di
ment of finding that the expe
provement of his health did
place, and in compliance with t
of his medical friends in Barb
determined upon residing the
year. Receiving the kindest
from the inhabitants of that
island, he remained there unti
1825. A journal, which he had
years been in the habit of keepin
in an interesting and affecting
the gradual change which took
the state of his mind as his
slowly advanced, and the hopes
very began to fade.

Referring to his health, in
randum made on the 1st of
1822, he says, "The idea of
horrid, because I feel unprepare
it." On the 6th of August, 1
day of his completing his 22d
writes, "A failure of my he
caused disappointment of ma
anticipations, but the indispo
body has, I hope, tended to the
ment of my mind:—yet many
solutions I make, during time
creased indisposition, I feel
when a little returning health
gild my hopes. The past year
certain to me, the present will
so:—it is more than probable th
never see another birth-day; a
should be the case, has not my
longer than the lives of many,
not a great degree of enjoyme
panied me all along? I feel gr
Heaven for the blessings showe
upon me."

After passing four months i

s, and finding his health gradually ming more impaired, he wrote in his rnal, on the 10th of June, 1824, "The : along the cliff is pleasing to me, be- se, as it faces the North and East, I look towards England with the as- nce that nothing but the sea lies be- en me and home. Why do I ever discontent? What is it I fear? I r that I shall not live to see my home in. If it is not the will of Providence my health should immediately re- s, it may in time: I have this hope ve me. If the worst should happen, I should die here, death will not be re painful than at home—and my nds will be saved the painful task of inistering and tending to me when hope is gone. One of the greatest ings I enjoy is, the calmness and t that I feel through my mind, after ness of spirits has led me to pour out soul before the Author of my being. ed, I never knew what the consola- is of religion could be until now, and r, thank God, they are almost my only sort."

n the 6th of August, 1824, he writes, ince more I live to see my birth-day. ether it be the will of God that I con- e an invalid, or that I soon leave this rld, or that I regain health, all are ally to me unknown, and each (per- s excepting the last) equally likely to e place. I ought to feel thankful to God having continued my illness through past year, for I believe I have made e improvement in virtue and in piety year than I ever did before: and it is intention to go on improving myself, trying to become more religious and re virtuous. If my time of probation this world is shortly to close, I ought to be sorry, for I am convinced there er yet has been a time in my life n I was as fit to die as I now am; if life be continued to me, and health d be permitted to re-visit me, I hope, strict life of virtue and of usefulness, shew the fruit whose seeds have been wn in sickness. The world to me is utiful, and many scenes of happiness around me. The greatest difficulty el is to wean my affections from too ng a hold on earthly things. I am re they are uncertain, and often un- isfactory, but still I love those persons things which have already much ittered the cup of life. If it be the l of God that the lingering illness and th of the consumptive be my lot, I e I shall not repine, and that he will ve me strength to bear it: but I ear- tly pray that I may be allowed to re- n to my country and my friends before comes upon me. I rejoice, however, t I am in the power of that Being who can only do that which is wisest and best, and I hope I shall be always ready to bow my head with pious resignation to his will."

The state of his mind at the commencement of the present year, 1825, is thus recorded: "I have entered on another year with hardly a chance of living to its close. During the past year I have been mercifully permitted to try those means for the restoration of my health which seemed most likely to restore it: they have failed; I have now no prop on which to rest a single hope of health. If God in his mercy will continue me in life until the Bristol ships sail, how thankful shall I be! I think if I were at home I could bear illness and face death with calmness. *It is my earnest prayer to the Almighty to preserve my life until I again reach my home—and then, his will be done!*"

His prayer was heard, and most faithfully did he comply with its conditions. He was permitted to return to his family on the 15th of May, and to afford them the melancholy satisfaction of paying him the last attentions of affectionate solicitude. It was not in the vigour of restored health, but in the pains and feebleness of decaying nature, that he was favoured with the opportunity of shewing "*the fruits whose seeds had been sown in sickness.*"

Sinking beneath the influence of increasing disease, he never uttered a complaint; and looking forward to his dissolution, which, from his familiarity with the symptoms in others he knew to be rapidly approaching, he was not only uniformly calm, but cheerful. Gratitude for being permitted to return to his home, and reflection upon the many comforts and alleviations he was blessed with, subdued every feeling of impatience or discontent. He took a lively concern in all that engaged the attention of his friends: he was particularly interested in every thing relating to his profession, and was most anxious that those around him should derive every advantage from that art to which he could look for only a little temporary relief.

The calm and dignified state of his mind amidst much bodily weakness and uneasiness, and in full view of approaching dissolution, will be long remembered by his family and friends with deep interest. He attended public worship as long as his strength enabled him to leave the house: the daily perusal of the Scriptures, and the performance of devotional duties, were never neglected by him, however weak or ill he was. It was evident to all who witnessed the serene and composed state of his mind, that he felt he had "nothing to do but to die." By

of worship without recollecting a man who must be most dear to those who think most correctly and feel most purely, not only in this metropolis, or in our native land, but throughout the world, and to the very end of time! To none are we more indebted for the moral improvements in this great metropolis, and he has indeed displayed a liberality, of which princes never have conceived, nor by man has ever been surpassed. Need I invite you to accompany me to *Hoxton*, —then to *Islington*,—then to *Paddington* and to *Somers Town*, with other parts in those suburbs of the metropolis, where noble edifices rise sacred to the worship of the Supreme Being, thronged by persons assembled to listen to those sweet strains—to those important truths—which make them better here, and meet for an eternity hereafter! These were all reared by a man who groaned under the impression as he passed through the dense population of this metropolis—that thousands might seek for places of spiritual instruction, but might seek in vain! In *Westminster*, he has expended 11,000*l.* in the erection of *Craven Chapel*. There he perceived the necessity of such a structure; and with an avidity and a zeal exceeding all powers of description, he prosecuted his plan, and refused to receive any interest for the money thus expended; and readily consented that his capital should be returned by instalments of 200*l.* per annum: and yet, Gentlemen, it was this very man who was to be considered by the officers of the opulent parish of *St. James's, Westminster*, as a beneficial occupier, forsooth, of a chapel, from which he never received one farthing profit, and on which he had benevolently expended the sum of 11,000*l.*! On the assessment of the chapel, that gentleman, Mr. THOMAS WILSON, attended at the vestry, and I was his companion. Little did we expect to be met, as was actually the case, by nine magistrates, by some Peers, by Members of Parliament, and even by a Counsel, for the purpose of demonstrating to Mr. Wilson that he was a beneficial occupier of the chapel they were anxious to assess, and ought therefore to pay an annual sum of 45*l.*! The Learned Counsel argued indeed at considerable length—but he argued to little purpose. It appeared that an error had been made—its nature I shall not divulge, as it is not unlikely that it may occur again. For that year, therefore, it was decided that Mr. Wilson was not to pay the rate; and happy am I to state, that I have since been informed by some Members of the British Parliament that, in consequence of their representation, and especially that by my old and kind friend Mr. BYNG, much good has been effected, and that th will not be assessed for the pres

I now advert to another stag proceedings. DISTURBANCES ha occurred—disturbances that are d by the *Quarterly Review* as in missiles! At *Elstead*, near Far Surrey, a prosecution was threa the recommendation of Lord MID who found it necessary to bind veral individuals; among whom own servants, and who, being u procure security, were committe son till the sessions had com But need I inform you, that the a great spirit of intolerance abroa the clergy—among the gentr among the farmers of the land need I tell you of the difficulty w obtaining, even in courts of la justice, which, if *we* were the age would speedily be obtained. N standing the circumstances of t and the recommendation of th Lord to whom I have alluded, displayed a liberality much to be the Grand Jury ignored the Bill; offenders were permitted to esca the whole, however, I cannot pleased with the result of the that occurred. A few days sin minister of the place came to said, " Why, Sir, we have gai most noble triumph! Why the w now attends our place of worsh very man rejoices in the erection building which he endeavoured to He there sits humbly listening truths he once despised. I kno benefited, and I trust he will be A case has occurred, of which I difficult to speak, but which it w also difficult to omit. It is a case w individual was apprehended for o preaching. The aggressor on th sion was, I regret to say, a clergy the Establishment. Mr. CLAVIL clergyman with whom the Soci heretofore found it necessary to in He is a man of wealth, a Rector, sessor of three livings, a magistrate a lord of the manor, as well as t son of the church. The influence an individual, if exerted to benefici poses, of course, is great; but a feel, that if exercised in opposit that which is wise and good, he b an antagonist with whom it is fea the humble to contend. This cler had formerly refused to perform t rial service over the child of a Diss we then interfered, and compell to apologize for his conduct. B case, to which I am about to re one of a different nature, and oc at *Kenueridge*, in Dorsetshire. A vidual, connected with the Wesley

tion, had attended on a green, twenty or thirty persons usually ated on a Sunday afternoon, to o the truths he thought it impor- declare. Mr. Clavill attended retinue of servants, and approach- man. That he was a worthy and llent, although a poor and humble ial, the concurrent testimony of espectable persons has satisfacto- ublished. Mr. Clavill commanded desist. The preacher took no no- the command, and proceeded to text. The clergyman then com- the tithing-man to seize him. man had something of true En- eling. He paused. Why? There nething in the brow—something ery face of the man that bespoke ocence—and then his words were eace and good-will;"—he was them to "love God and honour g." How could he be guilty of a But then he was pointed out as essor. Habit enslaves us all!— it got the better of his feeling— nade a prisoner of the man! He l to the *clergyman*, and inquired harm he was doing;" but the n and the magistrate forgot the an, and, in reply, braudished the held, directing that he should to Wareham gaol. When brought next day for examination, Mr. attended. The case was heard, ered to stand over for the Ses- But Mr. Clavill was better ad- n to appear with such a cause in *of justice.* He knew that the l not violated the laws, and that no right to apprehend him, or, apprehended him, to use such orce. No! Mr. Clavill never l. Before a Jury of Englishmen not shew his brow, and the man to his home with the honest on of a man who has triumphed nighty foe. I feel it necessary, on the subject of out-door g, to remark, that nothing but should warrant it, while places ip are so easily registered, and many already exist. If a man licted for stopping the highway, ibling a number of persons and g to them, I have no doubt that l be convicted, and I think that, e, he might be so: but it was t intended to declare, that out- aching was a breach of the peace upon the highway. Indeed the ase denies it, for how could a f the peace be committed by such assembled for such a purpose? es have again occurred in which n of the Established Church have *to bury the dead.*—At *Chisle-*

cal, in Shropshire, the child of a poor man was refused interment, and the father was obliged to carry it six miles before it could be laid at rest in its mother earth!

At *Catsfield*, in Sussex, near *Hastings*, and in *Hastings* itself, clergymen have refused to Dissenters the rites of *burial*. And under what circumstances does the refusal occur? Why, at the moment when the mourners are assembled—why, when the bell has tolled—why, when all the awful preparations have been passed through, and when the time is come—the time when the earth is to fall heavily upon the coffin containing the only remains of the being that affection has endeared, and when those who stand by need all the consolations that religion can supply to support and animate.—Yes, it was at this moment that the clergyman appeared, but advanced only to give pain to the mourners, and to agonize a parent's heart, by saying, Now that you have waited an hour till it suited me to come, I will not inter your child! I did not know that you were Dissenters—take your child somewhere else—take it where you please—but here it shall not lie in consecrated ground. Yes, Gentlemen, *eleven* miles were they compelled to carry their child away from the abode of the parents, and from the place that gave it birth. But in this instance, the clergyman the next day found that he had acted wrong; he discovered that he had no right to do as he had done; but by that time the father had been to Hastings, had prepared the ground for the interment of his child, and had decided on the course he would pursue. I interfered, but not to punish the deed which had been admitted to be wrong. I only wrote to the Bishop of Chichester, stating the circumstance, and requesting him to explain to the clergyman and to all the clergy in his diocese that the conduct adopted by this particular man was neither consistent with Christianity—with the laws of his country—with his own liberal mind—nor with the true interests of the Established Church. Such then was the conduct pursued by the Rev. Thomas James Cazalet towards the child of Thomas West, and such was the conduct pursued by Thomas West towards the clergyman.

At *Mevagissey*, in the county of Cornwall, the *Rev. W. Ascot*, the Vicar, did what I believe the clergymen are entitled to do—he refused to allow the corpse of a Dissenter to be brought within the church, and therefore read the burial service in the open air: but in consequence of which he read only a part of [illegible] service, and omitted the most beau- [illegible]on. I fear that such a power

as this does exist, and I only deplore the spirit which has given it existence.

There are other important circumstances that have required the interference of the Society. Among them is that which relates to the qualification of Dissenters to *serve on juries*. Two cases of this nature have called for our interference. One occurred in *Cornwall*, the other in the county of *Carnarvon*. The Act declares, that no minister of more than one congregation shall be liable to serve on juries, unless, indeed, he fill some other situation, and then it is just he should give the public a portion of that time which is not fully occupied by his religious duties. In one of these cases the gentleman did not follow any other occupation, and he was *therefore* declared exempt; but in the other case, the individual *did*, and he was consequently entitled so to serve.

Another subject is that of the liability of Dissenting clergymen to be drawn for the *militia*. A gentleman of the name of Richard Whitmore was employed by a Devonshire Religious Society, to officiate at Broadham; and he was chosen for the militia. Mr. Tyrrell, a highly respectable attorney at Exeter, who has frequently done much service to our cause, wrote to me upon the subject. And in reply I stated how the law stood—that, although the gentleman was not the minister of any distinct congregation, he was notwithstanding exempt. This opinion was submitted to the Lord Lieutenant of the county—who submitted it to the Secretary of War—who again submitted it to counsel; and the result was, that Mr. Whitmore was entitled to be exempted, and the exemption was consequently allowed.

Another case also has occurred to which I feel it necessary to refer; and this case is rendered important by the interposition of a Bishop, rather than by any intrinsic merit of its own. It occurred in the town of *Wellingborough*, in Northamptonshire, and relates to the *tolling* of a *bell*. To the parish of *Wellingborough* came a clergyman of the name of Wilson, who thought proper to interrupt this custom, which had been established for sixty years, and to issue his orders that no bell should toll when a Dissenter expired. The sixty-seventh Canon provides that, "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty—and after the party's death (if it so fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." In the particular case to which I allude, the Dissenter was interred in the Dissenters' burial-ground, and, therefore, there may be a doubt whether, as he was not interred in the church-yard, the bell ought to have tolled. But the case is important, as the clergyman has stepped forward, and in a letter, a copy of which I hold in my hand, declares, "That as to the passing bell, he never would permit that bell to be rung for a Dissenter, even in the event of an interment in the church-yard; and that his pledge was open, publicly and universally known, that whilst he held the Curacy, *no bell* of his church should ever toll for a Dissenter, and that he would not even permit the bells to ring for a marriage when the parties were Dissenters." And yet, whatever be our inclinations on this subject, they compel us to go, and to *go only*, to their church to be married. In this instance, an appeal was made to the Bishop of Peterborough, who wrote a long letter on the subject, and defended the conduct of this Wellingborough curate. I indeed regret that a man of such mighty mind should so have acted; and that he should have suffered any occurrence to have sullied a glory and a reputation hitherto so exalted and so well deserved. I have the opinion of some eminent men on this question, and I find that a right of a Dissenter to the two first ringings is unquestionable, but that it is not so clear as to the two latter. Yet we contribute to rear those edifices, we pay their tithes, we raise their funds. When 1,500,000*l.* were required for the erection of new churches, did not *we* contribute? And to their churches we must attend to be baptized, and there we must attend to be married, unless we are satisfied to live in a state which I would by no means recommend, a state of cheerless celibacy; and in their church-yards (except where the wisdom of Dissenters has provided for themselves a burial ground) we must deposit the ashes of those we hold most dear; and yet they would withhold from us that public token of esteem which they would not withhold from the most worthless or most base. I have stated the opinion I have procured, to be, that the Dissenters are certainly *entitled* to the two first ringings mentioned in the canon—for how is it to be known where we are to be interred? or how to be known that we are Dissenters? or if we were, the law will not allow an illegal act—but the right is not equally certain as to the two last tollings. Now, in the court, it is difficult to say how the question would be decided, for it is only to the Ecclesiastical Courts that we can go. There is nothing with which we are connected, in which ministers of the Established Church do not interfere. But if the will of a clergyman is to be the law, and if on his dictum is to depend whether

leath of a parishioner is to
by the tolling of the church
say, that if the proudest and
er in the country seek to be
e chapel of his ancestors, it
e power of any clergyman to
the tolling of this bell, if he
on his domain. It becomes
her Legislature, therefore, to
ify such proceedings as those
allude, and not to suffer the
sic fragment to the power,
ity, which these people are
o extend.

w to notice another circum-
one in which a *poor man*
ed; and our Society is very
considered as a shelter for
d I am glad for their sakes
iety exists. A poor man ap-
rochial relief for his child;
nearer, and was therefore
ilees his sick child went to
se, no relief could be afford-
e child was sick, and the
l not bear to part with her
kly offspring from her side,
bosom of his father there
of honest English indepen-
ood feeling, which shrunk
m of permitting his boy to
inmate of a parish work-
retained the child, and he
through his misfortunes,
aid which his parish were
e afforded.

nder in the next Number.]

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ry Double Lecture.

ty, September 13th, (the se-
y,) the Annual Meeting of
denominated "the Double
ook place at Oldbury, in
The Rev. William Bowen,
, conducted the devotional
o interesting sermons were
he one by the Rev. Evan
wdley, on Psalm lxxxiv. 11,
rd God is a sun and shield,"
er by the Rev. John Small,
on John viii. 32, "And ye
e truth, and the truth shall
ree." Ten ministers were
e Rev. Rees Lloyd, of Kings-
he Rev. William Bowen, of
ere appointed to preach on
iversary. At the Lecture in
unanimously resolved, on
f the Rev. John Corrie, as-
he Rev. Dr. Toulmin, that
view the probable origin of
eeting,* the senior preacher

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memoration of the *ejected*

in future be requested to preach on some subject connected with the principles of Protestantism or of Protestant Dissent." Mr. Small was this year the senior preacher, and he concluded his discourse in the following words: "The knowledge of the truth inspires the mind with the firmness and courage so requisite for its avowal and defence. The gospel has had to contend with great opposition from the beginning. This arose, in the first instance, from Jewish bigotry, heathen licentiousness and a vain, inflated philosophy. But over all these it gloriously triumphed. Its heavenly principles inspired a courage more sublime and disinterested than ever warlike ardour, or the unbending pride of patriotism could supply. Even those who were naturally timid and irresolute sacrificed all for the gospel's sake, set at defiance the menaces of earthly pow., and when no alternative remained which virtue could approve, hesitated not to urge their way to paradise through the gate of agony. In process of time, a worse evil arose in the bosom of the church itself, and that which could not be effected by external opposition was brought to pass by the creeping, lethargic influence of superstition, preparing the way for priestly ascendancy, and an entire worldliness of mind, against which the spirit of truth at last almost ceased to struggle. The Almighty hath nevertheless raised up for himself witnesses in the worst of times, and special seasons of refreshing from his presence have occurred, when the apparently sinking cause of religion has risen with fresh energy to assure the hearts of the faithful and renew their confidence in his superintending power and goodness. The instruments employed on such occasions have been men of like passions with ourselves, but eminently gifted with natural endowments and ardent zeal for the work which Providence has assigned them. Difficult was the task they had to perform, and great were the perils and sufferings they underwent; but the presence of God was with them, and the consciousness of their own integrity supported them, so that the persecutions which human tyranny compelled them to endure, only served to illustrate their faith and patience, thus gaining fresh converts to the cause of pure religion.

"It is a noble sight to behold, when the manly and independent spirit resists the frowns of insolent, overbearing authority, fearlessly vindicating the truth, and dreading nothing so much as that self-reproach which would attend a betrayal of his honourable cause. Such illustrious examples are deserving of everlasting remembrance. How indeed can such individuals be forgotten? Do they

not shine like the stars for ever—a beauteous galaxy in the moral firmament—a sign to future generations, at once demonstrating the efficacy of truth and presenting a pledge of her ultimate success? It may afford a subject of mutual gratulation that our own country has not been the least distinguished in supplying the best of glorious martyrs and confessors, who have done honour to religion and to human nature, fighting the good fight of faith. Nor would it be just, on the present occasion, to pass by without especial notice, that goodly band of virtuous and self-devoted men, whose trials and whose fortitude are this day called afresh to our remembrance—men whose mental accomplishments and Christian virtues were of such conspicuous eminence as to render diffidence peculiarly needful in him who would pronounce their eulogy. Faithful were they to Him who had called them. They knew nothing of that calculating spirit which weighs the interests of both worlds in its balance, and were strangers to that worst species of sophistry which quibbles at the monitions of conscience. They not only sacrificed readily their own personal interests at the call of duty, but, what was greater still, saw with unshaken constancy the fears and privations of those who were dearest to their affections, persevering in their pious choice of suffering affliction with the people of God, rather than enjoy the advantages of sinful compliance for a season.

"Their integrity was not without its reward. They experienced, doubtless, the fulfilment of the promise of their Lord, receiving in the present life an hundred fold, in the peace of their own bosoms, the approbation of the virtuous and the favour of God, with the expectation of an ampler recompense at the resurrection of the just. They have benefited the world by their example. It has cheered the pious, confirmed the wavering, and excited to renewed exertion their successors in the same holy office. Let it not be without its effect on us. Behold! we are surrounded with an innumerable cloud of witnesses; let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

J. H. B.

Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Association.

The Second Half-yearly Meeting was holden at Marshfield, in Gloucestershire, on Wednesday, the 28th of September, friends being present from Bath, Trowbridge, Oakhill, Bradford, Bridgwater, Frenchay, Melksham and Tiverbury. A service was held on the Tuesday preceding, when the Rev. G. Waterhouse preached from 2 Cor. v. 17. In the Wednesday's service, the Rev. Theophilus Browne offered up the introductory prayer and read the Scriptures; the Rev. Henry Clarke, of Frenchay, delivered the long prayer, and then followed a very able discourse by the Rev. Richard Wright, from 1 Tim. ii. 5. The burthen of his argument was to prove that the Mediator and the two parties between whom he mediates must be three separate parties. He devoted the close of his discourse to appropriate moral reflections. The service was rendered still more impressive by the musical parts being well conducted. For this we were indebted to the choirs from Trim Street Chapel, Bath, and the Conigre Meeting, Trowbridge. After service, the business of the Association was transacted in the Chapel, H. E. Howse, Esq., in the Chair. The Secretary read the Committee's report for the preceding half-year, which was interesting to a degree beyond what could have been reasonably expected, considering the difficulties which the Association had to encounter a short time before.

At Marshfield, under the patronage and with the assistance of this Association, the congregation is flourishing. It has established a Sunday School, a Fellowship Fund, and a Library, by the unremitted, faithful exertions of Mr. Henry Hawkes, of Nantwich, who has thus honourably and usefully improved his summer recess from Glasgow College. The report mentioned other striking instances in which the Committee had exerted themselves, and in which also, with only one exception, their exertions had been crowned with success. The exception, in which they had exerted themselves in vain, only led them to regret that they had not formed their Association several years earlier. Had this been the case, the Chapel and its endowment alluded to, and others, which are now lost, would probably have been saved. Several new subscribers to the Association gave in their names after the reading of the Committee's interesting report. At the dinner nearly forty persons sat down, of whom a fourth part were ladies, the Rev. R. Wright in the Chair, whose native cheerfulness enlivened the whole party. After the cloth was removed, the choir sang, to a suitable tune, Fawcett's appropriate hymn, "Praise to thee, thou great Creator!" On various occasions the meeting was addressed by Messrs. Browne, Clarke, Howse, Nias and Hawkes, and the Chairman, who, among other pertinent observations, very happily illu-

ad enforced the necessity and
s of social union by comparing
ls to the letters of the alphabet,
ken singly may be considered as
ut by a variety of combinations
red instrumental to all the va-
urposes and noble institutions
nify, adorn and bless mankind.
incident made this part of the
cularly interesting. The Secre-
a report from Mr. Howarth, a
dent, who had been engaged
is vacation as a Missionary in
ct of the Somerset and Dorset
on, giving a highly gratifying
to the Committee of that dis-
his assiduous and successful
Would it not be well for all
n Associations to adopt the plan
nging reports with their neigh-
ocieties, that at their respective
l meetings they might be encou-
the successes of their distant

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ion of the Rev. Samuel Allard.

rdination of the Rev. SAMUEL
took place on July 20th, at the
eeting-house in Hinckley. Di-
ice was begun by the Rev. James
ansby, who offered the introduc-
er and read suitable portions of
. The Rev. Charles Berry de-
short discourse, in explanation
ppropriate business of the day:
judicious remarks called forth
. Samuel Allard a general avowal
ith as a Christian, and his views
istian and Protestant Dissenting
. A prayer, commending the
nd the congregation to the bless-
heaven, was next presented by
. John Kentish. The Rev. Wil-
lard gave a charge, distinguish-
enderness of parental feeling,
n with very wise and weighty
Its subject was, "The Chris-
nistry, a Stewardship." By the
mes Scott, affectionate and sea-
advice was suggested to the
on their duties to their pastor.
r. William Bowen then concluded
yer.

the minds of the congregation,
the ministers who were present,
vice, and their further mutual
ses through the remainder of
, appeared to make the most
le and promising impressions.

Ecclesiastical Preferments.

Lord Chamberlain has appointed
r. W. STRONG, Chaplain in Ordi-
his Majesty, in the room of the
Burton, deceased:

The Rev. J. HEATH, D. D, Prebendary of St. Paul's, to be Chaplain in Ordinary to the King, vice *Haggitt*, deceased:

The Rev. C. MOORE to be Chaplain in Ordinary to the King, vice *Farrer*, deceased:

The Rev. THOMAS RANDOLPH, Rector of Hadham and a Prebendary of St. Paul's, Chaplain in Ordinary to the King, vice Rev. Dr. *James Hook*, promoted.

Rev. E. J. KEANE is appointed Chaplain to the Colony of *New South Wales* and Dependencies.

Rev. G. HAGGITT preferred Vicar of *Soham*, Cambridgeshire.

LITERARY.

PREPARING for the Press, the Discourse delivered before the last Kent and Sussex Association, assembling at Chatham, *The Apostle Paul an Unitarian*, &c., accompanied with *Notes* and *Illustrations*.

Rev. B. Mardon will feel obliged to his former fellow-students, and other friends, if they will receive for him the *names* of subscribers, and transmit them, when opportunity occurs, to the Printer, Mr. Smallfield.

A *Memoir* of Dr. PARR is preparing by his friend Dr. *John Johnstone, of Birmingham*, founded on materials left by the Doctor himself for that purpose; and illustrated by letters and papers of various kinds, exclusively in possession of the Executors, (of whom Dr. Johnstone is one,) and by communications from Dr. Parr's most intimate friends.

BAGSTER'S Comprehensive Bible, adapted for Pulpit, Study and Family Use, in one volume quarto, is now in the course of publication. The plan is novel and perspicuous, and style of execution elegant and distinct. The *Notes* are numerous and valuable, *never polemical or doctrinal*, but wholly philological or explanatory. The illustration of the *doctrines* of the Bible is resigned to the *parallel passages*, leaving the Scripture to explain itself on all doctrinal points—and for this important purpose *all* the parallel passages are embodied, from Dr. Blayney, (whose references are adopted by Bishop *Mant* and Dr. *D'Oyley*,) Canne, Brown, Bishop Wilson, Dr. A. Clarke, Scott, and those in Bagster's Polyglott; all of which, having been first arranged and adapted for ready reference by the Editor of this "Comprehensive Edition" of the Sacred Writings, are printed in two columns in the centre of the page. Three varieties are printing—small, large and largest paper.

MISCELLANEOUS.

A List of Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

	Amount of ascertained Capital, from p. 504,				£264,419,000
64	Worcester and Gloucester Union Canal, 100,000, read 200,000				100,000
427	For Maidstone and Tunbridge Wells Rail Road, 60,000, read Tunbridge Wells, Snodland and Edenbridge, 80,000				20,000
					264,539,000
			Solicitors, Bankers or other Persons appointed to receive Applications for Shares.		
654	London, Hull, Leeds and Manchester Navigation Company		.. Wilkins	..	300,000
655	Netherlands Steam-Boat	Company..			
656	London, Gibraltar, Genoa and Leghorn	ditto and Trading	.. Williams	..	
657	Falcon Steam Packet	ditto	.. Whinfield	..	
658	Shannon Navigation	ditto	.. Harvey	..	70,000
659	Thames and Rhine Steam Packet	ditto	..	..	150,000
660	North American Ship Building, Timber and Fishing	ditto	.. Company's Office, 1, Pinners' Court		200,000
661	Isthmus of Darien Trading and Tortoise-Shell Fishing	ditto	.. Parry	..	50,000
662	Anglo Russian Trading	ditto	.. Robinson	..	
663	Birmingham and Liverpool Junction Canal	ditto	.. Lee	..	400,000
664	Newhaven Harbour and Ship Canal	ditto	.. F. Fortune, 29, Lombard Street		
665	London Rail Road and Sewer	ditto	.. 29, Lombard St.		200,000
666	Rail Road, Monmouth Cap to Hereford	ditto	..		
667	Rail Road from Berkeley, in Gloucestershire, to Wotton-under-Edge	ditto	..		
668	Ditto from Stretchold, near the mouth of the River Parret, on the Bristol Channel, to communicate with the Mendip Collieries by a junction with the Dorset and Somerset Canal and Rail Road at Wincanton, with branches from the same to Shaftsbury, Salisbury and Basingstoke, on the East, and to Sturminster, Blandford and Poole, to the South	ditto	.. Welch	..	
669	Penryn Bridge, and Rail Road from thence to Redruth and Chargarden	ditto	.. Reynolds	..	
670	Portland Breakwater Pier Docks and Harbour	ditto	..	..	400,000
671	New Passage Ferry	ditto	.. Evans	..	21,000
672	The Patent Propellor London, Liverpool and New York Carrying Company, 16,384 shares of 100*l.* each		.. Bulkley	..	1,638,400
673	The Patent Canal Carrying Company, 8,192 shares of 20*l.*		.. Bulkley	..	163,840
674	Tamer Consolidated Mining Company		.. Perring	..	210,000
675	Devon	ditto ditto	.. Everitt	..	
676	Haytien Mining Association		.. Hendericks	..	1,000,000
677	Royal Sisters'	ditto ditto	.. Sir W. Kaye	..	50,000
678	Illogan	ditto Company	.. Perring	..	150,000
679	Cambrian Iron and Coal	ditto	.. Everitt	..	250,000
680	Anglo Mexican Mint Association		.. Swaine	..	250,000
681	Brass and Copper Manufacturing	ditto	.. Everitt	..	50,000
682	Chain, Cable and Anchor	ditto ditto	.. Everitt	..	80,000
		Carried forward			£270,062,240

	Brought forward			£270,062,240
eal Company of Dublin	.	..	..	10,000
South Shields Assurance Company		..	Stoddart ..	
ditto ditto			Sir Wm. Kaye	
nd Tenant's Life ditto Society		..	Coutts } Drake }	200,000
Fire and Life ditto Company		..	Elving ..	500,000
ditto ditto of Ireland		..	Darling ..	1,000,000
stment ditto		..	Ogle ..	250,000
nclosure Company for recovering from the Sea, and bringing into ation those extensive tracts from the Sea has retired . .		..	Freeman ..	250,000
lon Water Works Company		..	Perring ..	200,000
astone ditto ditto		..	Chapman ..	
ditto ditto		..	Simpson ..	
ditto ditto		..	Chalmers ..	20,000
ditto		..	..	80,000
as ditto		..	Amory ..	
distillery and Rectifying ditto		..	Gatty ..	600,000
Woollen Cloth Manufacturing ditto		..	Pope ..	200,000
rated ditto		..	Brutton ..	100,000
hton Company between Sea- and Dunleary . . .		..	Tilly ..	250,000
dovey Town Company		..		
enuine Snuff ditto		..	Company at Mr. Winstanley's }	100,000
ngdom Tea Agency ditto		..	Buttivant ..	200,000
ying and Printing ditto		..	Woodward ..	200,000
ge over the Thames at Lambeth		..		
and Oriental Garden, Brighton		..		
alais Royal . . .		..	Perring ..	
Paint Association . .		..		
booksellers' and Publishers' Company		..	Brown ..	
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tone ditto		..	Ross ..	
arrier ditto		..	Pearce ..	10,000
r Building Lincoln's Inn Place, Carey Street to Pickett Place, direction of Serle Street .		..	..	100,000
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				£274,507,240

m *Chronicle* of Sept. 10, ing paragraph, in reference hich appeared in our num- , p. 474:

in the last number of the *itory*, signing himself 'Phi- commends that a place be ham for Unitarian worship, f his plan be carried into t the worship be liturgical. ich surprised as the writer ectable sect of Unitarians re this had a chapel in this city, as it would be a great accommodation to many persons here who profess that faith."

THE new Bishop of SALISBURY (Dr. *Burgess*) has announced his first ordination to take place in November, when the candidates are to be examined as to their qualifications in *reading the Liturgy and the delivery of Sermons, by commissioners appointed for that purpose.*

Bible Discussions in Ireland.—Dr. Doyle's pastoral prohibition of these contests (see Mon. Repos. p. 841) seemed to indicate that they had come to an end; but a late singular occurrence may occasion their revival. Dr. MACSWEENY, Professor of Theology in the College of Carlow, has resigned his situation in order that he may become the champion of the Catholics at public meetings, without opposing his diocesan (Dr. Doyle). His object would appear to be to enlighten the people of England, whom he regards as strangers to the Catholic argument. It is not stated whether he means to come over to this country. That time may not be wasted in declamation, he proposes that the discussions which he contemplates should be carried on in a logical manner; the controversy to be decided by 100 judges, 50 Catholics and 50 Protestants, he to have the naming of the Protestants and his antagonists the naming of the Catholics. He hints, with great naiveté, that as he has deprived himself of his living to enable him to embark in the controversy, it would not be unmeet if his opponents, in case of his success, provided for him some compensation; but on this he does not insist! We shall wait with no little curiosity to hear of the effect of this polemical proposition.

FOREIGN.

AMERICA.

American Unitarian Association.—A Society, under this appellation, has recently been formed; the objects of which are to "diffuse the knowledge and promote the interests of pure Christianity throughout our country;" inviting the union and co-operation of liberal Christians throughout the United States. According to its constitution, an annual subscription of one dollar shall constitute a person a member, so long as such subscription is paid; and a subscription of 30 dollars shall constitute a person a member for life. Its annual meetings are to be held at such times and places as the executive Committee, to be appointed by the Society, shall deem advisable.

The following copy of a circular, just issued by the Committee, will best explain the spirit and wishes of this new institution:

"At a meeting of gentlemen from various places, held in Boston the 25th day of May, 1825, a proposition was made for forming some bond of connexion and co-operation among the Unitarian Christians of the United States. After deliberate discussion it was thought that the time had arrived when such a measure would be generally acceptable, and greatly conduce to the extension of correct religious sentiments. A Committee was accordingly appointed to draft outlines of association, who reported a Constitution, which having been considered, was unanimously accepted. The Association was then organized by the choice of officers, and a subscription immediately opened.

"The executive Committee of the Association, to whom are entrusted the management of its concerns and the accomplishment of its purposes, present to the public the following brief exposition of the objects it is designed to promote. They wish it to be understood, that, in accordance with the second article of the Constitution, its efforts will be directed to the promotion *of* true religion throughout our country; intending *by* this, not exclusively those views which distinguish the friends of the Association from other disciples of Jesus Christ; but those views in connexion with the great doctrines and principles in which all Christians coincide, and which constitute the substance of our religion. We wish to diffuse the knowledge and influence of the gospel of our Lord and Saviour. Great good is anticipated from the co-operation of persons entertaining similar views who are now strangers to each other's religious sentiments. Interest will be awakened, confidence inspired, and the clergy produced by the concentrated labour. The spirit of inquiry will be fostered, and individuals as a distance will know where to apply for information and encouragement. Respectability and strength will be given to that cast among us, whom our fellow-christians have excluded from the control of their religious charities, and whom, by this exclusive treatment, they have compelled in some measure to act as a party. The more immediate purposes of the Association may be thus enumerated:

"1. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

"2. To produce union, sympathy and co-operation among liberal Christians.

"3. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford an opportunity of becoming acquainted with Christian truth.

"4. To employ missionaries, especially in such parts of our country as are destitute of a stated ministry.

"5. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches, &c. &c.

"The directors of the Association are desirous to avoid parade and ostentation. They do not expect to equal other

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. Their attention for some
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will be made as their re-
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ame cause in every part of
for countenance and aid.
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nations, by the purchase of
tracts for distribution, and by auxiliary associations in parishes, towns and neighbourhoods. Such associations should send delegates to the annual meeting, and each member of the auxiliary, or this Association will be entitled, on application to any agent, to receive a copy of all their publications.

JAMES WALKER,
HENRY WARE, Jr.,
SAMUEL BARRETT,
LEWIS TAPPAN,
EZRA S. GANNETT,
} *Executive Committee.*

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CORRESPONDENCE.

Communications have been received from Dr. J. Jones; Messrs. Frend; B S. Spurrell; Marsom; M'Cready, of Cork; E. T., and J. P.; Plain Truth Consistent Sceptic. Some of these arrived too late for insertion this month ing to the wish of the writers.

ERRATA.

P. 516, col. 1, line 18 from the top, after the word "opposite," add th "to those."

— 518, col. 1, line 18, dele the inverted commas after the word "exec and place them two lines below, after the word "expression."

THE

Monthly Repository.

No. CCXXXIX.] NOVEMBER, 1825. [Vol. XX.

Mr. Bakewell on the Doctrine of "the Final Perseverance of the Elect," as held by the Modern Swiss Calvinists.

SIR, *Downshire Hill, Hampstead, Oct.* 12, 1825.

HAVING been publicly challenged in the Monthly Repository (XIX. 673) to prove by fair citations from the writings of M. Malan, or Calvin, or any Calvinistic author of credit, their assent to the doctrine, that "*when a man is become one of the elect, he cannot afterwards fall from salvation, whatever crimes he may commit,*" I shall beg permission to introduce to the notice of your readers a small publication, entitled *Conventicule de Rolle par un Témoin digne de Foi.* This publication contains an undisguised avowal of the above doctrine, and is one of the greatest curiosities of modern religious literature: it comes from the pen of no less a personage than M. Cæsar Malan, of Geneva, at which place I purchased it soon after its appearance. Rolle is a small town in the Canton de Vaud, where, in the year 1821, a few persons, among whom were three pastors of the canton, assembled in a private house to receive religious instruction from M. Malan. Conversations intermixed with prayers and discourses were continued two days. To this meeting the people of the canton gave the name of Conventicule, and the novelty of the thing excited much attention in a country where there are but few objects of public interest to attract notice. No friend to religious freedom can deny that all men have the right to assemble peaceably for religious instruction *in what manner they best approve*, nor could any just ground of offence be taken against M. Malan and his friends for assembling in a private house. A considerable time afterwards, M. Malan published a narrative of the proceedings, which he entitled *The Conventicle of Rolle, by a witness worthy of Belief*—at the end of it his own signature is given at full length. Who would expect, from such a title, that the witness worthy of belief was himself, the hero of the story, in which is related in the third person how condescendingly he spoke to one, how graciously he smiled upon a second, how kindly he advised a third, and how fervently he prayed for all? It surely requires no small degree of religious vanity to write in this manner. Christ has said, "*If I bear witness of myself, my witness is not true.*" M. Malan would have done well to have recollected these words. In an early part of the conversation at Rolle, M. Malan endeavours to instil into the minds of the new converts, clear ideas of Calvinistic charity, by describing an allegorical picture which he drew when in England; for his knowledge of the language being imperfect, he was compelled to employ his pencil. In this picture he represented the Church of Christ built upon a rock, and the dome which covered it was called the communion of saints. To depict the state of those whose faith differed from his own, "he drew in the shade beyond the rock a high and shining pillar, without any base, on which he wrote *salvation by works.* This pillar he surrounded with broken columns, of which the Devil wished to form a church, of dust and ashes: these columns were called Socinians, Arians, Pelagians, Rationalists, &c.; their shafts were joined by a cement* of pride and ignorance, and their approaching ruin was preparing by a river called Truth, which was washing away the sand from under them. When the good man for whom the drawing was made, sighed as he looked upon these broken columns of the Devil's church, M. Malan comprehended his meaning, and wrote on one side, *God is all powerful*" (mind, not to

* M. Malan does not inform us in what manner he [illegible] the composition of this c[illegible]

save them as Socinians, &c., but) "*to change their names*, and make these wretched ruins pillars in his own church." How edifying is M. Malan's charity! We shall soon see that his modesty is not less extraordinary.

I now proceed to the parts of the publication which relate to the doctrine of Final Perseverance. I shall occasionally subjoin the original French, to avoid the charge of misrepresentation: indeed, some of the expressions are so extravagant, that it is scarcely possible to convey their precise import in a literal translation.

The good sense of M. Malan has been much extolled, and Dr. Smith, who quotes from the Conventicule de Rolle, exultingly appeals to the discretion of its author, as a sufficient guarantee that he would not publish or utter any extravagant opinions; we may therefore take the following exposition of the doctrine of final perseverance, contained in the extracts from M. Malan's book, as the orthodox faith of his Calvinistic brethren in England, and also of the Scotch Seceders, among whom he has been recently and triumphantly admitted a member.

"The soul," says M. Malan, "should most ardently desire to say with full assurance it is saved, and at whatever moment it shall pass from this life to eternity, it will go there to be glorified in the bosom of its God. Those who have not saving faith, try to render themselves worthy of the pardon of their sins by their virtues, and others, not comprehending the sacrifice of Christ, do not believe that the soul can be certain of its salvation, and call those proud who say that their salvation has been freely gained for them, and that they are certain of it for ever, because in God there is no variation or shadow of change. Some labour and groan and torment themselves, and instead of saying, 'Jesus has saved me on the cross—it is done—every thing is finished;' they cry out, 'When shall I have a faith sufficiently strong and holy, that Jesus may deign to receive me, and grant me his grace?' It is eighteen hundred years since Jesus purchased our salvation, and nothing is left for us to do but to accept it, and to sing and leap for joy; Jesus did not wait till we had merited his love; he received us into favour when we existed only in the decrees of God. If you wish to glorify yourselves, you ought to do it; but glorify yourselves in your Saviour, in his grace which has extended to your unworthiness: do not fear to believe it; it is the order of God: be not afraid to say boldly, 'Christ has saved me when I was lost:' it is a fact, and do not hesitate to relate a fact that God himself certifies: imitate the criminal who has received a pardon—rejoice, sing, leap with gladness. It is surely something to make us bound with joy, for it is no slight solace to have a hell less to fear; it is no trifle (bagatelle) gained to obtain an inheritance in heaven of which we are sure:* it is a blessing, eternal as God, who is the source, and has alone the power and the merit of it." No one can deny that M. Malan here earnestly recommends the new converts at Rolle to boast and glory in their salvation, without fear or shame, and he has himself followed the advice he gives to others. (See Mon. Repos. XIX. p. 519.) Yet an English Calvinist divine in high repute, at the very time that he is quoting from the Conventicule de Rolle, and extolling its author, with singular inconsistency says, "He who boasts of this heavenly blessing, supplies the most painful reasons for apprehending that he is a total stranger to it." Ib. 674.

It is truly remarkable that Dr. Smith, with the Conventicule de Rolle in his hand, could challenge me to produce any citations from M. Malan

* This expression is so purely French, that justice cannot be done to its epigrammatic point in a translation, and the whole passage is worthy of notice. The writer exhorts the converts to boast of their salvation by demonstrations of joy as public and almost extraordinary as the saltations of David before the ark: "N'appréhendez pas de dire hardiment 'Christ m'a sauvé quand j'étois perdu:' c'est un fait; et il ne faut pas hésiter à répéter un fait que Dieu même assure. Faites comme le criminel absous par grâce: réjouissez vous, chantez et sautez d'allégresse. Certes il y a de quoi tressaillir de bonheur. Ce n'est pas un leger soulagement qu'un enfer de moins à craindre. Ce n'est pas une bagatelle acquise, que l'heritage de ciel dont on est sûr." P. 26.

to justify my statement of his doctrine: but let us hear M. Malan further on this subject: "The blood of Christ has not flowed for a soul, that it should only be washed for a few hours. The sacrifice offered is eternal and perfect; whoever has had a part in it, can never lose this good part; it will never be taken from him. How consoling is this doctrine, yet how few believe it! Some regard it as dangerous. Take care (say they) how you sow such a doctrine; it would soon be productive of crimes. Good God, pardon their blasphemy!" In the following page he adds, "*But perhaps some one of you, my dear friends, may make this natural objection to himself:* WILL IT NEVER HAPPEN THAT A CHRISTIAN SHALL FALL SO HEAVILY AS TO BREAK THE TIE OF LOVE WHICH UNITES HIM TO GOD, AND THUS THE SINNER SHALL LOSE GRACE?"* This question (he replies) has been already answered by the Holy Spirit: "Neither death nor life, (and it is in the life of a Christian that the sin of which we are speaking will be found,) neither angels, nor principalities, nor powers, nor things present, nor things to come, (but the sin will be among present things,) neither height, nor depth, nor any other creature, can separate us from the love of God which is in Christ Jesus our Lord." Lest, however, the doctrine that no crimes can separate the elect from God, should not be announced with sufficient strength, M. Malan delivers it in an allegory. A benighted traveller on a desert heath, overcome with dread and fatigue, lies down and attempts to sleep: suddenly a flaming sword, held by a mysterious hand, approaches to pierce him: he flees away with all his remaining force, until he falls down exhausted and nearly senseless: the same sword still menaces him: at length he cries out, "Lord, have mercy upon me!" Suddenly his eyes are opened, and he sees before him a vast and splendent edifice, from which he hears a voice cry, "*Knock, and it shall be opened.*" The traveller believes it; he stretches forth his arm and knocks—"the gate is immediately opened, and an irresistible force draws him within the edifice: then the brazen gate closes, and against this gate he supports himself to breathe in peace, to say with certainty, that he is safe for ever from the dreadful sword; the brazen gate rises between himself and the world, and all the united efforts of the world shall never force it." Then M. Malan describes a concert of angels, which for brevity I omit. The sword is changed into a lamp, and moves before the traveller up a flight of steps; on the top is a cross, to which he is directed to look steadfastly: but, alas! who can know all the inconstancy of the human heart, all its levity, all its ingratitude? Seduced by some other object or fantasy, he turns away his eyes, his feet trip up, and he rolls down, bruising himself, to the very bottom of the steps; he is even thrown against the brazen gate. What would become of the wretched soul if this gate were not that, against which the gates of hell shall not prevail? "But fear not; thy *fall has happened within the house; thy fall cannot in any way affect the surety of thy asylum;* thou hast dashed thyself against the rock, but it is this rock itself which supports thee," &c.* The traveller, strengthened by these gentle words, which descend from the cross, is raised up, and feels some one at his side who supports and consoles him, and says, "It is thy friend, thy faithful friend; repose upon me; do not fear; thou canst not tire me; I am almighty." The traveller recognizes the voice of the Friend of Sin-

* Mais peut-être, quelqu'un de vous, mes chers amis, fait-il en lui-même cette objection si naturelle, Ne pourra-t-il point arriver que le Chrétien fasse une chute si lourde, que le lien d'amour qui l'unit à Dieu se rompe et qu'ainsi le pécheur perde la grace? Le saint esprit a déjà répondu—Que ni la mort, &c." P. 46. I am aware that the translation does not give sufficient force to the meaning of the French epithet *lourde*, but had I departed from a literal version I should probably have been accused of misrepresentation.

* "Mais ne craignez point; c'est dans la maison que ta chute s'est faite; ta chute ne change rien à la sureté de ton asyle. Tu t'est heurtée contre le rocher, mais ce rocher même, c'est celui sur lequel tu t'appuies." P. 49.

ners, and, full of confidence, but ashamed of his first fall, he presses on," &c. Now, as Dr. Smith has asserted, "that though some wicked or ignorant Antinomian may have held the doctrine *that the elect cannot fall from salvation, whatever crimes they may commit*, the Calvinists never did hold it," I should be glad to be informed whether "*that good man*," "*that excellent man*," who wrote the Conventicule de Rolle, is to be numbered among wicked Antinomians; or are we to understand, that what is pure Calvinism on the other side of the Jura, becomes wicked Antinomianism in England?

When Dr. S. defied me to prove from the writings of M. Malan, that he ever held the above doctrine, he must have felt assured that I should not read the Conventicule de Rolle, with the contents of which he was himself well acquainted. M. Malan has certainly the merit of plainly and openly avowing the undisguised doctrine of final perseverance, and does not adopt the cautious conduct of his Calvinistic friends in England, who, like night-walking Nicodemus, seem ashamed of acknowledging before the world what they secretly believe. That the doctrine, as explained by M. Malan, has a tendency to engender presumption and spiritual pride, can scarcely be denied by any one who is acquainted with human nature. Suppose one of the young men who heard him at Rolle, should soon after be assailed, like Joseph, by a strong temptation—might he not remember the words of the preacher, and say (not with Joseph, "How shall I do this evil and sin against God?" but) with M. Malan, "My fall will take place within the house of safety; it cannot endanger my salvation; I am already chosen; my salvation is for ever sure; to doubt it is to doubt the promise of God himself; the Friend of Sinners is at hand to console me; then why should I abstain?" I am willing to admit, that both Calvinists and Antinomians would be grieved that such an application should be made of the doctrine; the empiric who distributes a dangerous medicine would much rather it should cure than kill the patient who swallows it; but the good wishes of the vender will not take away the noxious quality of the dose.

M. Malan has himself given most extraordinary evidence that the doctrine he maintains is too apt to engender spiritual pride. What Christian preacher, from the time when St. Peter pronounced the doom of Ananias to the present day, ever laid claim to the power of crushing his enemies to dust with the breath of his nostrils? Yet this dangerous power M. Malan appears, from his own testimony, to possess, though he good-naturedly declines calling it forth. Towards the conclusion of the meeting at Rolle, one of the three ministers of the Canton de Vaud bitterly laments the ridicule and misrepresentation to which the new converts are exposed from their irreligious neighbours, and concludes with, "It is truly vexatious." To which M. Malan replies, "Do not let us be vexed at them; God, who reigns in heaven, and whose name is the Lord of Hosts, sees and hears them; and since he supports the vaulted roof of heaven, which hangs over the heads of these poor benighted wretches, do not let us utterly crush them with our censure and indignation."* Now if M. Malan had not supposed that he and his friends could thus annihilate their opponents, the caution he gives not to do it, were worse than unnecessary. This language cannot be regarded as the incautious expressions of an extemporaneous discourse, which had escaped in the fervour of delivery; the passage was written, as he informs us, long after the discourse was delivered, and afterwards published. Who can wonder, after this, that the Genevese should regard M. Malan as a man who is so lifted up in his own conceit by religious vanity, and the adulation and rich presents of his English

* En vérité cela nous donne du dépit. Min. Gen. N'en ayons point: Le Seigneur qui regne au ciel, et dont le nom est l'eternal des armies, les voit et les entend; et puisqu'il soutient au-dessus de ces pauvres aveugles le plafond qui couvre leurs têtes, ne les écrasons pas de notre censure et de notre indignation. P. 65. The verb écraser is the most powerful term in the language, implying to utterly ruin and extinguish.

hat he is in danger of
igment altogether? An
ho should write in this
ld be thought by his fa-
ct for medical advice.
ne pamphlet, M. Malan
anner in which he was
the orthodox faith by
Haldane, or rather by a
ible, which, when laid
, opened of itself at the
were wanted to confirm
the doctrines of Calvin.
s of the Phæacians, the
Bible were instinct with
ion to guide the theolo-
er to his desired port.
that time, was, according
account, a very shallow
nd little acquainted with
s, and hence, unable to
is more learned friend,
text upon text, until he
ed to yield. "But dur-
of their discussions, Mr.
only a few words; it was
er which spoke (c'étoit
i parloit); for as his Bi-
as literally worn out with
ned here or there, his
itself upon the passage,
read, he kept his eye
upon me, as if he wish-
into the impression which
f the Spirit made upon
Your readers have doubt-
ated the natural cause
on this self-opening Bi-
any miracle pretended to
rought; but the fact is
ctive, as it shews in what
in religionists read their
er dwelling on those iso-
s which tend to confirm
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er, the Catholic, who lays
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t least ten texts which
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hey shall be judged by
If we neglect the general
pirit of the sacred writers,
nly to detached passages,
cely any extravagant opi-
may not be defended by
ne effect of this mode of
Bible, practised by too
many zealots, was well described by Dryden—

"The fly-blown text creates a crawling brood,
And turns to maggots what was meant for food.

Before I conclude, I wish it to be understood, that the above strictures are intended to apply to the publication of M. Malan only, and not to the private religious meetings in the Canton de Vaud, which I have before said cannot be regarded as any violation of Christian practice, though they may be viewed with fear and distrust by an Established clergy. It is to be regretted, that M. Malan should by his indiscreet zeal, as evinced in the publication of the Conventicule de Rolle, have given his opponents in the Canton de Vaud specious reason to say, that he was promulgating doctrines in these meetings which were contrary to sound morality.

Your readers will, however, please to bear in mind, that the Government and Church Establishment of the Canton de Vaud are entirely distinct from those of Geneva; neither is the religious faith of the two cantons the same. I mention this, because an attempt is making to deceive the people of this country, and to confound both the governments together in a general charge of intolerance.

ROBERT BAKEWELL.

SIR,

IN the first volume of *Archæologia Americana*, recently published by the American Antiquarian Society, is an interesting Tract, by William Sheldon, Esq., of Jamaica, on the Caraibs, the original inhabitants of a portion of the West-India islands. Speaking of the beads made by those natives out of the beans of the cerobia, the writer subjoins the following note, which I thought might be appropriately transcribed for the pages of the Repository.

AN AMERICAN.

"Of this kind of cerobia are the locust-trees on the northern continent of America. They are like the Syrian locust-tree, bearing a crop of beans annually. In America are two kinds, one bearing long straight pods, resembling kidney beans; the other broad,

crooked, speckled pods, which appear like snakes. It was the beans, and not the husks of the cerobia, (St. Luke xv. 16,) which the Prodigal Son lived on; our translators not having been aware that Κεράτιον, siliqua, means both the fruit and the husk of the cerobia."

SIR,

NONE ought to feel so strongly as the Dissenters the importance of the establishment of an institution where their children may receive the benefits of a liberal education without the sacrifice of principle. I am one of those who are not sorry that circumstances prevented the Unitarians from having a prominent share in the first formation of the proposed University, because I feel convinced that more prejudice might have been brought to bear against a design *so* set on foot, than it has been possible to enlist against the present undertaking in the hands of men of all classes of society. But I do feel the urgent call that the friends of a liberal and extended system of education have a right to make upon a body of persons who are so competent to render assistance in the most essential way, and who have so strong an interest in the success of the undertaking, a call which may be answered in a quiet way, though most efficiently, as appears by the difficulty found in completing the appropriation of the requisite number of shares.

It will be obvious to the wealthy members of our body, that they can efficiently come forward with very little trouble or risk to ensure success to a noble work; but the principal object of the present letter is to inquire whether any of our public institutions have funds which they could to any extent embark *(temporarily* at any rate) in the furtherance of so important an object to the Dissenting community.

In particular, I have understood that a considerable sum of money remains from the funds of the Academy formerly existing at Hackney, and which it was intended should be hereafter employed either as the basis of some new institution of the same sort, or in some purpose kindred to the original design of promoting the liberal education of Dissenters.

If this be the case, I would that the cause could not be n terially served than by the inv of at least some portion of thi in the purchase of shares of versity. The gentlemen, whoe are, who hold this fund, can (even probably with a view t niary income of their fund) ha a part of it, invested in thes as in the public funds, and w bably no great risk of deterio

They would have the bene time of recommending stuc purpose identical with that of ginal fund, and I am not awa until the establishment of a n demy (no very probable thing render it necessary to withd fund so employed, it could be of in a manner more truly use more consistent with the ori tention of the subscribers.

I should, perhaps, myself clined to go further, in the the proposed institution re swering the expectations of th er, and should think the int truth and learning better se the permanent establishment all sects and parties would r education and instruction, institutions in their nature con and confined to the inculcatio peculiar systems of any p sect, however liberally conduc at all events *some* assistance n rendered, without in any way nently affecting the disposeabl the fund.

SIR,

IN the haste with which I n remark on the verb γιγνε my last, (p. 605,) I omitted to that, in the passage quoted fr rodotus, γινεαι can neither be r by *fis* nor by *factus es*, the s cluding the former, and the the verb the latter of these ren I also neglected to submit to sideration of your ingenious spondent, an example or two Θαι, used as the aorist of ειπα following instances will shew transition or change of stat *always* implied by this word. dides, Lib. iv. c. xciv. Ψυ τοτε παρησαν, ουτε εγενοντο ε Lib. ii. c. xcvii. Εγενετο ἡ αρχ

μεγεθος, επι την Θαλασσαν καθη-
κ. τ. λ. Herodotus, Lib. ii. c.
v. Ουτω και Αισωπος Ιαδμονος εγε-
*Thus it appears that Æsop also
be slave of Jadmon.* Pausanias,
i. c. xvi. Σελευκον δε βασιλεων ευ
λλησι παιδομαι και αλλως γενεσθαι
ν και προς το θειον ευσεβη. The
iast on the Vespæ of Aristo-
s, v. 581. Αισωπος τραγῳδιας
ν υποκριτης γελοιωδης. On this
ice I need make no remark. I
now, I think, compare και ὁ λογος
εγενετο, (as interpreted by Soci-
with the following passage of the
agint. Proverbs iv. 3, υἱος γαρ
ην κραγω πατρι ὑπηκοος, και αγα-
ος εν προσωπῳ μητρος.
ne fact seems to be this: The
γιγνεσθαι is used of a state com-
ing, and ειναι of a state which
. But this distinction was some-
overlooked even in the present
, as particularly by Herodotus;
as things *are* what they *have be-*
, the primary meaning of γιγνεσ-
was often dropt in the aorist, and
rant of a proper form of an aorist
he verb ειμι, was supplied by
θαι, as in Latin, *fui* from the
k, φυω, *gigno*, was used as the
t of *sum*. If any one contends
the primitive signification of the
ought to be taken into account
ese instances, he seems to me to
look the analogy of language, and
mbrace in his conception what
r suggests itself to the mind of
reader. I will only add, that I
distrust the example produced in
ast from Aristophanes.

S.

IR,

OUR correspondent Ben David
(pp. 533. 534 and in a manner
at called me out to take the
e of my late friend Porson. Con-
rding to his own account, he
prostrate on the ground. But
ly he cannot think me so degene-
rate, as to enter the lists with a
mitable champion, where he
chance of meeting but a mind
e, would be that he might
successful again! he great
, might rise the next morn
ed to a smaller
ever, compassion
not feel that interest in the con-
troversy which should induce me to
take an active part in it. The passage
in question is, in my opinion, of no
consequence in the discussion between
Unitarians and Trinitarians; for al-
lowing it to the latter, it conveys no
idea of the relationship between the
terms spoken of, except as to testi-
mony.

A more important subject has been
started in the same number of your
Repository (pp. 536—538); and Ben
David will recollect, that when he did
me the favour of a call, and presented
me with his work on the Three Wit-
nesses, I called his attention to it by
putting the same question to him
which I have done to Porson and se-
veral of the first class of Greek scholars
in this country, What is the differ-
ence between ην and εγενετο? And this
question I beg leave now to repeat to
him, being assured, that whether he
agrees or disagrees with your corres-
pondent T. F. B. on this subject, he
cannot fail from his extensive learn-
ing to throw great light upon it.

In the mean time, it may not be
without its use to shew in what man-
ner I endeavoured to satisfy myself.
The two words occur frequently in
the first chapter of John. The word
ην is translated uniformly was, the
word εγενετο has different renderings.
I took my Greek and Latin Concor-
dance, and examined every passage in
the Greek Testament where these
two words occur. In those passages
I exchanged the one for the other,
and the paragraph absurdity that fre-
quently occurred led me in degrees
to the true distinction between them.
Thus, if you place ην in the
first verse of John [illegible]
verse, the passage becomes [illegible]
[illegible]
[illegible]
[

their own account, had no evidence from either, as living in eternal solitude, unconcerned in the creation and government of the universe.

3. The authors of this base system were the Scribes and Pharisees, who caused our Lord to be put to death, joined by a portion of the disciples of John, among whom was Simon, the famous impostor of Samaria. Jesus pointed out the foundation of their heresies in the tares sown by the agents of Antichrist or the evil principle, guarded his virtuous followers against their insidious admission into the Christian church, under the emphatic figure of wolves in sheep's clothing, and stigmatized them as children of the serpent, that is, advocates of that divinity which, under the symbol of the serpent for ages immemorial, had in Egypt and other Heathen countries been opposed to the God of Israel.

4. Actuated by deep-rooted malice against the Gospel and its first teachers, and finding open violence ineffectual to suppress it, they planned this artful scheme to sink it in the dregs of Jewish and Heathen superstitions, by enforcing a necessity on the part of the Heathen converts of conforming to the rites of the Mosaic law, and insisting on the divinity of Christ, as such to be ranked with the Pagan gods. With this view, by means of emissaries, they sent the scheme to every place where churches had been planted by the apostles, with such modifications as the prepossessions of each peculiar church required. Its admission into the several churches was the cause, under Providence, of calling forth the apostolic writings. So artfully was Gnosticism adapted to the corrupt views and bad passions of mankind, that, in defiance of the apostles, it gradually prevailed, so as ultimately to threaten the very existence of pure Christianity, its teachers being joined and supported by the reputed wise, by magicians and imposters, in heathen countries, especially in Egypt and in Rome.

5. Irenæus, who has given the most authentic and detailed account of their tenets and actions, has not told us, what he ought to have done, that he derived his information from the false gospels which they published and caused to be circulated as soon as Christianity began to be disseminated in the world.

To these Gospels Luke alludes in his introduction: and the apostle thus notices that which had been received in the church at Galatia: "I wonder that so soon ye have transferred yourselves to another gospel, which is not another, but *an artifice which some*, throwing you into confusion, *have adopted*, wishing *thereby* to overthrow the Gospel of Christ."

6. The Pagan philosophers personified the *deep* or *chaotic mass* mentioned in the Mosaic history of the creation. This was the Supreme God of the Gnostics; and one of the names which they gave him was, Βυθος, *the deep*. Now they taught that with this divinity, σιγη *(silence)* coexisted from all eternity. This is expressly asserted by Irenæus, whose words are, Συνυπαρχειν αυτῳ και σιγην. From which we might conjecture, that the gospel of the impostors, which lay open before this father, thus began: Εν αρχῃ ἡν ἡ σιγη, και ἡ σιγη ἡν προς τον Βυθον, και Θεος ἡν ὁ Βυθος. *In the beginning was silence, (or solitude,) and silence was with the Abyss, and the Abyss was God:* which, reduced to simple language, inculcates that the great Abyss, existing a dark and lonely mass from all eternity, alone comprehended the elements of creation, without any rational Cause or supreme Intelligence presiding at the head of the universe.

7. Philo has the merit of explaining the primary sense of *Logos*, as applied to God: and he professes to speak with philosophical accuracy when he says, that it means *the principle of reason* or *the Divine Intelligence*, and expresses God himself, not indeed as to his *being*, but as the intelligent and designing cause of all things, as a rational or spiritual agent, independent of the works of his hand. The Pagan philosophers applied the word God to nature, to physical causes, to the heavenly bodies, to abstract ideas personified, and the Stoics, even to that concatenation of causes and effects which they called *fate* or *necessity*. This vague use of the word *God* was but an artifice to preclude rational evidence for the existence of a spiritual principle, as the cause of creation, distinct from creation itself.

8. Now, the defeating of this artice is the object of John in the beginng of his Gospel. Evidently allung to the account of the creation ven by Moses, he says, "In the ginning was the Logos," meaning, at He who existed as the cause of l things, was not that vague thing, imate or inanimate, which the phisophers called *God*, but a conscious, ise Being, first *designing* the things hich he caused, and next executing e things which he had designed—at a rational, intelligent principle, der the name of Logos, was the thor of nature, or, according to hilo, when the foundation of the iverse was laid, an intelligent *plaer* or designer preceded its formaon.

9. The reference which this Evanlist has to Antichrist, both in his ospel and in his Epistles, places this ctrine in a clear, simple and unuivocal light. The Antichristian achers were *Atheists*; and they ught to level the whole edifice of hristianity, by withdrawing from der it the existence and agency of e God. The dispute between them d the Apostle was, whether *Sige ilence)* or *Logos (reason)* was from e beginning with God. If the former, e Supreme Being led a life of eterl darkness and lonely inaction: if e latter, he lived in the eternal fruion of light and life, communicating ese to unnumbered myriads of begs through the boundless extent of eation. The one cut up all hope a future state, by erasing the very undations of natural and revealed ligion: the other prepares the way r it by pointing to an all-powerful, ise and beneficent Being at the head the universe.

10. The Gnostics rejected the Crear as an evil, imperfect Being, because ey thus had a plea for denying that hrist came with authority from him to ve the world—to save sinners, or to ve men from the penal consequences sin by repentance and reformation. s the Creator was evil, he did not ish the happiness of his creatures: d as Christ was God, he acted indendently of God the Father. Thus, John says of them, they "denied e Father and the Son." Now mark w this pernicious tenet is set aside the Evangelist. The Logos, which in the beginning was with God, "became flesh." What does this much-disputed language imply—what does it assert? In direct and forcible terms it asserts the very thing which the impostors denied. It asserts that the Christ, instead of being a man in appearance, was flesh and blood—a real human being; that instead of being a God acting independently of the Creator, he was a man acting with the authority of the Creator. It implies that the miracles which Jesus performed, the wisdom and benevolence which he displayed, the doctrine which he taught, the power by which he rose from the grave—were but *emanations* of those Supreme perfections which originally framed and still govern the universe. In a word, it implies that Jesus had received a commission from God, and was even invested with the attributes of God, in order to carry into effect a benevolent scheme which God himself had formed for the salvation of mankind.

J. JONES.

SIR,

IN Mr. Turner's Address to the Students of Manchester College, York, at the conclusion of their last annual examination, he advises them to endeavour to acquire the habit of "speaking extempore," (p. 421,) by which, I presume, he means extempore preaching. But, as he guards this advice with so much care and caution respecting the preparation it necessarily requires, to be done in a decent and becoming manner, and also fences it round with Mr. Brougham's advice and directions to those who wish to acquire the habit of extempore speaking, it appears as if he was not thoroughly convinced of the propriety of the advice he gives. Nor is it clear whether Mr. Turner intended his advice to apply to their regular services as settled ministers, or only to their occasional services as missionary preachers. If he meant the former of these, then I beg leave to make some remarks on it, because I conceive it to be a mode of preaching which, if generally adopted, will not be acceptable to a majority of the members of most of our regular congregations, and, therefore, it ought not to have been thus recommended to young men just commencing their

ministerial career, as they may hence infer, that this mode of preaching will be the most likely to ensure their popularity and usefulness. But if Mr. Turner only meant the latter, then my remarks will not apply to these, because, as so much depends on extraneous circumstances, I do not pretend to give an opinion on the best mode of performing them. In order, however, to understand this subject clearly, it will be necessary to define the terms we use, or we shall only wage a war of words. By extempore preaching, I mean a discourse delivered without premeditation, or with premeditation, as it respects the matter it contains, but the language in which it is expressed is suggested to the mind of the speaker at the moment of delivery. Any other mode than this I do not call extempore preaching, and, of course, should not object to it. I have said that I believe this mode of preaching will not be acceptable to the majority of members of most of our regular congregations; for, although our congregations may not be so numerous as some of the other classes of Dissenters, yet, I think, it will be generally admitted, they contain, according to their numbers, a greater proportion of intelligent hearers; and I cannot conceive that these will be as well satisfied with extempore preaching, as with the present mode, unless it can be supposed that extempore sermons will, in general, be equally as good, in matter and arrangement, as written ones; but this, I believe, the most sanguine advocate of extempore preaching will not undertake to prove. If ministers were only required to address their congregations some few times in the course of a year, some of them, probably, might, by previous preparation, according to Mr. Brougham's recommendations, become as finished orators in the pulpit as any of those who have signalized themselves in the Senate, at the bar, or on the stage. But can there be any comparison instituted between the ministerial profession and any other respecting the frequency of its public addresses? Are not the great majority of ministers, especially among the Dissenters, obliged to address their hearers twice on every Sunday throughout the year? From what other profession is an equal exertion required? If the other professions have their busy times, in which great exertions may be required of them, they have longer intervals of leisure to prepare for them. But, in any other profession which requires much public speaking, how few is the number of those who attain any high degree of eminence as public speakers, compared with those who scarcely reach the point of mediocrity! But to be able to form some idea what extempore preaching would generally be, we have only to ascertain how this kind of preaching is performed among the other classes of Dissenters, whose preachers generally adopt this mode of preaching; and then we may, probably, be able to determine whether, setting aside their peculiar doctrines, the members of our different congregations would be satisfied with a similar strain and style of preaching; for something similar it undoubtedly would be. I willingly acknowledge there are some excellent preachers among those to whom I refer, men of considerable talents and attainments in this mode of preaching; but, it must also be admitted, they are thinly scattered; the great majority cannot be quoted as examples of the excellence of this kind of preaching; and though it may give satisfaction to the members of their different congregations, would it satisfy the majority of ours? Do not they, also, overlook or excuse many imperfections in their preachers, if they do not discover any lack in soundness of faith? But would similar imperfections be thus easily passed over among the Unitarians? Do they not, likewise, generally believe that, both in praying and preaching, the preacher receives certain aids and assistances from heaven, and, therefore, to give utterance to these, he must necessarily speak extempore, or these could not be granted him? They, therefore, readily overlook many delinquencies against logic and sound sense, too glaring to escape detection; and, if compelled to notice them, it is generally done with this kind of an apology for them, that the preacher depended too much on human aid, and not sufficiently on divine. But is this belief prevalent among the Unitarians, and would they thus readily excuse the blunderings of their preachers?

It may, perhaps, be said that I take it for granted, that extempore preaching must necessarily be imperfectly done, and that written sermons, of course, are excellent. But this is not the case. I acknowledge, that extempore preaching may, occasionally, be well done, and thus produce a considerable effect on those who hear it; all that I contend for is, that if it were generally adopted, it would not be as well done, or give that satisfaction to the great majority of Unitarians, as the present mode of preaching now does: why, therefore, should it be changed? Nor do I pretend to say that all written sermons are excellent. Some of these, it is well known, cannot be highly extolled. And much, perhaps, cannot be said in favour of those that are hastily put together; especially, if done after tea-time, on a Saturday evening, which is about all the time that some sermon-writers pretend to take for the composition of a sermon: some of these will not be much superior to a common extempore sermon. But, if our young ministers were advised to adhere to the writing of sermons, rather than to attempt extempore preaching, the probability is, we should have better sermons, and such as would give more general satisfaction. Indeed, facts, as far as they can be collected, are in favour of written sermons; for, where the experiment of extempore preaching has been tried among the Unitarians, it has not been generally approved. Seriously, therefore, would I advise those young men who have been induced to attempt this mode of preaching, to return to the other, in which they have merited the approbation of those that heard them, while their extempore effusions have not given equal satisfaction. I know there are some among us who think from the great success which the Methodists in particular have obtained in making proselytes, which success is generally been attributed to their popular mode of preaching, that if Unitarians would adopt the same style of preaching, they would be equally as successful in making converts to their peculiar opinions. But the cases are very dissimilar. When a Methodist goes forth to preach, he does not carry to his hearers what they conceive to be new or strange doctrines. They do not hear from him any doctrine contrary to what they have been taught to believe to be true, if they have received any religious instruction. They may have heard the same general doctrines from their fathers, and the same they know are believed and avowed by the Established Church, to which by profession they belong. There is not, therefore, any opposition of sentiment between them on doctrinal subjects. But how changed is the case respecting the Unitarian! What opposition from ignorance and prejudice has he not to encounter and remove, before he can plant a single grain of Unitarianism, or excite any attention to it! But we are not now discussing the best mode of propagating our peculiar sentiments where they are not known, or the best mode of preaching for a missionary preacher, but that which will be the best for the instruction, edification, and prosperity of our regular congregations; and this, I believe, will not be extempore preaching.

PLAIN TRUTH.

Critical Synopsis of the Monthly Repository for November, 1824.

HISTORY OF THE IRISH PRESBYTERIANS. An instructive and pleasing abridgement,—affording, in its manner and matter, a good illustration of some of the merits of the Monthly Repository.

What a beautiful instance of liberality is exhibited in the mutual concessions of Mr. Blair and the Bishop who ordained him! Too happy, if we could but witness frequent examples of the same kind in the Christian church of the present day.

One could have wished that more description and reflection had been mixed up with this purely narrative account. I desiderate a statement of the particular character, influences, and effects of the Irish Presbyterian Establishment. What good has it done in that afflicted land? What mistakes may it have committed? What has been and still is the tone of its piety and its toleration? Has it retained a similar character to other establishments of the same denomination?—and so on.

Mr. Cogan on the Greek Article. There are several points of sound and interesting criticism in this communication, but the thread is rather obscurely conducted through them.

I am struck by the following rule: "It is worthy of observation, that the epistolary writers of the New Testament do not commonly use the article with an attributive standing *before* the name of Jesus Christ, when such an attributive is introduced by a conjunction, *the word* Θεος *having preceded.*" The peculiar influence of the circumstance stated in this last clause is certainly very curious. Would no other word but Θεος have the same effect? Unitarian critics are bound to investigate the nature and *rationale* of this rule, if it can possibly be done.

Essay on the incidental Communication of Religious Knowledge to the Young, contains much good sense.

Mr. Worsley on Unitarian Missionary Preaching. Some of this advice I should think excellent. I regret to see some too contemptuous expressions coming from such a quarter. "Reports well enough got up." What a fine bone for the enemies of Unitarianism to pick! The custom of sending out desultory missionaries might be injudicious if continued indefinitely. But under certain circumstances, I can conceive of nothing more useful to the cause at large than these explorers and pioneers. Even if they get pelted with mud, it is a fact worth knowing. And if any where they are respectfully listened to by considerable numbers, it is better still.

American Roman Catholics. Years ago have I often heard the excellent Catholic Bishop Cheverus, formerly of Boston, read one of the regular prayers of his Church, in which the President of the United States, by name, with all others in authority, were commended to the especial blessing of God.

Dr. J. Jones on Mark and Luke, exhibits, in many things, the usual acuteness of his penetration. But has he not deceived himself in his argument for the "internal evidence" that Luke was one of those who went to Emmaus? Although Luke "in three places uses the first for the third person," yet does not sufficiently shew that he the conversation of other sides himself?

The remarks on the Mark and Cleopas are to what confused.

Dr. Jones has poured ble light on St. Paul's p specting anger.

Persecution of Elias Hi readers of the Repository to learn that Elias Hick cause are making trium gress among his sect at At their General Meetin spring, Unitarian preachin ral measures overwhelm vailed. The Unitarians of mination, however, stan aloof from those of all deed, Elias Hickes, thou extensively reads our p arrived at his present view his own unassisted reflecti rusal of the Scriptures. P a hundredth part of hi know any thing of the g versy that is prevailing i tian world at large. Joh one of the sect, a Profe Columbia College, at N and author of a very intell of Travels in Great Britai tains the faith of Trinitaria towns of New Bedford an Massachusetts, two flouri tarian congregations posse rous proportion of regular who but a short time since highly-respected followers

Rammohun Roy. An ed writings is now going th press in New York.

Mr. Bakewell in Repl Smith. The lovers of ligh sant reading must feel an to these two gentlemen for tainment and instruction been furnished by them d past year. They have very larged our knowledge of th things in Geneva; and they h both us and themselves t how differently may the s appear to different minds, from different points of vie loured by different prejudic bits of thought.

When Dr. Smith repre

...ngelical pastors for preaching moral ...mons, did he forget the sermons of ...row on Industry? I do think it ...ws the excessive barrenness of ...t the orthodox have to say against ... when they resort, as they so fre...ntly do, to the wretchedly futile ...rge of our preaching and listening ...moral discourses and sermons, in ...ich Jesus Christ is not expressly ...med, &c.

One cause, I suspect, of the ani...sity of Calvinists against modern ...neva, is, the admirable system of ...echetical instruction which is in ...h active operation there. It must ...newhat excite their jealousy to see ...ir own instruments and apparatus ... defence so successfully employed ... their opponents.

The systematic efforts which are at ...s moment making for the instruc...n of the young by so called "or...dox" Christians in America are ...odigious. Each little Sunday-School ...mmittee is not contented with la...aring in its own private sphere; but ...re is a great rage among them to ...neralize and nationalize the business, ...d make it present an imposing front ... enlisting numbers in the cause, ...d uniting distant communities and ...ferent sects in the pursuit of one ob...t. Our peculiar federative constitu...n of government, leads us perhaps ...o these ambitious whimsies. They ...rade thousands and thousands of ...uths through the streets, with badges ...d banners, on anniversary days, and ...ume the dangerous title of *National* ...nday-School, &c. Verily these ...ildren of light are growing wise in ...ir generation. Yet I see not much ... fear ultimately in their mighty ...ations. The Assembly's Cate...m is no longer the text-book ...ng a majority of the schools. ...ssons of scripture are committed to ...mory, and books, I believe, are ...erally used, which, though in many ...ts exceptionable, are not quite ...ditious in their tendency as the ...Westminster farrago of incompre...nsible metaphysics and absurd the... To the eye of philosophy and ...ience, many a Calvinist Sunday-...l to pour a sweet and gentle and ...ble little nursery of future sturdy, ...ught, thinking Unitarians.

... *Reply to Mr. Baker-...well.* What a pity that these gentlemen should so widely differ as to the "chief object" of Dr. Smith's argument! Diverging thus at the very central point, it is no wonder that the farther they have proceeded, the farther they have seemed to depart from each other.

Feeble, oh, feeble, art thou, Dr. Smith, in thy argument, (numbered 1,) to shew that M. Malan did not violate the Consistory's Regulation! Silence would have been a better way of backing thy friends than this.

Where is the mighty inspiration and superior unction in the extract from that preacher's writings on p. 669? Passages, equally eloquent, pious, and sound, might be found in many an Unitarian's sermons. I do not think the passage is in perfectly good taste. It possesses that strained aim after merely rhetorical effect, so common among the French divines.

Dr. Smith's next argument (2) is strong.

In Arg. 3 is an unhandsome insinuation, as if the present Genevese clergy did not "adorn their Christian profession by the *fidelity* of their preaching, and the *purity* of their conduct. Whatever may be their speculative errors on metaphysical and critical subjects, it seems cruelly uncandid thus to impeach the very spring of their internal motives, and to throw a stigma on their moral characters.

The distinctions run between religious toleration and religious approval are very well. But Dr. Smith should recollect, that toleration may be violated by the *manner* in which those doctrines are condemned which cannot be approved.

After all, this Monsieur Malan, I fear, is acquiring an importance by the present controversy, which scarcely belongs to him. Dr. Smith and all of us will ere long probably be ashamed that we ever took any concern about the yearly receipts and expenditures of a noisy sectary and boarding-house-keeper. We shall wonder how we could ever have pondered on his "outfit of beds and furniture," or felt perplexed to know whether he employed two, or three domestic servants. The lovers of theological scandal and domestic investigation will, no doubt, be glad if Dr. Griscom, of New York,

ences in England. I think it not so in America, unless the character of the deceased have occupied an extraordinary space in the public eye.

Intelligence. Few cases are so interesting as the "proposed new Chapel at Sheerness." I can have no doubts of its success with that magnanimous and never-wearied Unitarian public in England. Would that we in America had more of the spirit of communicating to our own household of faith! But there is scarcely a more hopeless expedition under the sun than a begging one here in behalf of an Unitarian church. The Unitarian Chapel in Baltimore is the most beautiful edifice in the United States. Its proprietors have already paid 60,000 dollars for the building. Twenty thousand more will purchase the ground on which it stands, and which must either be bought, or the whole establishment be sold out of the hands of the present proprietors. They can raise, though with difficulty, 7000 dollars. They have, in their private capacities, been peculiar sufferers by unavoidable commercial embarrassments. They now offer to their countrymen to invest the remaining 13,000 dollars in 3 per cent stock, to be secured by a mortgage on the whole ground and edifice, and to be redeemed in fifteen years. I have my doubts whether this accommodating project will possibly succeed; although in the single city of Boston, there are five hundred Unitarians whose purses are ever open to applications for other charitable objects, and each of whom could make an outright present to the Baltimore Church of 10,000 dollars, without the necessity of abridging a spoonful of sauce from their daily elegant and hospitable tables. Already the Trinitarians, with an ominous and vulture-like eagerness, are flapping their wings and muttering their triumphs over the impending dissolution of that devoted church. May their predictions and mine be alike blasted!

Comparison of French Protestants with English Catholics. How affecting is this picture! And how prominent and cutting is the truth of the conclusion! I tremble every day lest the intolerance of the French Government will wipe out every line of this contrast.

Is not the following remar overcharged—"It is a prin England, that all religions whi from the religion of the state to be destroyed"?

Sir, *Oct.* 17,

I BEG to assure your cor ent W., (page 538,) that very far from being my d "bespatter" him "with obl account of his scepticism; an I charged him with *inconsist* ticism, I did not consider th of so grave a nature as to m thing of petulance in the rep only object is the discovery and truth is best discovered and amicable discussion.

After reading, with consid terest and attention, his last nication, (p. 538,) I am unde cessity of saying, that so having returned a satisfactor to my inquiry, he has altogeth it. As the remarks contain first letter in your number (p. 336,) appeared to repre daism as a system merely o policy, established without m agency, and, therefore, not e be considered as a revelat Heaven, I wished to know h sentiments, which, I was we are not peculiar to your c dent, could be reconciled wit lief, which I did not doubt tained, of the divine origin a rity of the Christian religion. my conviction, that the Je the Christian systems are in connected, not only becaus vine authority of the former is ledged in almost every pag New Testament, but becau the very nature of that offic racter which is ascribed to J his title to which it appear been the main object of his and resurrection to establish a previous revelation. I therefore, that he would have me on what grounds he con divine origin of Christianity established independently of t daism; instead of which, he h attempted to support his s by the authority of some gre His language, indeed, is such me still in doubt what his s respecting Judaism really

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way all that appears mira-
the Old Testament, yet he
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etween the natural and the
ral, nor what distinction he
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been trampled in the dust."
he very sentiment which he
ally called upon to defend;
k in vain for the arguments
xpected to be advanced in
t. Your correspondent can-
e to be told that miracle is
to establish the claim of any
to the character of a divine
. If, then, Moses is only
sidered as an "admirable
who led his army dry-shod
Red Sea by means of his
e of the tides; if the thun-
lightnings of Mount Sinai
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manna and for which guided
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correspondent is not singular in his "inconsistent scepticism." It is a common practice among liberal Christians to take unwarrantable liberties with writings which they yet acknowledge as the oracles of truth and the records of revelation, and to reject without ceremony whatever does not square with their notions of probability. Now to me it appears that one miracle is just as probable as another; and supposing the external evidence to be equally good, there is nothing more incredible in the Jewish story of the Israelites marching dry-shod through the Red Sea, while "*the waters were a wall unto them on their right hand and on their left*," than in the Christian miracle of Jesus walking upon the sea of Galilee without sinking. I cannot, therefore, understand why those who admit the truth of the miracles recorded in the New Testament should be at "*a loss to give us air of probability*" to the miracles of the Old Testament, unless they can show, what I apprehend is contradicted by the whole tenour of the Scriptures, that the Jewish and Christian systems are altogether the same and independent.

Declining [illegible]
[illegible]
[illegible]
[

phrase, denominates "*the first blessings of the Scriptures*?") If we attempt this rapid ascent, the transition is so great, the idea so overwhelming, that we are momentarily lost and dismayed, rather than persuaded and convinced: a secret infidelity sometimes stirs within us, and for a season interrupts our tranquillity and joy. Now, in such a state of mind, a plain but pious man, "holding the root," the belief in a Supreme Being of eternal and infinite perfections, and "the branch" from the root, the divine mission of Jesus Christ, for the sake of argument, putting himself and his associates out of the question, if he take only the general history of the heathen world, or the outlines of the history of the Bible, may be naturally led to inquire whether it is reasonable to suppose that, under the jurisdiction of a Being of infinite power, wisdom and goodness, all the worthies of ancient time, or the worthies of the Old and New Testament, besides a numerous host of saints and confessors of subsequent ages, considered *merely as to their characters*, should lie down in the sleds of the valley, without recovery or restitution to eternal ages; especially when he also considers the mixed state of affairs here below; the natural tendencies of things, and their frequent counteractions; "the violent perversion of justice and judgment—oppression which maketh a wise man mad;" the virtuous set in low places, and the wicked unduly exalted; together with the powers and faculties of the human mind, capable of endless improvement in knowledge, virtue and happiness, and a moral government evidently *begun*, but not consummated: in a word, whether the present vacillating and transitory scene be likely to prove the termination of the Divine plans with regard to *such characters*? And if he must upon serious reflection be persuaded that this *cannot be*, but that they should live again, then it is easy to ascend *one step* higher, and he will readily allow, without any laboured proof, that if there be a resurrection for *one*, there must be a resurrection for *all*; and then, not to enter upon the promises of Scripture, the reasoning of a great Divine may come in to his aid, namely, that "the life of the righteous subsequent to the resurrection, cannot be conceived to be limited in duration, but upon one of three suppositions—either from their apostacy, when free from every evil, natural and moral, and under the peculiar auspices of God and the Redeemer; or, that the Almighty should destroy them when most conformed to his Divine image and likeness; or that the universe should be too narrow to contain them. The first is *a moral*, the second an *absolute impossibility*, and the last a complete and palpable absurdity."* So that, upon the supposition of any future state of happiness *at all*, it must needs be an *eternal one*, "not," indeed, "of debt, but of grace. Eternal life is the gift of God, through our Lord Jesus Christ." But, is there any process of the understanding or concatenation of ideas which will lead us to form a similar conclusion with respect to the duration of *future punishment*?—We trow not.

Having treated in some former numbers of the Repository on what may be styled the modern orthodox representation of this doctrine, namely, as a state of different degrees of suffering, but of a strictly eternal duration, and endeavoured to shew that, even in this qualified view of the subject, the arguments urged in its favour appear to be invalid and unsatisfactory, whether we reflect on the nature of sin, the nature of man, the nature of eternity, and, as far as we are able to discover them, the Divine perfections and character in a general view, and without an immediate regard to the attribute of goodness; we might now proceed to consider the subject in a direct and positive light, adverting more especially to this glorious attribute of the Deity, and to the general strain and current of Scripture, but that it may be proper to premise a few remarks on some of those leading principles which are urged on behalf of the commonly-received notions on this head; for though the Scriptures cannot be inconsistent with themselves, or with right reason, they contain, nevertheless, certain *dissonances*, or apparent incongruities, which, as they often

* Duchal.

the "babes" in Christ, consecrating them into an ennobled and inquire even in the "strong considerable degree of care mation, in order to reconcile m they are "*wrested*" by the learned and unlearned, into at absurdities and contradic- It is one of St. Paul's spiritual "If any man think he *any thing*, he knoweth no- as he ought to know." But "Ye have an unction Holy One, and ye know all How easy for a towering on a self-conceited *lecturer*, to these and similar passages obvious or contradictory point which a little common sense reconcile! Thus the scoff- ing evil of the things which not," and which, while he under his present state of connection; he cannot know, the garb of a mild and spe- eloquence strives to sap the hope of the gospel, or with his ped in gall and venom, pro- his bold career, beguiling the f the simple, and exulting in ful victory. But "Knowledge unto him that understandeth." the chief passages of Scrip- ich are supposed to designate punishments, are those trans- the terms ever and everlast- rticularly Matt. xxv. 46. Here, orthodox believer, our Lord mself on purpose to describe ture judgment and its awful nces; he gives the wicked no eyond their final award, and the same terms as to the n of the happiness of the righ- nd the sufferings of the un- This objection having been ly handled in the Number for ber last, (p. 719,) needs not to upon: the terms must be ed according to *the subject* to they are applied, and the Rea- der may recollect similar in- of application in his *own* lan- "The Gnostics," speaking rent writer, says, "He may be rewarded with an immor- *much more to be desired* than remaining in *eternal* honour mankind."

an absolute eternity is con- trasted with a finite one.—Dr. Young on "the day of judgment," says,

"Rocks *eternal* pour
Their melted mass, as *rivers* once they poured;
Stars rush, and *final ruin* fiercely drives
Her ploughshare o'er creation!"

Here the *eternal rocks* are converted into *a ruin!*

The parallel passage in John v. 29, as well as in ver. 27, (κρισεως,) might have been rendered "judgment."

"We cannot determine," says Dr. Doddridge, "how far this language may be literal, and how far figurative. There seems no reason to believe that every particular word and action shall be examined in all its circumstances, witnesses heard, refuted, &c., as in human courts; for this would make the judgment-day millions of years longer than the whole period of the earth's duration; nor can we be sure that these excuses will be made as there represented. These expressions, as well as 'opening the books' in 'the Revelation,' it is probable are to be taken *figuratively*."

Moreover, it is stated by M. Petitpierre, from Grotius and Wittenbach, that the term αιωνιος, translated punishment, is peculiarly applicable to the pruning of trees; and, in a moral view, was commonly used by the Greek philosophers to denote such sufferings as were inflicted on the criminal in order to promote his future amendment.

And surely the wisdom of our Lord is here, as in all his divine teachings, abundantly manifest, in the use he has made, not of equivocal, but of *indefinite* terms; which, as Dr. Doddridge allows, as they preclude the possibility of proving strictly eternal punishments *à priori*, or previous to the event, and thus exclude absolute despair; so they are sufficiently awful and tremendous to alarm the most hardened transgressor, and to urge him to an immediate repentance and reformation.

Upon the whole, we plainly and chiefly learn from this sublime representation of the future judgment, *its certainty, its universality*, a principal *criterion* by which it is to be regulated, and the different *states or con-*

nomies into which the righteous and the wicked shall immediately enter.

Tophet, or *Gehenna*. This topic has also been considered in the Number before mentioned. Calvin himself allows this allusion in a figurative sense.

"What shall it profit a man, if he should gain the whole world and lose his own soul?" Or, as in the parallel text, "lose himself and be cast away?" This, at first view, may seem to imply an absolute and strictly eternal loss. In a discussion of this kind, we cannot avoid sometimes repeating the leading arguments; and must here remind the reader, who hath had the patience to accompany the writer hitherto, of those strong hyperbolical expressions which our Lord frequently employs in inculcating religious and moral truth; such as cutting off a right hand, plucking out a right eye, hating our natural parents, and our own lives, and so on; all which, every man of plain sense knows how to *qualify* and understand without a tutor. What wonder, then, that our Saviour, in order to alarm the careless and disobedient, and fully aware of their future danger, should employ this energetic language? But let us consider *the argument* upon which this discourse is grounded. "For the Son of Man shall come," &c., "and then shall he reward every man *according to his work*." Unless, therefore, we can prove that the wicked works of men, in their very nature, merit eternal punishment, we cannot prove it from this passage.

But, in a scriptural sense, a man may be said to "lose his soul," if he loses any *considerable part* of that genuine felicity, originally intended for him by his All-gracious Creator. An heir loses his inheritance if, on account of his ill behaviour, the time of his enjoying it be *protracted*. A rebel loses his estate by forfeiting it to his prince; but a gracious prince may *restore it* upon due submission and a return to his allegiance. So Adam lost paradise, involving both himself and his posterity in the penalty of death; but "one greater Man" hath restored him, and put all his posterity likewise in a capacity of "regaining the blissful seat." Still many will prevaricate, and fail of the conditions; some of these, in particular and flagrant cases, our Lord says, "shall not be forgiven, neither in this world nor in the world to come." Ἐν τῷ αἰῶνι μελλοντι—that is, in the next *aion*, age or dispensation. They will not be the happy subjects of that *first salvation*, immediately to succeed the general judgment. "Having neglected the opportunity of grace in the time of life, they must go the long and tedious round in the painful and *wilderness way*, and pay the *uttermost farthing* required in the course of strict judgment and justice, which nevertheless does not require an *infinite* from a poor *finite*, but proportions their degrees and times of suffering and purgation, according to wise and just measures, suited to this severer way and process." *

"In like manner we are to understand the case of those mentioned Hebrews vi., who having apostatized under the greatest advantages, are represented as under an *impossibility* of being restored; that is, *humanly speaking*, and by those means which they have rejected; but this excludes not their being restored in another way and course, after they have suffered the award of strict justice, and paid the debt required: and the *impossibility* here mentioned, must admit of the same reserve with that of the rich man's entering 'into the kingdom of God,' to whom 'all things are possible;' who can, if he pleases, strike in with exception to the stated rules of courses and dispensations, or appoint others for the effecting that which the former did not or could not." †

Dr. Hartley observes, that "there is nothing in all St. Paul's Epistles from whence the absolute eternity of future punishment can be at all inferred, except the passage 'everlasting destruction,' which, according to the original indefinite signification of similar terms, should be taken in a qualified sense. Nor in St. Luke's Gospel, or in his 'Acts,' in St. John's Gospel, or in his Epistles, or in those of St. James, Peter and Jude. Nor does it appear from the works of the most ancient Fathers, that they

* Roach's Messiah Triumphant, 1734.
† Ibid.

ut such a construction upon these erms, and the omission of the doc-rine in the ancient *creeds*, shews that t was no *original* doctrine, or not bought *essential*; and, indeed, the Romish doctrine of *purgatory* seems o be the corruption of a genuine doc-rine, held by the ancient Fathers con-erning a *purifying fire*." *

Many passages in the "Revelation" re now considered, by the best inter-reters, as referring to the concerns of the church in the present world, hough others doubtless relate to fu-urity; and we are as yet far from a omprehensive knowledge of this won-erful book. One passage requires onsideration, ch. xxii. 11. This can e nothing more than a *solemn warn-ng* at the close, as if the angelic messenger had said—If, after all the extraordinary revelations unfolded to you, and which you are "not to seal up," but to communicate to the world, my should still remain unpersuaded nd unconvinced, there is no further means remedy at hand; obstinate transgressors must remain under the effects of their own wilful ignorance nd blindness, and await the awful consequences. But "he that is righ-eous let him be righteous still:" the ue believer can have now no reason o repent of his choice; he is delivered rom all the permanent effects of the riginal curse; for behold, saith the Judge, "I come quickly, and my re-ward is with me, to give to every man ccording as his work shall be."

There is *one* other text strangely introduced upon this occasion, the meaning of which, by the obscure au-hor just quoted, is so peculiarly ap-propriate, that there needs no apology or inserting it; and the severest cri-ics admit of occasional quotations, rovided they fit the place. Some conclude the state of the damned to e eternal, from these words of Solo-on, Eccles. xi. 3: "In the place where the tree falleth there it shall e." These must first prove that he here speaking of the state of depart-d souls; the contrary of which rather ppears from the context and the de-ign of the Preacher. He is recom-ending charity, or *alms-giving*, which illustrates by *three similes*, running parallel to each other, and expressing the terms *à quo* and *ad quem*, or the giver and the receiver; the uncertain-ty of the giver, whether the object of his charity be deserving or not, and yet its being accepted of God, and en-gaging for a return of the blessing. The first simile is of "bread cast upon the waters," or among a multi-tude of people in general; the second, of "clouds full of rain, and emptying themselves upon the earth;" the third, of "a tree laden with good fruit" and "falling" for relief of the needy, "either to the north or to the south," whether to objects really de-serving the charity or not. Now, each of these *similes* has the same terms and reward; in each is represented the good intent of the giver, the duty performed, *the charity* reaching its term or object, and the return of bles-sing to be expected. And here, to break the natural and easy *parallelism* and make the *north* and the *south* to signify the different states after this life, because an argument might thence be drawn for doing good while we have opportunity, appears to be forced and abrupt, and contrary to the pre-sent design of the wise Preacher. It should be added, in confirmation of what has been said of "the tree fall-ing" being a *third* simile, used in the same manner and to the same intent as the former, that it is introduced in the same form and connected by the same particle, "*if* the clouds be full," &c., and "*if* the tree fall," &c.

"However, let it be granted, for argument's sake, according to the other interpretation, that 'as the tree falls so it lies;' or, that into whatever state the soul enters after death, *there it continues*; it will by no means hence follow, that it must continue there *for ever*, in a strict sense; or that the Preacher here undertakes to determine the point *how long* it is to continue, it being enough for the argument thence to be drawn, that the soul has *then no present opportunity* of exer-cising this grace, but is gone into the state of receiving the award of its me-rits or demerits, without regard to the *duration* or *degree* of punishment in the latter. But as 'a tree falling' has *no power to raise itself*, yet, if *an ar-tist*, a carpenter, shall raise it, it may be prepared, fitted and adapted into a building [redacted] to other good uses;

* Hartley on Man, Vol. II. 430, &c. M. 1749.

the present age are apprized, by the establishment of *schools, institutes,* and even a *new University*, from which we augur well the accelerated amelioration of the world. The "curse" is avoided whilst *all classes,* pressing forward with avidity, are anxious to seize the "wing by which we fly to heaven."

J. EVANS.

Memoirs of Samuel Pepys, Esq.

(Continued from p. 527.)

A FRIEND complained to Pepys "of the lewdness and beggary of the Court," and his own description shews the complaint was not groundless: "1661, August 31st. At Court things are in very ill condition, there being so much emulation, poverty and the vices of drinking, swearing and loose amours, that I know not what will be the end of it but confusion. And the clergy so high that all people that I meet with do protest against their practice. In short, I see no content or satisfaction any where, in any one sort of people. The Benevolence" (a voluntary contribution to Charles's necessities, something like a *forced loan)* "proves so little, and an occasion of so much discontent every where, that it had better it had never been set up. I think to subscribe £20. We are at our office quiet, only for lack of money all things go to rack. Our very bills offered to be sold upon the Exchange at 10 per cent loss. We are upon getting Sir R. Ford's house added to our office. But I see so many difficulties will follow in pleasing of one another in dividing it, and in becoming bound personally to pay the rent of £200 per annum, that I do believe it will yet scarce come to pass. The season very sickly every where of strange and fatal fevers." I. 115, 116.

Presbyterianism was so far from being banished, that on Sept. 3rd of this year, (1661,) Pepys complains that at the christening of "my Lady's child" by the parson of the parish, *the sign of the cross was not used,* "to his and all their trouble."

Our play-goer sets down, Sept. 7, his going to see Ben Jonson's comedy of "Bartholomew Fayre" which had not been acted these forty years, adding "it being so satyrical against *Puritanism*, they durst not till now, *which is strange they should already dare to do it, and the King do countenance* it." I. 117.

Relating, Sept. 30th, that "Sir Henry Vane, Lambert and others are lately sent away from the Tower, prisoners to Scilly," he says he does not think there was any plot but only a *pretence.* I. 122. This "pretence," however, he seems to justify on another occasion.

"Dec. 1st. There hath lately been great clapping up of some old statesmen, such as Ireton, Moyer,* and others, and they say upon a great plot, but I believe no such thing; but it is but justice that they should be served as they served the poor Cavaliers, and I believe it will oftentimes be so as long as they live, whether there be cause or no." I. 194.

Pepys was not an indiscriminate admirer of the clergy, least of all of "the old clergy;" for example, "Nov. 17th. To Church; and heard *a simple fellow* upon the praise of church musique," (yet Pepys was musical,) "and exclaiming against men's wearing their hats on in the Church" (another vestige of Presbyterianism). I. 123.

He gives an account (I. 134) of a pulpit droll:

"1662, Mar. 7th. Early to White-Hall to the Chapel, where by Mr. Blagrave's means I got into his pew, and heard Dr. Creeton," (Creighton,) "the great Scotchman and Chaplain in ordinary to the King, preach before the King, and Duke and Duchesse, upon the words of Micah, 'Rouse yourselves in dust.' He made a most learned sermon upon the words; but in his application the most comical man that ever I heard in my life. Just such a man as Hugh Peters; saying that it had been better for the poor Cavalier never to have come with the King into England again; for he that hath the impudence to deny obedience to the lawful magistrate, and to swear to the oath of allegiance, &c., was better treated now-a-days in Newgate, than a poor Royalist, that

* "Samuel Moyer, one of the Council of State, 1653."

all his life for the King,
all among his friends."
table renegade is intro-
viz. Sir G. Downing,
ss is not spared:
h. This morning we had
r. Coventry, that Sir G.
ike a perfidious rogue,
tion is good and of ser-
cing, yet he cannot with
ience do it) hath taken
and Barkestead, at Delfe,
and sent them home in
e. Sir W. Pen, talking
ernoon of what a strange
Downing to do this, he
speech he made to the
f Holland, telling them to
t he observed that he was
with the respect and the
w, that he was when he
traitor and rebel Crom-
m, I am sure, he hath
h in the world—and they

ast night the Blackmore
it the three prisoners
Okey and Corbet, to the
taken at Delfe, in Hol-
the Captain tells me, the
good while before they
suaded to let them go,
aken prisoners in their
Sir G. Downing would
ered so—though all the
notice of him for a most
illaine for his paines."

e most of the King's
with stout hearts:
th. This morning, be-
went to Aldgate, and at
op, a draper's, I stood
Barkestead, Okey and
ne towards the gallows
nd there they were hang-
tered. They all looked
; but I hear they all die
at they did to the King
hich is very strange." I.

f the public mind is ex-
l.
. At night all the bells
rang and bonfires made
f the Queene's arrival,
t Portsmouth last night.

But I do not see much true joy, but only an indifferent one in the hearts of people, who are much discontented at the pride and luxury of the Court, and running in debt."

We have mention, I. 144, for the first time, of the "Act of Uniformity:"

"May 31st. The Act for Uniformity is lately printed, which it is thought will make mad work among the Presbyterian ministers. People of all sides are very much discontented, some thinking themselves used, contrary to promise, too hardly, and the other that they are not rewarded so much as they expected by the King."

Pepys witnessed the murder (for so we must call it) of Sir Henry Vane, which he thus describes:

"June 14th. About eleven o'clock, having a room got ready for us, we all went out to the Tower Hill, and there over against the scaffold, made on purpose this day, saw Sir Henry Vane brought. A very great press of people. He made a long speech, many times interrupted by the Sheriffe and others there; and they would have taken his paper out of his hand, but he would not let it go. But they caused the books of all those that writ after him to be given the Sheriffe, and the trumpets were brought under the scaffold that he might not be heard. Then he prayed and so fitted himself and received the blow, but the scaffold was so crowded that we could not see it done. But Boreman, who had been upon the scaffold, told us that first he began to speak of the irregular proceeding against him; that he was, against Magna Charta, denied to have his exceptions against the indictment allowed, and that there he was stopped by the Sheriffe. Then he drew out his paper of notes, and begun to tell them first his life; that he was born a gentleman; he had been till he was seventeen years old a good fellow, but then it pleased God to lay a foundation of grace in his heart, by which he was persuaded against his worldly interest, to leave all preferment and go abroad, where he might serve God with more freedom. Then he was called home and made a member of the Long Parliament, where he never did to this day any thing against his conscience, but all for [redacted] God. Here he [redacted] account of
wou

ag to Hume, Downing had
plain to Okey's Regi-

which is not to be reconciled to bishops."

Dec. 25th, (I. 188,) he heard Bishop Morley reprehend excess in games, &c., and "they all laughed in the Chapel." The Bishop pressed hospitality and one that stood by whispered in P.'s ear that he do not spend one groat to the poor himself.

Pepys pretended to no Spartan virtue. He says, 1663, April 17, I. 212, after relating that it being Good Friday his dinner was only sugar sopps and fish—the only time they had a Lenten dinner all this Lent—that Good Friday as it was he went to Paul's Churchyard to cause the title of his English "Mare Clausum" to be changed, and the new title dedicated to the King, to be put to it because ashamed to have the other seen dedicated to the Commonwealth.

1663, May 29, a holyday—he called at several churches and witnessed the ill temper of the city at this time either to religion in general or to the King; that in some churches there was hardly ten people and those poor people.

The next entry shews us a high churchman beginning anew his vocation: "1663, Aug. 9. To church and heard Mr. Milles (who is lately returned out of the country, and it seems was fetched in by many of the parishioners with great state) preach upon the authority of the ministers, upon these words, 'We are therefore ambassadors of Christ.' Wherein, among other high expressions, he said, that such a learned man used to say, that if a minister of the word and an angel should meet him together, he would salute the minister first; which methought was a little too high. This day I begun to make use of the silver pen (Mr. Coventry did give me) in writing of this sermon, taking only the heads of it in Latin, which I shall, I think, continue to do." I. 245.

—— Nov. 8, he gravely and with no little vanity remarks, that at church he found his coming in a periwigg did not prove so strange as he feared, for he thought that all the church would have presently cast their eyes all upon him. I. 259. (He had recorded on the 30th ult. that two periwiggs cost him, one £3, the other 40*s*.)

—— Nov. 9. Pepys held conversations with Pierce, a surgeon, about the looseness of the Court, and the shameless debaucheries of the King, and with Mr. Blackburne, as follows: "Mr. Blackburne and I fell to talk of many things, wherein he was very open to me: first, in that of religion, he makes it greater matter of prudence for the King and Council to suffer liberty of conscience; and imputes the loss of Hungary to the Turke from the Emperor's denying them this liberty of their religion. He says that many pious ministers of the word of God, some thousands of them, do now beg their bread: and told me how highly the present clergy carry themselves every where, so as that they are hated and laughed at by every body; among other things, for their excommunications, which they send upon the least occasions almost that can be. And I am convinced in my judgment, not only from his discourse, but my thoughts in general, that the present clergy will never heartily go down with the generality of the commons of England; they have been so used to liberty and freedom, and they are so acquainted with the pride and debauchery of the present clergy. He did give me many stories of the affronts which the clergy received in all places of England from the gentry and ordinary persons of the parish. He do tell me what the city thinks of General Monk, as of a most perfidious man, that hath betrayed every body, and the King also; who, as he thinks, and his party, and so I have heard other good friends of the King say, it might have been better for the King to have had his hands a little bound for the present, than be forced to bring such a crew of poor people about him, and be liable to satisfy the demands of every one of them. He told me that to his knowledge, (being present at every meeting at the Treaty at the Isle of Wight,) that the old King did confess himself over-ruled and convinced in his judgment against the Bishopps, and would have suffered, and did agree to exclude the service out of the churches, nay, his own chapell; and that he did always say, that this he did not by force, for that he would never abate one inch by any violence; but what he did was out of his reason and judgment. He tells me that the King by name, with all his dignities, is prayed for by them,

t they call Fanatiques, as heartily l powerfully as in any of the other rches that are thought better; and t, let the King think what he will, s them that must help him in the of warr. For so generally they the most substantiall sort of people, the soberest; and did desire me observe it to my Lord Sandwich, ong other things, that of all the army now you cannot see a man ging about the streets; but what? u shall have this captain turned a emaker; the lieutenant, a baker; a brewer; that a haberdasher; common soldier, a porter; and ry man in his apron and frock, &c., if they had never done any thing :: whereas the other go with their ts and swords, swearing and cursing l stealing; running into people's ises, by force oftentimes, to carry y something; and this is the dif- nce between the temper of one l the other; and concludes, (and I k with some reason,) that the rits of the old Parliament soldiers so quiet and contented with God's vidences, that the King is safer n any evil meant him by them one usand times more than from his discontented Cavalier. And then the public management of busi- s: it is done, as he observes, so sely and so carelessly, that the gdom can never be happy with it, ry man looking after himself, and own lust and luxury; and that f of what money the Parliament ps the King is not so much as ga- red. And to the purpose he told how the Bellamys (who had some the Northern counties assigned m for their debt for the petty war- t victualling) have often complain- to him that they cannot get it col- ted, for that nobody minds, or if y do, they won't pay it in. Where- (which is a very remarkable thing) hath been told by some of the trea- ers at warr here of late, to whom most of the £120,000 monthly paid, that for most months the ments were gathered so duly, that y seldom had so much or more n 40*s.* or the like, short in the ole collection; whereas now the y commissioners for assessments l other public payments are such sons, and those that they choose he country so like themselves, that from top to bottom there is not a man carefull of any thing, or if he be, is not solvent; that what between the beggar and the knave, the King is abused the best part of all his revenue. We then talked of the navy, and of Sir W. Pen's rise to be a general. He told me he was always a conceited man, and one that would put the best side outward, but that it was his pretence of sanctity that brought him into play. Lawson and Portman, and the fifth-monarchy men, among whom he was a great brother, importuned that he might be general; and it was pleasant to see how Blackburne himself did act it, how when the commissioners of the admiralty would enquire of the captains and admirals of such and such men, how they would with a sigh and casting up the eyes, say, 'Such a man fears the Lord,' or 'I hope such a man hath the Spirit of God.' But he tells me that there was a cruel articling against Pen after one fight, for cowardice, in putting himself within a coyle of cables, of which he had much ado to acquit himself; and by great friends did it, not without remains of guilt, but that his brethren had a mind to pass it by, and Sir H. Vane did advise him to search his heart, and see whether this fault or a greater sin was not the occasion of this so great tryall. And he tells me, that what Pen gives out about Cromwell's sending and entreating him to go to Jamaica, is very false; he knows the contrary: besides the Protector never was a man that needed to send for any man, specially such a man as he, twice. He tells me that the business of Jamaica did miscarry absolutely by his pride, and that when he was in the Tower he would cry like a child. And that just upon the turne, when Monk was come from the North to the city, and did begin to think of bringing in the King, Pen was then turned Quaker. That Lawson was never counted any thing but only a seaman, and a stout man, but a false man, and that now he appears the greatest hypocrite in the world; and Pen the same. He tells me that it is much talked of that the King intends to legitimate the Duke of Monmouth; and that neither he, nor his friends of his persuasion, have any hopes of getting their consciences at liberty but by God Almighty's turning

of the King's heart, which they expect, and are resolved to live and die in quiet hopes of it; but never to repine, or act any thing more than by prayers towards it. And that not only himself but all of them have, and are willing at any time to take the oaths of allegiance and supremacy. Mr. Blackburne observed further to me, some certain notice that he had of the present plot so much talked of; that he was told by Mr. Rushworth,* how one Captain Oates,† a great discoverer, did employ several to bring and seduce others into a plot, and that one of his agents met with one that would not listen to him, nor conceal what he had offered him, but so detected the trapan. He also did much insist upon the cowardice and corruption of the King's guards and militia." I. 260—263.

1663, 4, January 4. Pepys went to see the King play at Tennis, and observes, "but to see how the King's play was extolled without any cause at all, was a loathsome sight—such open flattery is beastly." I. 272.

Pepys gives the following account of a popular Court preacher, I. 288: "1664, March 25th. To White-Hall, and there to chapel; where it was most infinite full to hear Dr. Critton.‡ The Doctor preached upon the thirty-first of Jeremy, and the twenty-first and twenty-second verses, about a woman compassing a man; meaning the Virgin conceiving and bearing our Saviour. It was the worst sermon I ever heard him make, I must confess; and yet it was good, and in two places very bitter, advising the King to do as the Emperor Severus did, to hang up a Presbyter John (a short coat and a longe gowne interchangeably) in all the courts of England. But the story of Severus was pretty, that he hanged up forty Senators before the Senate House, and then made a speech presently to the Senate in praise of his own lenity; and then decreed that never any Senator after that time should suffer in the same manner without consent of the Senate: which he compared to the proceeding of the Long Parliament against my Lord Strafford. He said the greatest part of the lay magistrates in England were Puritans, and would not do justice; and the Bishops' powers were so taken away and lessened, that they could not exercise the power they ought. He told the King and the ladies, plainly speaking of death and of the skulls and bones of dead men and women, how there is no difference; that nobody could tell that of the great Marius or Alexander from a pyoneer; nor, for all the pains the ladies take with their faces, he that should look in a charnel-house could not distinguish which was Cleopatra's, or fair Rosamond's, or Jane Shore's."

May 31st, (I. 296,) Pepys was told that upon Sunday night last being the King's birth-day, the King was at my Lady Castlemaine's lodgings, dancing with fiddlers all night almost, and all the world coming by, taking notice of it.

"June 6, a great dinner and good company at the Trinity House, where Mr. Prin, who would not drink any health, no, not the King's, but sat down with his hat on all the while; but nobody took notice of it to him at all."

Aug. 4, (I. 308, 9,) seeing several poor creatures carried by, by constables, for being at a conventicle, he remarks, "They go like lambs without any resistance. I would to God they would either conform *or be more wise and not be catched!*"

Pepys again fell in with Jere. White, from whom he learned some particulars of Richard Cromwell and also of Oliver: "1664, October 13th. In my way to Brampton, in this day's journey, I met with Mr. White, Cromwell's chaplin that was, and had a great deal of discourse with him. Among others, he tells me that Richard is, and hath long been in France, and is now going into Italy. He owns publicly that he do correspond, and return him all his money. That Richard hath been in some straits in the beginning; but relieved by his friends. That he goes by another name, but do not disguise himself, nor deny himself to any man that challenges him. He tells me, for certain, that offers had been made to the old man, of marriage between the King and his daughter, to have obliged

* "John Rushworth, Clerk Assistant to the House of Commons, and author of the Historical Collections. Ob. 1690."

† "Titus Oates."

‡ "Creighton."

, but he would not. He thinks
h me) that it never was in his
er to bring in the King with the
eat of any of his officers about
; and that he scorned to bring
in as Monk did, to secure himself
deliver every body else. When I
of what I found writ in a French
k of one Monsieur Sorbiere, that
an account of his observations
in England; among other things
ays, that it is reported that Crom-
did, in his life-time, transpose
y of the bodies of the Kings of En-
d from one grave to another, and
by that means it is not known
ainly whether the head that is
set up upon a post be that of
rewell, or of one of the Kings;
White tells me that he believes
never had so poor a low thought in
to trouble himself about it. He
the hand of God is much to be
; that all his children are in good
dition enough as to estate, and
their relations that betrayed their
ly are all now either hanged or
miserable." I. 314, 315.

665, April 12th. "My Lord Trea-
r" asked Mr. Pepys a question,
h it does not appear that he an-
ed, "Why will not the people
their money? Why will they
trust the King as well as Oliver?"
16.

nder the date of April 23, 1665,
38,) we have mention of a young
e who long sustained a very im-
ant station in the religious world,
who did not grow more tolerant
liberal as he grew older: "To
te-Hall Chapel, and heard the
ous young Stillingfleete, whom I
r at Cambridge, and he is now
y admitted one of the King's
plains. And was presented, they
to my Lord Treasurer for St. An-
's, Holborn, where he is now
ster, with these words: that they
Bishops of Canterbury, London
another) believed he is the ablest
g man to preach the gospel of
since the apostles. He did make
est plain, honest, good, grave
on, in the most unconcerned and
yet substantial manner, that ever
rd in my life, upon the words of
el to the people, 'Fear the Lord
th with all your heart, and re-
ber the great things that he hath
for you.' *It being proper to this*
day, the day of the King's coronation."

July 27. Pepys met the King and Duke of York at Greenwich, and heard him and the Duke talk, and saw and observed their manner of discourse, "and," he says, as if on the point of a great sin, "God forgive me! though I admire them with all the duty possible, yet the more a man considers and observes them, the less he finds of difference between them and other men, though (blessed be God) they are both princes of great nobleness and spirits. The Duke of Monmouth is the most skittish, leaping gallant that ever I saw, always in action, vaulting or leaping or clambering." I. 355.

The state of morals amongst men of rank and good repute in Pepys's time must have been very low when we find such men as himself and Evelyn meeting on familiar terms and enjoying the society of the mistress of a nobleman. I. 367, 377, and 396.

Pepys relates many interesting particulars of the great fire of London and of the plague, 1665 and 1666—calamities which would have awakened the hearts of Charles and his courtiers to serious consideration if they had not been callous almost beyond example—but these we pass over as less suited to our object in these selections, with the exception of one quotation, the latter part of which relates a heart-affecting instance of parental love, though we are sorry to say the former part exhibits no small degree of selfish coxcombry on the part of the Journalist: he was now at Woolwich:

"1665, Sept. 3rd. Lord's Day. Up; and put on my coloured silk suit very fine, and my new periwigg, bought a good while since, but durst not wear, because the plague was in Westminster when I bought it; and it is a wonder what will be the fashion after the plague is done, as to periwiggs, for nobody will dare to buy any haire, for fear of the infection, that it had been cut off the heads of people dead of the plague. My Lord Brouncker, Sir J. Minnes, and I up to the Vestry at the desire of the Justices of the Peace, in order to the doing something for the keeping of the plague from coming; but Lord!

to consider the madness of people of the town, who will (because they are forbid) come in crowds along with the dead corpses to see them buried; but we agreed on some orders for the prevention thereof. Among other stories, one was very passionate, methought, of a complaint brought against a man in the town for taking a child from London from an infected house. Alderman Hooker told us it was the child of a very able citizen in Gracious Street, a saddler, who had buried all the rest of his children of the plague, and himself and wife, now being shut up and in despair of escaping, did desire only to save the life of this little child, and so prevailed to have it received stark-naked into the arms of a friend, who brought it (having put it into new fresh clothes) to Greenwich; where upon hearing the story, we did agree it should be permitted to be received and kept in the town." I. 363.

The following account of the enthusiasm of the Jews is curious, that quality being in late times rare in that nation: this people, it seems, always turn every thing, even their religious hopes, to a pecuniary account:

1665,6, Feb. 19th. "I am told for certain, what I have heard once or twice already, of a Jew in town, that in the name of the rest do offer to give any man 10*l.* to be paid 100*l.* if a certain person now at Smyrna be within these two years owned by all the Princes in the east and particularly the grand Seguor as the King of the world, in the same manner we do the King of England here, and that this man is the true Messiah. One named a friend of his that had received ten pieces in gold upon this score, and says that the Jew hath disposed of 1100*l.* in this same manner, which is very strange, and certainly this year of 1666 will be a year of great action; but what the consequences of it will be, God knows!" I. 392.

1666, Sept. 26. Having described some loose and shameless behaviour of the Duke of York's, Pepys adds, (I. 462,) "Here I met with good Mr. Evelyn who cries out against it ——. He observes that none of the nobility come out of the country at all, to help the King, or comfort him, or prevent commotions at this fire; but do as if the King were nobody; nor never a priest comes to give the King and Court good counsel or to comfort the poor people that suffer; but all is dead, nothing of good in any of their minds: he bemoans it, that expects fears more ruin hangs over our heads."

1666, 7, Feb. 8th. Sir W. Batten dined with Pepys. "At dinner we talked much of Cromwell; all saying he was a brave fellow, and did what he would: he got to himself as much as any man that ever got coin." II. 12.

Feb. 10. By a remark in his Journal of this day (still "Lord's-day" it would appear that he was a little tainted with Arrowsmith. "To church where Mr. Mills made an unintelligible sermon upon Original Sin, neither understood by himself nor the people." The same day he makes a remark upon a conversation with an old friend which shews more honesty than benevolence: "We had much talk of all our old acquaintance of the College, concerning their ventures for fortunes; wherein, to my joy, I met not with any that have sped better than myself." II. 13.

As profligate a thing as is recorded of Charles is told, II. 21, that in his new medal he caused the face of one of his mistresses (Mrs. Stewart) to be done "in little;" "and a pretty thing it is," says Pepys simply or ironically, "that he should choose her face to represent Britannia by."

Pepys gives, II. 22, no favourable character of Sir G. Downing: he describes his "ridiculous thrift," and calls him a "niggardly fellow, jested all over the country."

The Sunday entries in the journal are to us most interesting. They give us at least his own or the general opinion of the divines of the day and their services. Thus, (II. 6, 1666,) Jan 20th, he writes, "I to church, and there beyond expectation find my seat and all the church crammed by twice as many people as used to be; and to my great joy find Mr. Pierpoint in the pulpit, and I think the best sermon for goodness and oratory, without affectation or study, I ever heard in my life. The truth is, he preaches the most like an apostle that ever I heard man, and it was worth the best time that ever I spent in my life to come hi[illegible]"

[illegible] (II. 28,) Mar. 17th, "I walked in the park, where to the Queen's Chapel, and there heard a Spanish priest with his cord about his middle in Portuguese, something I could understand, shewing that God doth respect the meek and humble as well as the high and rich. He was in mean attire but very decent and grave in his thought, and his manner of speaking very good. Then I went into White-Hall, and there up to the closet, and spoke with several people till sermon was ended, which was preached by the Bishop of Hereford, a very old good man that they say makes an excellent sermon. He was publickly a Catholique, and a great gainer having 1600*l.* per annum paid him; and is a Knight Barronet: converted from his persuasion by Archbishop Laud. He and the Bishop of Exeter, Dr. Ward, are the two Bishops that the King do say he cannot have bad sermons from."

There are those that yet censure not patriots that stood up against Lauderdale's Government: let them read the following description of it by a Courtier, and then say whether virtuously in submission or in resistance: "1667, April 26. To White-Hall, and there saw the Duke of Albemarle, who is not well and do grow crazy. Here I took a turn with Mr. Evelyn, with whom I walked two hours, till almost one of the clock, talking of the business of the Government where nothing but wickedness, and wicked men and women command the King: not it is not in his nature to gainsay anything that relates to his pleasures, but much of it arises from the sicklieness of our Ministers of State, who must be about him as the idle companions are, and therefore he gives way to the young rogues; and then for the negligence of the clergy, that no Bishop shall never be seen with him, as the King of France hath prayers: that the King would fain have some of the same gang to be his Treasurer, which would be yet worse, for now some delays are put to the begging gifts of the King, as Lady [illegible] who had been, as he called it, the King's seventeenth mistress abroad, [illegible] did not leave him till she had got him to give her an order for 4000*l.* worth of plate to be made for her: but by delays, thanks be to God! she died before she had it. He confessed to me the business of the want of paper at the council-table the other day, which I have observed; Wooly being to have found it, and did, being called, tell the King to his face the reason of it. And Mr. Evelyn tells me of several of the menial servants of the Court lacking bread, that have not received a farthing wages since the King's coming in. He tells me the King of France hath his mistresses, but laughs at the foolery of our King, that makes his bastards princes, and loses his revenue upon them, and makes his mistresses his masters. And the King of France did never grant Lavaliere any thing to bestow on others, and a little subsistence, but no more to his bastards." II. 45, 46.

1667, June 25. Pepys heard of Sir H. Cholmly, that the King had declared in Council his determination to call a Parliament, "against the Duke of York's mind flatly, who did rather advise the King to raise money as he pleased; and against the Chancellor's (*Clarendon*), who told the King, *that Queene Elizabeth did do all her business in Eighty-eight without calling a Parliament, and so might he do for any thing he saw.*"

The 28th of this month he detected his wife "making of tea; a drink which Mr. Pelling, the Potticary, tells her is good for her cold and defluxions." II. 85.

July 12, 1667, (II. 91,) recording the lavish expenditure of the public money by a debauched Court, P. says, "It is strange how every body do now-a-days reflect upon Oliver, and commend him, what brave things he did and made all the neighbour princes fear him; while here a prince, come in with all the love and prayers and good liking of his people, who have given greater signs of loyalty and willingness to serve him with their estates than was ever done by any people, hath lost all so soon, that it is a miracle what way a man could devise to lose so much in so little time."

The waste of the King's revenue upon his vices left his household in a

[illegible] Herbert Croft was made Bishop [illegible] 1661, *but he could not* [illegible] *till 1691.*"

miserable situation. One of Pepys' friends tells him, (July 29, 1667, II. 107,) "that the King hath not greater enemies in the world than those of his own family; for there is not an officer in the house almost but curses him for letting them starve, and there is not a farthing of money to be raised for the buying them bread."

The King was as poor-spirited as he was profligate. One of his mistresses made him ask her forgiveness upon his knees and promise not to offend any more, and nearly "hectored him out of his wits." (II. 108.) We are not surprised at finding Mr. Evelyn tell Pepys, Aug. 8, 1667, (II. 109,) "that wise men do prepare to remove abroad what they have, for that we must be ruined, our case being past relief, the kingdom so much in debt, and the King minding nothing but his lust."

(To be concluded in the next Number.)

Sir,

SINCE the time when Dr. Chalmers published his Astronomical Discourses, I have been expecting that some suitable answer to the argument of that work would appear in the Monthly Repository; for as a defence is therein attempted, not of our common Christianity, but merely of those peculiar dogmas which a prevailing majority of Christians have confounded with it, it became Unitarians to guard against the injury which the cause of truth was likely to sustain from this association with error, as well as to seize the opportunity for a seasonable vindication of their own sentiments. What others, abler and better, have left undone, their continued silence induces me to attempt; a feeble opponent, indeed, to such a Goliath in divinity as the author before us, but armed, I trust, with weapons simple and mighty through God, like David's stone and sling, the force of truth and right reason. Acknowledging then, in one word, the great esteem which is due from all parties to Dr. Chalmers, as an able, amiable and excellent man, and very eloquent writer, I shall proceed at once to point out what appears to me to be the fallacy of the argument which forms the burden of his Astronomical Discourses.

He observes, in effect, that the boundless extent of the universe with which modern astronomy has made us acquainted, a plausible objection has been drawn to the Christian doctrine of the Trinity and death of the second person of the Godhead. In a manner, very ingenious and eloquent he reviews the discoveries of the telescope, the multitude of suns and systems which appear to fill the interminable regions of space; freely admitting, that the globe which we inhabit is but a speck, an atom, amidst the countless hosts. And as the world on which we live is but one among myriads, so he allows it reasonable to believe that that race of intelligent creatures, the human species, by which it is occupied, is also but one among amidst innumerable others equally rational and intelligent offspring who have received the blessings and responsibilities of existence from the Father of all. All this having been largely and eloquently stated, he proceeds to notice the objection which is derived, viz. that if mankind be but an infinitely small a part of the whole creation those mighty mysteries of human redemption which are commonly believed in by Christians are incompatible with the extent of the Divine engagements, and disproportionate to the relative insignificance of our world and its inhabitants. This objection is a very natural, and, after all that Dr. Chalmers has written, it appears to me a very just objection, to what are called orthodox doctrines. Such a being not only possessing infinite the nature and perfections of God, but standing to the whole universe in the relation of its maker, preserver and constant providential governor, should for a certain season withdraw this exalted situation in order to make a tire on a visit of mercy to a single spot like this world, is to me a supposition that will not bear reflection, and appears more and more improbable the more it is considered. I shall, however, endeavour to do justice to Dr. C. by giving both the objection and his answer as nearly as possible in his own words: "God would not have manifested himself in the flesh for the salvation of so paltry a world as this; rather would the eternal Son of God, he who is revealed to us as the Creator made all worlds, and who by

ld the splendours of which,
that we inherit is shaded in
ice; neither would he strip
f the glory which he had
ather before the world was,
n this lower scene for the
nputed to him in the New
." The objection which
cussing I shall state again
sentence. Since astronomy
ed to us such a number of
is not likely that God would
ach attention to this one
d set up such wonderful
for its benefit as are an-
us in the Christian revela-
s objection will have re-
answer, if we can meet it
lowing position—that God,
n to the bare faculty of
n a multiplicity of objects
the same time, has this
such wonderful perfection,
n attend as fully and pro-
bly, and manifest all his
as illustriously, on every
se objects as if the rest had
ce, and no place whatever
ernment or thoughts." I
r directly another passage,
e manner in which Dr. C.
es and illustrates this posi-
h contains in itself a very
sublime sentiment. But I
take the liberty to say, that
on, although conceded to
h as he can make no legiti-
f in respect to the scope of
gument. He here affirms,
subsequent pages he proves
hat the Divine providence
on so regards the whole as
withdrawn for a moment
minutest part, which is very
t what will this avail in re-
objector, who does not
h the minuteness or perfec-
e attention which God is
o bestow on the part, but
en that he can so attend to
to withdraw his attention
on from the whole? This
quite another thing, and
ly grant this champion of
the position which he thinks
ding, without fearing at all
ages which it can give him.
y irrelevant to the main
ue, and it is to me sur-
so ingenious a man should
argument *in a manner so*
inconclusive. The objector denies that God would for thirty years abandon his charge of the whole; the advocate insists on the minute and perfect attention which the Divine Providence, without neglecting the whole, can bestow on the part; the reply therefore does not at all meet the objection, but leaves it entirely unrelieved. Dr. Chalmers, in order to meet this objection fairly, was obliged to do one of these two things: either to advance such a statement of the Christian doctrine as would not involve the notion of God's resigning for a season his charge of the whole, or otherwise to defend the reasonableness of supposing that he might on some occasions do so. But neither of these has he done, or attempted to do; and his argument therefore, though adorned with the fascinations of a rich and lofty eloquence, and animated, I fully believe, with the sacred flame of piety, is yet altogether fallacious and futile, as every argument must be which misses the main point in dispute, and wastes its strength in establishing what is not denied.

But I believe the weakness is rather in the cause than in its advocate. Could Dr. C. if he were to take the argument up again, answer this objection? I think not; but let us consider it. The objection is this. The doctrine that the Divine Being, the Author and Preserver of the universe, divested himself for a season of that high function and condition, and shrunk, as it were, into the state of a man, is unreasonable, nay incredible, because the connexion of the Creator with his works must needs be supposed to be immutable, as well as his own nature and condition, and their absolute dependence on him is such that we cannot conceive they could even exist, much less preserve their order, without his superintendence, for a single moment. To deny this would indeed, as Chalmers says, be to expunge a perfection of the Deity, and to obscure his glory. He himself expresses this absolute and constant dependence of all things upon God in a very beautiful manner. "At the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter, there is not one

individual principle of rational or of animal existence, there is not one single world in that expanse which teems with them, that his eye does not discern *as constantly*, and his hand does not guide as unerringly, and his spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention." And is this very argument of the constant universal providence of God to be brought forward to prove that he could abandon the charge of all his works, to devote himself for a season to the concerns of this single world? Again I repeat that we cannot think too highly of the perfection of the Divine attention and concern towards every the smallest creature; but we must remember that he so attends to each as not to neglect any other, much less to forego his charge of the whole, even for the twinkling of an eye.

But, perhaps, Dr. C. would concede this point, although, as far as the person of the Son is concerned, the expressions which occur in his work make this doubtful. But supposing it conceded, that the attention of the Deity to his works cannot be supposed to have been intermitted for a single instant, with what view of Christian doctrine can this concession be reconciled? That which calls itself orthodoxy must take refuge in one of these two alternatives, which I think will be found no better than the two horns of a dilemma—it must either be supposed that God the Son, in becoming incarnate, remained still unchanged in his divine condition and functions; or, as is the more popular opinion, that he for a season laid his divine condition and glory and operations aside, at least in very great measure, and was reduced to the obscure and feeble state of humanity. One of these alternatives must, as far as I see, of necessity be embraced. If we assume the first, we must admit that Jesus, in his incarnation, laid nothing aside, nor abandoned any glory: he merely superadded the circumstances of his humanity to his previous divine condition. This supposition, indeed, gets rid of the objection of his neglecting the universe in order to attend to this world; but it exposes us to others not less formidable. These arise from the *absolute* incompatibility of the conditions of humanity and deit time in the same individual p being. Nothing can appear surd or impossible, if it does pear so to suppose that Je at one and the same mome with all the unutterable bliss and distressed with pain, an anguish and dismay; or tha was at the moment regula universe, could in any sense b truly tempted by the offer of a kingdom; or that he who at that very instant the omnis deity, could with any hone declared himself ignorant of when his own predictions v fulfilled. If our faith is to such incongruities as these, objection to religious doct practices, whether Christian then, on the ground of their absurdity, must be at an end. vain to urge, as is often d Christ united these contradic lities by virtue of his two that argument only recoils up and manifests the impossibili incongruous natures existin time in the same person. If surd consequences result fi supposed union of natures, inference is, that such suppo is itself absurd.

Turning from this hypothes indeed makes the whole life c look more like a piece of the pocrisy than a faithful re empty show of infirmity and affected by one who was th the whole potent and blissf I say, from this—let us con more popular doctrine. Acc this, God the Son really emp self of his pre-existent glory duced himself to the condit man of sorrows. Having r sumed the nature and state o was for a season really feeb rant and afflicted. He had his part in the Divine governi to resume it till his work was accomplished. But this sis, sufficiently appaling fron solute inconsistency with the ble perfection of the Divine is also open to the force of jection already noticed, and is the scope of Dr. Chalmer to combat. It represents one belonged, by virtue of his

Deity, in conjunction with the two other members of the Divine Triad, the infinite characters of the Creator and Preserver of all things, as ceasing for a season, no matter how long or how short, but in this instance not less than thirty years, (though the argument would be the same if it were but for an hour,)—as ceasing for this period from the exercise of these great and divine functions and energies. The world, then, for thirty years was able to go on as well as usual without the presence and agency of this its Creator and Upholder; for that period he was no longer present with the adoring spirits who derived from him their existence and their bliss: he heard neither their prayers nor their praises: so far from attending perfectly to every thing, there was not one out of the whole to which he was attending. Such is this popular doctrine, which I forbear to expose further, lest I should seem to border on impiety: but I think the dispassionate reader will agree with me that Dr. Chalmers has left unanswered that objection to orthodoxy which he fancies he has annihilated.

The work before us is a very handsome piece of declamation, nay more, it is in many respects a very eloquent and interesting display of the perfections of the Divine Providence; but with reference to the strength of argument and soundness of sense which are to be found in it, I am constrained to say, Satis eloquentiæ, sapientiæ parum!

T. F. B.

On Second Part of Dr. Carpenter's Reply to Archbishop Magee.

Manchester.

Sir, *November* 1, 1825.

IN the 9th page of the Preface of Dr. Carpenter's Reply to Bishop Magee is exhibited an *outline* of the plan of the proposed SECOND PART of that interesting publication, which is as follows:—"Inquiry into the Scripture Doctrine of Redemption.—I. Mode in which the Controversy ought to be conducted.—II. Great Importance of Revelation, as sanctioning the Hope of Divine Forgiveness and Acceptance.—III. The Jewish Dispensation and Sacrifices, and the Connexion between the Jewish and Christian Dispensations.—IV. General Principles taught by or immediately deducible from Revelation.—V. Various erroneous or defective Hypotheses respecting the Ends of the Death of Christ.—VI. Consideration of the Scriptural Expressions respecting the Death of Christ, and his Agency in effecting the Salvation of Mankind.—VII. General Conclusions from the Testimony of Scripture.—VIII. Advantages of this View of the Ends of our Saviour's Death."

From the very interesting nature of the articles which this outline embraces, it is much to be regretted that the able writer has not met with that encouragement which his valuable labours in the cause of Christian truth so well deserve. "For the remaining" (i. e. 2d) "part," observes the Doctor, "I have made considerable preparation; and two or three months of tolerable leisure would enable me to complete it for publication."—It is now nearly six years since the volume appeared from which the preceding extract has been made, and it may be reasonably presumed that the proposed *second part* is by this time sufficiently matured for publication. If I am correct in this presumption, I would take the liberty of urging the completion of this great work; and, to induce the author to proceed, I would propose that 100 gentlemen should subscribe 20*s.* each, to guarantee the expense of publishing.

H. W.

P. S. Can you inform the Subscribers to Mr. Rutt's edition of Priestley's Works, when the completion of that publication may be expected? It is now more than twelve months since the last volume appeared.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*The Christian Rule of Equity enforced and applied. A Sermon preached in the Cathedral Church of St. Peter, York, before the Hon. Sir John Bayley, Knight, and the Hon. Sir George Sowley Holroyd, Knight, Two of his Majesty's Justices of the Court of King's Bench, March* 26, 1825. By the Rev. James Tate, M. A., late Fellow of Sidney College, Cambridge, and Rector of Marske, Yorkshire. Published at the request of the High Sheriff, (John Hutton, Esq.,) and the Gentlemen of the Grand Jury. York, printed by Wilsons. Sold by Longman and Co., London. 1825. 8vo. pp. 16.

THIS preacher discourses on the golden rule of equity, as laid down by Jesus Christ in Matt. vii. 12; in respect of which he well observes, that "in the utmost extent to which Pagan moralists had been able to penetrate, the negative precept only was discovered, 'Do not to others what you would resent if done to yourself.'" In a spurious addition to Acts xv. 29,* we meet with the same negative precept; a reading for the introduction of which it cannot be difficult to account.†

JUSTICE is a most appropriate subject for an assize sermon: nor can the application of our Saviour's maxim be less seasonable and momentous than the enforcement of the duty. Mr. Tate attends to both these objects, and does not forget that he is addressing an audience brought together by a very solemn public occasion. He begins with drawing an impressive picture of our courts of judicature: then he adverts, in general yet glowing terms, to the prosperity of the nation; and he next insists on the vast importance of our deportment and character, as a community, being governed by Christian principles. Thus his comment on the golden rule of equity is naturally and easily introduced.

We pass over his intermediate and general reasoning, and hasten to notice his illustrations of it in two most affecting cases—colonial slavery and incomplete toleration. Here he perceives (and what man of thought and sensibility does not perceive?) national disobedience to the great rule of justice. Concerning the present state of West-Indian slavery he says, that it exhibits "an immense mass of evil and of cruelty and vice, amid rights scanty enough and worse protected, morals shockingly depraved, and religious knowledge faintly dealt or absolutely withheld,—a horrible blot altogether on the Christian name, still calling aloud for active interference from this country, first for mitigation of the wrong, and then by wise and cautious but resolute measures, ultimately, for its extinction also." We proceed to his remarks on the other example of a violation of public equity:

"The remaining subject, that of our yet incomplete toleration, I approach with delicacy, as becomes me, but not without animation too from the kind aspect which in certain high places seems now to be worn. Different classes of rights appear to be brought into discussion with far less prejudice, with much more good nature than before; and different classes of men begin to view each other in a more favourable light, even amidst conflicting interests, so supposed, and claims also deemed irreconcilably hostile.

"Much however here also still is left to be done. But the disposition for peace and good-will is happily at work. May God prosper its benignant operation! Nor let it be forgotten, that the humblest voice which rises in concord, must swell the general harmony, and that every heart which from this hour cherishes one kindly feeling more than it did, may help to consolidate the union of an empire.

"In the mean while, let us pursue the line of our argument, and consider those inferences from it which remain to be drawn.

* Griesbach and Matthai in loc. See, too, the 20th verse, in the critical editions of the N. T.

† We strongly conjecture that the addition was a marginal note, suggested by the Apostle Paul's reasoning in Rom. xiv., xv., and in 1 Cor. viii. &c.; and perhaps by the Noachic precepts.

"No man who loves and adores the gospel of Jesus Christ, but must deplore in the depth of his soul the greatest and worst of scandals which could possibly befal it, the intolerance, the unnatural intolerance, by professed Christians shewn to one another. Even towards those, as affection our enemies, who hate and ill treat us, we are solemnly commanded to extend our forgiveness: towards those who in opinion only differ from us, what pretence can we have to be angry and unkind?

"As individuals, at least, in our personal relation, the case is perfectly clear. That privilege which every man assumes to worship God according to the sincere persuasion of his own mind, he can assume on no possible ground on which his neighbour may be denied it. Christian piety allows to every man the same right which it claims for itself. Christian charity prays for the salvation of those, supposing them to be in error, whom it cannot convert. And Christian *forbearance* when it sees brother even frowning on brother, by the mouth of St. Paul cries out, 'Who art thou that judgest another man's servant? To his own master he standeth or falleth.'

"Nor is the claim which Christians have to perfect toleration from Christians, much if at all altered in a Christian church being established by a Christian state. The foundation must limit the superstructure. What Jesus Christ and his apostles have laid down as groundwork, must direct the outline of all that men builds upon it. And in the great charter of our religion, 'to do unto others what we would they should do unto us,' is the golden rule, the divine law itself, the unalterable right and duty of all Christian persons, in every concern of life, in every relation of society.

"From this plain statement we may deduce at once the nature of true and complete toleration. It supposes the establishment of one church, but it excludes the persecution or ill treatment of any other. It is the exact medium indeed betwixt persecution on the left hand and establishment on the right. True and complete toleration does not punish, does not degrade, does not disfranchise, the member of another religious body, because his conscience will not let him join in the worship of the religion established. Perfect toleration assures to all Christians,* without consideration of sect or creed, the full enjoyment, as good subjects, of all rights, civil and political. And whenever the Church and State of England shall agree to grant the boon of such a toleration, in the very same proportion in which it shall be granted, the State will rest on a basis of adamant, and the Church, even beyond its present excellence and glory, will become the most benevolent and most apostolical Church in Christendom."

These sentiments richly merit circulation. Amidst the wretched sophistry and most disgraceful bigotry that we are so often doomed to witness, on what, with some impropriety, is termed *the Catholic question*, we feel ourselves animated by such reasoning as this from the pen of a scholar like Mr. Tate;* and we rejoice that it comes before the world under the sanction of the High Sheriff and the Grand Jury of Yorkshire—a circumstance extremely honourable to that large province, and indicative, we trust, of the extension of good feeling and of sound thought and knowledge!

The ground which this author has taken, is immoveable. A Christian and a Christian preacher, he proves that the Justice enjoined by the gospel requires the exercise of perfect toleration. In a country and age professing to be eminently religious, this is the correct way of considering the subject. Our remaining observations will be of the nature of a commentary on Mr. Tate's argument.

Man's "brief authority" is never so wantonly exercised as in matters of faith and conscience: and religious fortitude and wisdom are never so essential as in resisting this abuse of human power.

Were it asked of the great body of our countrymen, "Whether they do not reprobate persecution?" we believe that they would, to a man, reply, "We utterly detest, abjure and disclaim it; inasmuch as it is a most formidable monster, alike hateful to God and to his rational creation." But were we to follow this question by another, and inquire, "Why persecution yet lingers within these favoured islands?" numbers around us would deny the fact, and express, perhaps, indignation at the charge. Truth and Justice and Candour, will

* We would say, "to all good subjects, whether they be *Christians* or no."

* See I. Walton's Lives, &c., by Zouch, 2nd ed. pp. xxiii. xxv., and Hippol. Com. Europ. (Monk) Prefat. p. x. ed. 2.

not permit us to concur in their opinion.

All disabilities whatever, that a member of the community lies under, as such, by reason of his religious faith, are of the essence of persecution. The authority which enacts them, is no other than the authority which, once, upon our own shores, and even yet in some foreign lands, has consigned and consigns reputed heretics to the dungeon and the stake. It is *civil* authority, stepping far beyond its proper sphere, violating the eternal laws of equity, and doing infinite wrong to the interests both of religion and of civil government. We live, it is true, in an advanced period of the world: we are inhabitants of a country pre-eminent in the general and practical liberty which its sons enjoy. Yet the fine gold of Freedom is still alloyed: dark spots are found in the almost noon-day beams of our prosperity. Coercive and penal statutes in the concerns of religion, disgrace our code of laws, and occasionally are carried into execution. This is not all. Even what public men denominate *toleration*, and consider as a mighty boon granted by the State, ought to be better understood and better practised. A right or, as some call it, a favour, should not wear the aspect of injury and insult. What, although Dissenters, both Catholic and Protestant, severally assemble for worship, without fear and molestation? What, although for thus assembling no magistrate drags them to the bar of criminal justice, but protects them in the act? Will you maintain that even toleration is complete, when for this very worship we are pronounced ineligible to offices and honours, from which neither the occasional nor the habitual conformist is excluded, and which only *they* forego who obey the dictates of a conscience at least sincere and tender, and, as we believe, enlightened? Do we then repine at the sacrifice and the privation? Unquestionably not: religious consistency, Christian honesty, peace of mind, the hope of the Divine favour, the esteem of wise and good men, would be cheaply purchased by more extensive privations and by costlier sacrifices. What we insist upon is, that a sacrifice and a privation there are: and we add, that the award of them cannot be defended, if Persecution is indefensible.

To speak of *religious* toleration, and of *political* toleration, is, on this subject, to frame a distinction without a difference. Ought religious sentiments or practices to create political disabilities? The fact that they create them, is the matter of our complaint: this fact it is which Mr. Tate with reason stigmatizes as flagrantly unjust.

Our best writers on *toleration*, mean by it universal and mutual forbearance and equity in the concerns of religion. We adopt the term with much pleasure in this sense. If, on the contrary, *toleration* import the mere sufferance or endurance of what we cannot approve, it has something of usurpation in its aspect, and of mischief in its tendency. It then becomes precarious and imperfect, on which ground we are now arraigning it: for precarious and imperfect it is, as understood by numbers of mankind, and as exercised by the State. Such indeed it cannot fail to be, when it is not equal justice.

Are the ineligibilities, of which both the Catholic and the Protestant Nonconformist complains, enacted or continued in return for defects in his civil obedience? That, we think, will not be pretended: or, if it be, the imputation may easily be repelled. On the other hand, do dissidents lie under this proscription, as the effect of their religious creeds and discipline? If they do, then we say that human authority here interferes most unjustly in cases of religion, and incurs the guilt of what, however modified, is nothing short of persecution. For what terms shall *persecution* be defined? Take the definition in the words of a writer who never was partial to Nonconformists: "persecution," according to Dr. Samuel Johnson, "is the infliction of penalties for opinions." And shall we be told that disabilities are not penalties? We envy neither the judgment nor the feelings of the man, who will hazard the assertion. It may as well be alleged that they are privileges.

But we are informed that "the safety, nay the welfare, of the State demands the enactment or, which is the same thing, the continuance, of such disabilities, and a ready submission to them." Prove, nevertheless

ondition before you require us to
it. Recollect, too, that never
secutor arise, who insisted not
very plea, who was not actu-
y this panic fear, either real or
al. It is even "the tyrant's
and should not be lightly used
n who are desirous of breath-
e air of Freedom. The public
y and welfare, will, no doubt,
e that punishment be executed
crime: but where in the case
us is the crime, though the
ment is sufficiently notorious?
ndently on statute law, no mo-
on of Nonconformity can be
al: and statute law has pro-
ed it void of crime. *
as been alleged, † that the allot-
of offices and honours in the
is matter of favour, of discre-
Be it so, in regard to the se-
of the *individuals*, on the part
executive government. After
at is this allegation to the pur-
Our present question concerns
slative act: and substantial jus-
ot favour and discretion, will
be the basis of the proceedings
ritish Parliament!
at civil ineligibilities are created
ons of limitations of age, of pro-
of local situation." Here, again,
ses are not analogous; and this
r incomplete toleration is over-
. If unripened years, if insuf-
property, if a specific residence,
me incapable of a given office,
me, or the act of my own will,
exertion of my own industry,
emove these obstacles. My re-
sentiments are not thus under
ntroul. And do you ask me
rifice them to any earthly con-
ions? Do you punish me for
g such a sacrifice, and leave
hout hope of an amendment in
il situation? When the claims
istian equity are fully under-
and obeyed, no such attempts
e put forth to render men "ei-
pocrites or martyrs."

N.

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eneaux's Letters to Blackstone,
) pp. 277, 278.
ckstone's Commentaries, (ed. 15,)

ART. II.—*The Vision of Las Casas, and other Poems.* By Emily Taylor. 12mo. pp. 130. Taylor and Hessey. 1825. 6*s*.

ADOPTING the popular opinion, sanctioned by Robertson, that Las Casas was the original proposer of the African Slave-Trade, from motives of humanity towards the oppressed aboriginal Americans, Miss Taylor exhibits in successive visionary scenes the principal occurrences of his eventful life, with suitable moral and Christian reflections and anticipations of the future state of the new world and the African race. The author makes no attempt to form an interesting story, or to create new incidents. Her power, of which she is conscious, consists in easy description and the expression of intense feeling, of both which many striking examples may be selected from "The Vision."

The discovery of America is announced in the following stanzas:

"—There rides a bark in triumph o'er the ware!
Her full sails catch the home-breeze joyfully:
Joy to the glorious heroes! to the brave
Who tried the perils of that unknown sea!
What though the closing waves indignantly
Reject the marks of man's far-spreading sway,
The conquest is achieved!—by thine, and *thee*,
Dauntless Columbus! is the dubious way
Unlock'd, display'd at once—all darkness turn'd to day!

How beautiful she comes! Her errand peace
And joy, and tidings of a world new-found!
Well may the toils of wonted labour cease;
Well may the countless thousands throng around,
And Grief forget her sufferings!—Hark! the sound
Of hallelujahs, glorifying Him
Whose hand hath framed the earth's extremest bound,
And, as the light of ancient worlds grows dim,
Bids us at other fanes the lamp of Science trim.

And are there brothers o'er that watery waste—
Our new-found kindred? Oh! to carry there
The peaceful Olive branch, and bid them haste
Our Arts to learn—our wondrous tales to hear!
Oh! to commingle joys—with them to share,
In sweet and sacred fellowship, the store
Of blended good which each to each may bear!
And, more than all, together forth to pour
The mingled breath of praise—together to adore!"

Pp. 10, 11.

The first voyage of Las Casas to America is described in lines of true poetry:

"He went:—the dangers of the deep, though fraught
In those dark days with terrors long gone by,
In vain assail'd him, in his lonely thought—
Perhaps they came to terrify, to try:
Whom will they *not?*—even when the steady eye
Is fix'd on Him who rules the winds and waves,
(And they obey Him!) yet the sea, the sky,
The threatening murmurs of the ocean caves,
Smite with a chilling awe, which scarce *one* spirit braves.

And even when winds are hush'd, the soft air balm,
And the light bark rests gently on the deep,
There is oppression in that awful calm,—
The death of Nature rather than her *sleep;*
The eye looks round for help,—we cannot keep
Its glance from wandering o'er that vacancy;
And, if a speck appear, the soul will leap,
Fill'd with the spirit of society,
Over the watery bound, its loneliness to fly.

No! there is nothing lonely like the sea:
Though thousand thousand sails be speeding o'er,
And the mind knows the friendly wave to be
Medium of blessings to the farthest shore,
Still 'tis a changeful and capricious power,
Too fickle for man's mind to re
In its most sailing times he
roar
Of distant thunder, and he fee
Who dreads to wear a smile,
of smile be gone.
In such a time, well pleased, th
turn
From the deep waves below
above,—
Beautiful region! where the
burn,
And seem to breathe benignit
What though beyond the bu
we rove,
Where, one by one, each light
appear
We knew in childhood; neve
move
Beyond the glories of the starry
Or feel the Almighty arm less
near!
And there are feelings which t
Can well remember—when
eye,
Ranging beneath another hemi
First came the vision of the
sky.
Yes, there they shine! thos
lights on high—
The dream of childish years!
they are!
Bright Southern Cross, so de
mory,
The Wolf, the Ship of Heaven,
nix—there
Pouring their mingled lights—
tiful, how fair!"

Pp.

Miss Taylor celebrates the labours of the philanthrop have devoted themselves to t tion of Negro-slavery:

"Then, starting into life, Las
A holy band, their fathers'
trieving;
With pious hands they hasten
Nature's long anguish, o'er he
grieving,
And gently, duteously, thei
chieving,
Like him who clears defacing st
From the pale marble, all
leaving;—
So toil'd they on, for many a w
Even from their morn of youth
evening grey.
And from the snares of wea
pleasure's maze,
From all that cheers and so
heart of man—
From ease, from leisure, ear
and praise,

Undaunted turning, they their work began:
Cold in their veins the life-blood often ran,
For they had human feelings;—yet to be
Heaven's ministers, and work upon its plan,
Breathed through their souls resistless energy,
And the world heard their voice—'The Negro SHALL be free!'"

Pp. 32, 33.

The poet binds a wreath around the heads of Clarkson and Wilberforce, whose true honour it is to be revered and loved by the purest and most amiable of their species.

The moral of "The Vision" is explained in the two concluding stanzas:

"O thou who read'st! whose heart has felt the glow
Of warm benevolence; whose untired feet
Have trod those paths of duty here below,
Where toil is sanctified and trouble sweet,—
Blessings be on thee! As thy labour great,
Great be the harvest;—yet remember still
How unsuspected lurks the deep deceit,—
How oft, for good, we snatch the cup of ill,
And, brimming though it be, that cup yet higher fill.
Instructed, go!—Each high and noble aim
Still in thy deepest musings love to rear!
Go!—light more eagerly the holy flame
Of love to all mankind; and if the fear,
That where thy wish a smile decreed, a tear
May flow the faster for thine erring zeal,—
If doubt like this intrude, a throne is near,
Where they that meekly and incessant kneel,
Strengthen'd and heal'd themselves, shall others learn to heal."

P. 38.

The "Other Poems," forming two-thirds of the volume, are characterized by the same power of numbers and felicitous simplicity of language, the same refined moral sensibility, and the same enlightened and fervent devotion. We find in them some which have already appeared *in our Repository*, and amongst them the "Address to the Deity," [see Mon. Repos. Vol. XIII. p. 62,] which in all that constitutes the excellence of sacred poetry yields only to Mrs. Barbauld's lines bearing the same title.

ART. III.—*A Treatise of Christian Doctrine, compiled from the Holy Scriptures alone.* By John Milton.

(Continued from p. 613.)

CHAP. III. is "Of the Divine Decrees." These Milton distributes into General and Special. "God's General Decree is that whereby he has decreed from all Eternity of His own most Free and Wise and Holy Purpose, whatever he willed, or whatever He himself was about to do."

The Decree is not absolute, the author argues, in any thing which is left in the power of free agents. He maintains the theory of contingent decrees with great subtlety, but with much the same success that has attended all disquisitions on this difficult subject, the writers of which have resembled Milton's own metaphysical angels, who

"reasoned high
Of providence, foreknowledge, will and fate,
Fix'd fate, free-will, foreknowledge absolute,
And found no end, in wand'ring mazes lost."

Having referred to some of the decrees of God in the Scripture, which are put conditionally, he says,

"It is argued, however, that in such instances not only was the ultimate purpose predestinated, but even the means themselves were predestinated with a view to it. So indeed it is asserted, but Scripture nowhere confirms the rule, which alone would be a sufficient reason for rejecting it. But it is also attended by this additional inconvenience, that it would entirely take away from human affairs all liberty of action, all endeavour and desire to do right. For the course of argument would be of this kind—If God have at all events decreed my salvation, whatever I may do against it, I shall not perish. But God has also decreed as the means of salvation that you should do rightly. I cannot, therefore, but do rightly at some time or other, since God has decreed that also,—in the mean time I will act as I please; if I never do rightly, it will be seen that I

was never predestinated to salvation, and that whatever good I might have done would have been to no purpose."—P. 34.

Milton's reason as well as feelings led him to assert the libertarian hypothesis, and to look with no friendly eye upon the opposite doctrine. It must be admitted, however, that he treats the subject in a religious, more than in a philosophical sense.

"To comprehend the whole matter in a few words, the sum of the argument may be thus stated in strict conformity with reason: God of his wisdom determined to create men and angels reasonable beings, and therefore free agents; at the same time he foresaw which way the bias of their will would incline, in the exercise of their own uncontrouled liberty. What then? Shall we say that this foresight or foreknowledge on the part of God imposed on them the necessity of acting in any definite way? No more than if the future event had been foreseen by any human being. For what any human being has foreseen as certain to happen, will not less certainly happen than what God himself has predicted. Thus Elisha foresaw how much evil Hazael would bring upon the children of Israel in the course of a few years, 2 Kings viii. 12. Yet no one would affirm that the evil took place necessarily on account of the foreknowledge of Elisha; for had he never foreknown it, the event would have occurred with equal certainty, through the free-will of the agent. So neither does any thing happen because God has foreseen it; but he foresees the event of every action, because he is acquainted with their natural causes, which, in pursuance of his own decree, are left at liberty to exert their legitimate influence. Consequently the issue does not depend on God who foresees it, but on him alone who is the object of his foresight. Since, therefore, as has before been shewn, there can be no absolute decree of God regarding free agents, undoubtedly the prescience of the Deity (which can no more bias free agents than the prescience of man, that is, not at all, since the action in both cases is intransitive, and has no external influence) can neither impose any necessity of itself, nor can it be considered at all the cause of free actions. If it be so considered, the very name of liberty must be altogether abolished as an unmeaning sound; and that not only in matters of religion, but even in questions of morality and indifferent things. There can be nothing but what will happen necessarily, since there is nothing but what is foreknown by God.

"That this long discussion length, concluded by a brief the whole matter, we must hol foreknows all future events, h has not decreed them all absol all sin should be imputed to and evil spirits and wicked men exempted from blame. Does nent avail himself of this, sin concession enough to prove God does not foreknow every that all future events must the pen necessarily, because God known them? I allow that fu which God has foreseen, will h tainly, but not of necessity. happen certainly, because prescience cannot be deceived will not happen necessarily, be cience can have no influence ject foreknown, inasmuch as an intransitive action. What is to happen according to contin the free-will of man, is not t God's prescience, but is produ free agency of its own natural future spontaneous inclination is perfectly known to God. foreknew that Adam would own free-will; his fall ther certain, but not necessary, si ceeded from his own free-wil incompatible with necessity."—42.

The following quotation plain Milton's drift in his a and also the zeal with which tains it:

"There are some who in th oppose this doctrine do not hes to assert that God is himself and origin of sin. Such men, I not to be looked upon as mis ther than mischievous, should among the most abandoned o phemers. An attempt to re would be nothing more than ment to prove that God was no spirit."—P. 43.

Milton opens Chap. IV., entitled, "Of Predestinatio a definition of the "princip decree of God relating to man he says, is termed "Prede whereby God in pity to though foreseeing that they w of their own accord, predest eternal salvation before the fo of the world those who shou and continue in the faith; fo festation of the glory of hi grace, and wisdom, accordi purpose in Christ."

stinguishes Predestination
obation, and asserts that
it is mentioned in Scrip-
ion alone is uniformly in-

rves that " mention is fre-
de of those who are written
living, and of the book of
ver of the book of death."
ion he understands that
destination whose ultimate
the salvation of believers;
sons that there is no parti-
stination, but only general,
privilege belongs to all who
lieve and continue in their
t none are predestinated or
spectively, e. g. that Peter
ted as Peter, or John as
inasmuch as they are be-
continue in their belief,—
hus the general decree of
comes personally applicable
ticular believer, and is ra-
l who remain steadfast in

's (p. 53), that "in the Old
it is difficult to trace even
xpression which refers to
operly so called, that is,
eternal life."
e, in Chap. V., at the most
part of the great author's
Of the Son of God." He
was entering upon danger-
, and premises these "few
y words:"

ed I were a member of the
Rome, which requires implicit
o its creed on all points of
ld have acquiesced from edu-
bit in its simple decree and
ven though it denies that the
the Trinity, as now received,
f being proved from any pas-
ripture. But since I enrol
ng the number of those who
the word of God alone as
aith, and freely advance what
ne much more clearly deduci-
ie Holy Scriptures than the
eceived opinion, I see no
any one who belongs to the
stant or Reformed Church,
es to acknowledge the same
as myself, should take offence
om, particularly as I impose
on no one, but merely pro-
think more worthy of belief
ed in general acceptation.
at that *my readers will pon-
use my statements* in a
spirit which desires to discover nothing but the truth, and with a mind free from prejudice. For without intending to oppose the authority of Scripture, which I consider inviolably sacred, I only take upon myself to refute human interpretations as often as the occasion requires, conformably to my right, or rather to my duty as a man. If indeed those with whom I have to contend were able to produce direct attestation from heaven to the truth of the doctrine which they espouse, it would be nothing less than impiety to venture to raise, I do not say a clamour, but so much as a murmur against it. But inasmuch as they can lay claim to nothing more than human powers, assisted by that spiritual illumination which is common to all, it is not unreasonable that they should on their part allow the privileges of diligent research and free discussion to another inquirer, who is seeking truth through the same means and in the same way as themselves, and whose desire of benefiting mankind is equal to their own."—Pp. 80, 81.

Milton's doctrine is entirly Arian, but not the highest Arianism. From Scripture, he says, (p. 87,) "nothing can be more evident than that God of his own will created, generated or produced the Son before all things, endued with the Divine Nature, as in the fulness of time he miraculously begat him in his human nature of the Virgin Mary." He exposes the absurdity of the conceit of eternal generation. He also refutes the commonly-received doctrine of the Son being one in essence with the Father.

" — unless the terms unity and duality be signs of the same ideas to God which they represent to men, it would have been to no purpose that God had so repeatedly inculcated that first commandment, that he was the one and only God, if another could be said to exist besides, who also himself ought to be believed in as the one God. Unity and duality cannot consist of one and the same essence. God is one ens, not two; one essence and one subsistence, which is nothing but a substantial essence, appertain to one ens; if two subsistences or two persons be assigned to one essence, it involves a contradiction of terms, by representing the essence as at once simple and compound. If one divine essence be common to two persons, that essence or divinity will either be in the relation of a whole to its several parts, or of a genus to its several species, or lastly of a common subject to its accidents. If none of

these alternatives be conceded, there is no mode of escaping from the absurd consequences that follow, such as that one essence may be the third part of two or more."—P. 89.

He proposes to discard reason or human hypothesis, and to follow the doctrine of Holy Scripture exclusively. He forbears to "introduce all that commonly-received *drama of the personalities in the Godhead;*" since it is most evident from numberless passages of Scripture "that there is in reality but one true, independent and supreme God," and, "according to the testimony of the Son, delivered in the clearest terms, the Father is that One True God, by whom are all things." Having quoted and explained Mark xii. 28, &c.; Deut. vi. 4; John viii. 41, 54, and iv. 21, he concludes,

"Christ therefore agrees with the whole people of God, that the Father is that one and only God. For who can believe that the very first of the commandments would have been so obscure, and so ill understood by the Church through such a succession of ages, that two other persons, equally entitled to worship, should have remained wholly unknown to the people of God, and debarred of divine honours even to that very day? especially as God, where he is teaching his own people respecting the nature of their worship under the gospel, forewarns them that they would have for their God the one Jehovah whom they had always served, and David, that is, Christ, for their King and Lord. Jer. xxx. 9: *They shall serve Jehovah their God, and David their King, whom I will raise up unto them.* In this passage Christ, such as God willed that he should be known or served by his people under the gospel, is expressly distinguished from the one God Jehovah, both by nature and title. Christ himself therefore, the Son of God, teaches us nothing in the gospel respecting the one God but what the law had before taught, and every where clearly asserts him to be his Father. John xvii. 3: *This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* xx. 17: *I ascend unto my Father and your Father; and to my God and your God:* if therefore the Father be the God of Christ, and the same be our God, and if there be none other God but one, there can be no God beside the Father."—Pp. 90, 91.

He next produces many passages from the apostolic writings to prove the sole Deity of the Father, and then remarks,

"Though all this be so self-evident as to require no explanation,—namely, that the Father alone is a self existent God, and that a being which is not self-existent cannot be God,—it is wonderful with what futile subtleties, or rather with what juggling artifices, certain individuals have endeavoured to elude or obscure the plain meaning of these passages; leaving no stone unturned, recurring to every shift, attempting every means, as if their object were not to preach the pure and unadulterated truth of the gospel to the poor and simple, but rather by dint of vehemence and obstinacy to sustain some absurd paradox from falling, by the meretricherous aid of sophisms and verbal distinctions, borrowed from the barbarous ignorance of the schools."—Pp. 93, 94.

He examines John x. 30, and explains it, not of unity of essence, but only of intimacy of communion; and also 1 John v. 7, the spuriousness of which he suspects, but which he shows after Beza, may be interpreted "of an unity of agreement and testimony."

In answer to those that assert that the name and attributes and works of God, as well as divine honours, are habitually ascribed to the Son, he proceeds to prove, "1st, That in every passage each of the particulars above-mentioned is attributed in express terms only to one God the Father, as well by the Son himself as by his apostles. Secondly, that wherever they are attributed to the Son, it is in such a manner that they are easily understood to be attributable in their original and proper sense to the Father alone; and that the Son acknowledges himself to possess whatever share of Deity is assigned to him, by virtue of the peculiar gift and kindness of the Father; to which the apostles also bear their testimony. And lastly, that the Son himself and his apostles acknowledge throughout the whole of their discourses and writings, that the Father is greater than the Son in all things."

The gloss of the "orthodox" commentators upon our Lord's answer to "the mother of Zebedee's children," that when he said, *It is not mine to give*, he spoke in his mediatorial capacity, draws from Milton the following admirable remarks:

"But questionless when the sublime

the mother and her two sons incited
m to prefer this important petition,
y addressed their petition to the entire
ure of Christ, how exalted soever it
ght be, praying him to grant their re-
est to the utmost extent of his power,
either as God or man; Matt. xx. 20,
worshiping him, and desiring a certain
ng of him, and ver. 21, *Grant that they*
y sit. Christ also answers with re-
rence to his whole nature,—*It is not*
e to give; and lest for some reason
y might still fancy the gift belonged to
, he declares that it was altogether
t of his province, and the exclusive
ilege of the Father. If his reply was
ant solely to refer to his mediatorial
ulty, it would have bordered on so-
istry, which God forbid that we should
ribute to him; as if he were capable
anding the request of Salome and her
n by the quibble which the logicians
sophistic prava or *æquivoca*, when
e respondent answers in a sense or
h a mental intention different from
meaning of the questioner. The same
ht be said of other passages of the
e kind, where Christ speaks of him-
f; for after the hypostatical union of
o natures in one person, it follows
t whatever Christ says of himself, he
is not as the possessor of either nature
ately, but with reference to the
ole of his character, and in his entire
on, except where he himself makes a
tinction. Those who divide this hy-
atical union at their own discretion,
p the discourses and answers of Christ
all their sincerity; they represent
ry thing as ambiguous and uncertain,
rue and false at the same time; it is
Christ that speaks, but some unknown
ntity, sometimes one, and sometimes
ther; so that the words of Horace
y be justly applied to such disputants:

a tenaum vultus mutantem Protea
odo?"—Pp. 101, 102.

"With regard to divine honours,"
shews, p. 105, that "as the Son
formly pays worship and reverence
the Father alone, so he teaches us
follow the same practice."

His interpretation of the word Elo-
, and his exposition of various pas-
es commonly adduced in this con-
versy, prove him to be an erudite,
acious and sound biblical critic.
e for example his observations on
omas's confession, John xx. 28:

"He must have an immoderate share
redulity who attempts to elicit a new
fession of faith, unknown to the rest
the disciples, from this *abrupt exclam-*
tion of the apostle, who invokes in his
surprise not only Christ his own Lord, but the God of his ancestors, namely, God the Father;—as if he had said, Lord! what do I see—what do I hear—what do I handle with my hands? He whom Thomas is supposed to call God in this passage, had acknowledged respecting himself not long before, John xx. 17, *I ascend unto my God and your God.* Now the God of God cannot be essentially one with him whose God he is. On whose word therefore can we ground our faith with most security; on that of Christ, whose doctrine is clear, or of Thomas, a new disciple, first incredulous, then suddenly breaking out into an abrupt exclamation in an ecstacy of wonder, if indeed he really called Christ his God? For having reached out his fingers, he called the man whom he touched, as if unconscious of what he was saying, by the name of God. Neither is it credible that he should have so quickly understood the hypostatic union of that person whose resurrection he had just before disbelieved. Accordingly the faith of Peter is commended—*Blessed art thou, Simon*—for having only said—*Thou art the Son of the living God*, Matt. xvi. 16, 17. The faith of Thomas, although as it is commonly explained, it asserts the divinity of Christ in a much more remarkable manner, is so far from being praised, that it is undervalued, and almost reproved in the next verse—*Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.* And yet, though the slowness of his belief may have deserved blame, the testimony borne by him to Christ as God, which, if the common interpretation be received as true, is clearer than occurs in any other passage, would undoubtedly have met with some commendation; whereas it obtains none whatever. Hence there is nothing to invalidate that interpretation of the passage which has been already suggested, referring the words—*my Lord*—to Christ,—*my God*—to God the Father, who had just testified that Christ was his Son, by raising him up from the dead in so wonderful a manner."—Pp. 112, 113.

Milton gives the Unitarian sense of most of the texts alleged by Trinitarians. He was aware of a various reading in Acts xx. 28, but he understands the word *blood* of offspring or son. He interprets 1 Tim. iii. 16, *God manifest in the flesh*, of the Father, who was manifested in the Son, his image; who was justified, &c. On Titus ii. 13, he says, that "the definite article may be inserted or omit-

ted before the two nouns in the Greek without affecting the sense," adding, as if in anticipation of the vauntings of some modern scholars, "Surely, what is proposed to us as an object of belief, especially in a matter involving a primary article of faith, ought not to be an inference," "hunted out by careful research from among articles and particles, nor elicited by dint of ingenuity, like the answers of an oracle, from sentences of dark or equivocal meaning." Pp. 117, 118. He takes notice of the article-argument again in his examination of Jude, ver. 4, p. 120. He renounces the modern Arian notion of Christ being the angel that conducted the Mosaic dispensation, and quotes Heb. viii. 6, to shew that "it does not seem to have been suitable that Christ who was the minister of the gospel should also be the minister of the law." P. 122. He considers Isaiah ix. 6, favourable to the Antitrinitarian doctrine, for here Christ receives his name from the Father: he reads "Everlasting Father," *Father of the age to come,*—"that is, its teacher, the name of father being often attributed to a teacher." On this and other passages usually brought to prove the eternity of the Son, he reasons thus logically and unanswerably:

"Him who was begotten from all eternity the Father cannot have begotten, for what was made from all eternity was never in the act of being made; him whom the Father begat from all eternity he still begets; he whom he still begets is not yet begotten, and therefore is not yet a son; for an action which has no beginning can have no completion. Besides, it seems to be altogether impossible that the Son should be either begotten or born from all eternity. If he is the Son, either he must have been originally in the Father, and have proceeded from him, or he must always have been as he is now, separate from the Father, self-existent and independent. If he was originally in the Father, but now exists separately, he has undergone a certain change at some time or other, and is therefore mutable. If he always existed separately from, and independently of, the Father, how is he from the Father, how begotten, how the Son, how separate in subsistence, unless he be also separate in essence? since (laying aside metaphysical trifling) a substantial essence and a subsistence are the same thing. However this may be, it will be universally acknowledged th now at least differs numerica Father; but that those who rically must differ also in essences, as the logicians e too clear to be denied by a seased of common reason. lows that the Father and th in essence."—Pp. 133, 134.

From a collection of p lating to the divine honour he concludes, (p. 143,) " we call upon the Son of Go in his capacity of advoca Father."

This great writer con most important chapter tion of texts, to prove th trine which he has laid dow taught in Scripture, is ac God, and has the promis salvation;" to which he "this is the faith propos the Apostles' Creed, the and universally received co of belief in the possessi Church." We regret tha not been able to make larg as examples of his vigorou accurate scriptural learni ally from those parts of t that are devoted to the e the "Vertumnian distin evasions" by which the re thodox" church, with her e subterfuge," makes the S none effect: but we are n hope that this, with some of the work, may be rep cheap form for popular The Unitarians would be their cause if they did not s selves of the discovery, pro Royal authority, that on th question between them a rians, they may now clai own, in addition to the mi of LOCKE and NEWTON, t rior name of MILTON.

ART. IV.—*Memoir of the jamin Goodier.* 12mo. Liverpool printed, and Hunter, London. 1825.

SUCH of our readers as the account given of M in our XIVth. Vol., pp. 6 142—145, will scarcely be that his friends should dev hume to his memory, and

add, to the service of practical piety. He was an extraordinary young man, excelling equally in virtue and in talents. His example is a beautiful lesson to young men, and especially to young ministers; shewing the degree to which self-improvement may be carried, the tendency of an amiable disposition and pure morals to win esteem and friendship, and the consolation and support which a heartfelt sense of rational religion provides for the sick and dying bed.

The "Memoir" is drawn up by a nameless author. It is, however, well known to be the work of a pen which would adorn any subject. The biographical incidents are of course few, but they are rendered exceedingly interesting by being related chiefly in Mr. Goodier's own words, taken from his Journals and Letters.

We heartily wish the volume an extensive circulation; and are sure that there are none of our serious readers that shall adopt our recommendation, who will not thank us for bringing under their notice so pleasant a picture of unspotted, useful and happy life.

OBITUARY.

1825. Oct. 5, aged 54, MARY, the wife of Mr. Thomas RYLAND, of *Birmingham*, whose faithful and exemplary discharge of the duties of a wife, a mother and a Christian, has rendered her removal no ordinary loss. Those who best knew her will most earnestly assent to the justness of the following observations on this mournfully interesting event:* observations so beautifully descriptive and appropriate, as to supersede not merely the necessity, but perhaps even the propriety, of any additional expressions of that sorrow and regard which was so sincerely felt by those who were acquainted with the real excellence of their lamented subject: "The sepulchre does not, in general, close over a treasure so rich as what we now consign to it. From a wide circle of kindred and of friends, an individual so practically wise, so kind, so circumspect, so habitually and unfeignedly devout, is not every day torn away." "Examples of the female character formed and adorned by religion, may be removed from our eyes: but they live, nevertheless, in memory and in hope. We think with profound, it may be, yet still with tempered grief on those who 'opened their mouth with wisdom, and on whose tongue was the law of kindness'—whose manners, the natural expression of their sobriety of mind, and affection of spirit, and firmness of principle, and correctness of understanding, and most perfectly free from vanity or pride, would have graced the highest circles, while they spread ease and pleasure and secured admiration and esteem wherever they appeared; on those who gave unostentatiously to religion their hearts, and voices, and lives, neither disregarding the form, nor being strangers to the power of it—those whose children rise up and call them blessed."

* *By the Rev. J. Kentish.*

Oct. 21, at *Chowbent*, *Lancashire*, in the 82nd year of his age, Mr. WILLIAM CANNON. He was born in the parish of Kells, in the upper district of the Stewartry of Galloway, Scotland, and was the third son of a large family, which had resided for nearly a century and a half, and which still resides, on the soil that gave him birth. Upon his entrance into life, Mr. Cannon made his selection of the trade of carpenter: shortly after the expiration of his apprenticeship, he removed to the adjacent towns in England, where a wider field for improvement in the business he had chosen, presented itself. Having two brothers at Bolton, he was induced to visit that neighbourhood about the year 1772, when the various inventions of Hargreaves, Arkwright and others made their first appearance in that district (being one of the earliest seats of the Cotton Trade in England): and availing himself of this new era of improvement, he there acquired the art of machine making, as a journeyman, and finally established himself at Chowbent for the manufacture of the various machinery then introduced. Shortly after his outset in this branch, he had to contend with the prejudices which existed against machinery, and the insults of mobs he met and resisted with manly firmness at the risk of his little property and of his life: his firmness, perseverance and strict integrity then and during the whole course of his life, secured to him the respect and esteem even of his enemies. From his early connexions he introduced a number of his young country-

men as his apprentices, who have since settled in Manchester and other parts, and their industry and desire to obtain a knowledge of their business evince the goodness of the example he set before them: the intimate friendship which has always existed between him and them bear honourable testimony to the zeal with which he discharged his duties. He acquired in his business as machine maker a comfortable independence, sufficient for his simple and primitive habits, and had prepared for his two sons more extensive operations; but the great Disposer of events in his wisdom bereft him of that part of his family which he had hoped to succeed him—he in consequence retired from business in 1799. His activity and energy never deserted him; he found employment in the discharge of his duty to his neighbour and his friend. In religion he was a decided Unitarian, from a firm conviction that the doctrine he espoused was strictly scriptural, and, like the Puritans of old, he maintained it at all hazards. In politics he was a Whig, and with the same independent spirit he defended his opinions, and to his last moments was an inexorable foe to tyranny, oppression, and intolerance. His protracted illness he bore with exemplary resignation, and departed this life in the perfect hope of a better and more exalted state of existence.

This brief memoir is humbly submitted by one of his few surviving pupils.

Oct. 26, at *Bridgewater*, in the 81st year of his age, Mr. THOMAS OSLER, upwards of sixty years an active and valuable member of the Unitarian congregation in that place. Though exempted to a very late period from the usual infirmities of advanced life, and constitutionally possessed of remarkable cheerfulness of mind, he had long looked forward to his dissolution with steadfast and resigned tranquillity; and finally closed, in devout peace, a long life diligently spent in doing justly, loving mercy, and walking humbly.

Oct. 26, in the 57th year of his age, WALTER FAWKES, Esq., of *Farnley Hall, Yorkshire.*

— 29, in the 25th year of her age, of pulmonary disease, MARIA BENNETT, second daughter of A. Bennett, minister of the Unitarian Meeting, Poole, Dorsetshire. It can be said with truth, that the deceased was highly respected by all who knew her, and many tears of affection and lamentation flowed on account of her death. In human judgment her character was virtuous, Christian, and pious, which gives to her parents and friends an humble but confident hope, that the Almighty and merciful God who gave her life and who has taken it away, will approve her, and make her eternally happy in his glorious presence. She was laid to rest in a vault in the burial-ground belonging to the above Meeting, on Friday, the 4th of Nov., and on the Sunday evening following, to a numerous and sympathizing audience, a very excellent and most impressive discourse was delivered on the occasion by the Rev. J. B. Bristowe, of Ringwood, from 2 Sam. xiv. 14.

A. B.

— 31, at *Edinburgh*, EMILY, wife of Archibald MACBEAN, Esq., Royal Horse Artillery, and only daughter of William Johnston, Esq., of Muswell Hill.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Protestant Society for the Protection of Religious Liberty.

(Continued from p. 633.)

One gentleman has applied for advice to this Society, from a place so distant as *Malta*. The case I am alluding to is that of Lieutenant Dawson, a gentleman of high character and connexions, of liberal education, who had been in the army from his earliest days, and who had *fought* the battles of his country in many a land. In the year 1823, he was stationed at Malta. I have stated that he was a man of family and of character, but, above all, he was a man of principle, and he held the dictates of his conscience superior to any other mandate. He was directed on a particular day, a day of festivity, dedicated to the patron saint of the island, (for though Malta is under British dominion, it is a Catholic country; and there Catholics enjoy, as they *ought* to enjoy, the free exercise of their religious rights and ceremonies,) to pay a salute to the procession of this saint, as it passed along. I, who seek for toleration, or rather I, who loathe toleration

for liberty, complain that a gen-
Protestant, who, with the con-
f a member of the Church of
read in its homilies, and finding
; many of the ceremonies of the
Catholic Church, are idolatry,
ave been commanded to cause
to ring, and a salute to be fired,
procession moved upon the day
to the patron saint. It was
order that Mr. Dawson declined
', and his captain also refused;
r who commanded, did not in-
heir compliance, but gave the
heir absence, and the bells were
the salute was fired. He yield-
scruples of those men who had
ir bosoms, and had fought when
waged a war with her enemies.
enant and the captain were how-
moned before a Court Martial,
lent of which was a Roman Ca-
hey were found guilty, and the
was confirmed by the Judge
at home. The lieutenant and
n were both cashiered, and the
s severely censured for his le-
seems then that, in performing
an English officer must forget
s of conscience; and that if he
mmanded, he must hail a sacri-
udhoo, and sanction the horrid
committed under the pretence
n.

next particular I shall but briefly
ince it has been frequently be-
public. It occurred the 29th of

On that day, two persons, of
ppearance, dressed soberly in
ith nothing unclerical in their
—nothing improper in their de-
—waited on the Rev. William
, a clergyman of the Established
in the town of *Newport Pagnell*.
se poor people introduced them-
to the presence of the Vicar of
h, and in the course of their
ion presented to him a book
g the names of subscribers to-
e erection of a chapel for the
he General Baptist Revivalist's
They stated to him, that they
deputed by the good people of
ety to collect subscriptions for
se stated; and they then came
his aid. In doing this they cer-
re *not* aware that they were in
nce of the clergyman of the pa-
t even though they had been ap-
such a circumstance, they, Dis-
s they were, did not imagine
s guilty of much presumption.
hall turned on them as enemies
tablishment—was astonished at
sumption—inquired their names
[illegible] *to be impostors*;—
edily retracted;) and
threatened them with punishment. After such a reception they naturally wished to withdraw; they desired to retire in peace; but even that poor privilege was denied them. No! they had approached too near the lion's den, and having once entered, it was in vain that they attempted to escape unhurt. The constable and the churchwardens were sent for, and although Mr. Marshall admitted that they were not impostors, yet he would have sent them to prison; for, as he said to them, "Some of your people are supposed to have committed a murder somewhere or other, and you are therefore dangerous persons, and must not be allowed to go at large;" accordingly they were then taken up to the house of the attorney, and there being no magistrate there, and none any where in the neighbourhood, with the exception of a certain clergyman of the Established Church, then engaged at a cricket-match, those very Reverend Divines were in consequence sent for from the cricket-ground, and one of them, a Rev. Mr. Lowndes, being called upon, he forsooth signed the mittimus under which these unfortunate men were deprived of their liberty, and lodged in a common gaol. That at such a place, such tyranny should have been perpetrated is what you, in London, can hardly conceive. You can scarcely form an idea of the scorn and obloquy which in more remote places are heaped upon the heads of Dissenters. In proof that these men were not impostors, and were entirely undeserving of the oppression which they endured, it was shewn that they had signed the declaration, had taken the oaths, and the book which they produced contained a signature, which, to every enlightened and liberal man, would have proved sufficient evidence, that of ROBERT HALL, of *Leicester*. In this conduct is combined that horrid mixture of malice and ferocity, buffoonery and cruelty, which characterized Nero, who fiddled when Rome was on fire. I will now read to you extracts from the minutes of the examination of these victims to High Church intolerance.

Mr. Marshall.—Do you know that you are breaking the law?

Horner.—No, I do not.

Marshall.—I do not wish to enter into any discourse with you, for I believe it is your intention to overturn the Establishment—by so doing you are breaking the law.

Edgell.—Did you ever see two men more like vagrants? How long have you been a preacher?

Horner—About three years.

Marshall.—What were you before you became a preacher?

Horner.—A gentleman's servant.

Marshall.—Who did you live with?

Horner.—The Rev. Mr. Erskine.

Well, Sir, you seem to be the chief orator; let your learned brother come forward.

Edgell.—What were you before you were a preacher?

Wood.—A mat-maker.

Edgell.—There! did you ever see two men more like vagrants in your life? The one a livery-servant and the other a mat-maker! What school were you educated at?

Horner.—At that school where they teach to speak the truth and tell no lies.

To what denomination do you belong?

Horner—The General Baptist *Revivalists.*

Marshall.—It should have been *Revilists.*

William White said, "I believe they are collecting the money to put in their own pockets."

Mr. Marshall.—I do not think so; but I do believe their intention is to overturn the Establishment, therefore I give you into the hands of the constable.

The constable now took them into his custody, and they were committed to the gaol at Aylesbury, without even being apprised that they were entitled to appeal, or that they might be held to bail; there they were confined for three weeks, in common with the basest felons; amongst convicted thieves of the most abandoned character. Nay, more, they were sentenced to the tread-mill, and kept at hard labour there, though during the time one of them was afflicted with spitting of blood. Their papers were seized upon, their money was taken from them, and by means of it the expenses of sending them to prison were defrayed. So soon as my excellent friend, the Hon. ROBERT SMITH, the nephew of our Chairman, and the Member for the County, heard of this piece of ecclesiastical tyranny, he immediately rode twenty miles across to Aylesbury, determined that, in his county at least, no oppression should be practised with impunity. He went immediately to an attorney, whom he employed; he used every exertion that was possible, though without being able then to effect their liberation, but he was determined that, if possible, it never should be said that in his county tyranny should go unpunished; that if no other means could be obtained, he would himself defray every expense which might be incurred in their liberation and support. Immediately on my being made acquainted with the case, I sent a person down to Aylesbury to investigate the circumstances, and my intention, under advice, was to apply to the Court of King's Bench for a writ of habeas corpus. When Mr. Lowndes discovered that we were determined to resist, and likely to resist with success, he let prudence take the place of passion—he let the men out of gaol—he, the committing magistrate, having power to do so. It was long before their papers were returned to them. Yet all this, gentlemen, has been perpetrated in England—in Bucks—not in the remote district of Wales, or of Cumberland, but within a short distance of London, and yet, for my interference in such a case as this, I am called "*a meddling Attorney!*" Contrast what has been our conduct under existing circumstances with what would probably have been theirs had they been placed in our situation. Contrast our forbearance with their uncompromising severity; observe how they overbear and proscribe the timid and the weak, but how silent and subdued are they when confronted with those who understand their own rights, and are determined on their vindication. When first the committal of Mr. Lowndes came to be questioned, the Establishment took a high tone—their conduct was not to be animadverted on—all that they did was to be regarded as sacred—the lustre of their high name was not to sullied by the disgrace of a prosecution. They subscribed largely to escape the threatened danger. They, forsooth, would not allow Mr. Marshall to be prosecuted. But a short time sufficed to moderate their haughty tone; they very soon applied to know on what terms we were willing to let Mr. Marshall off. What would induce us to forego the triumph which then awaited our cause? There never was an occasion that would have proved more tempting to an overweening or vindictive spirit. There never was a time when, if we desired a triumph, we could have obtained it in a more signal and decisive manner. But such was not our aim; for we wished to set our enemies a living example of that tolerant spirit which was to them unknown. You may, perhaps, think that we erred on the side of lenity, and betrayed too much kindness and indulgence to those who had dealt out towards us a full measure of harshness and severity; but we were determined *not* to imitate their evil example, and therefore to release them on terms which you perhaps will consider too mild, viz., That Mr. Marshall should apologise—that the apology should be in writing—that it should be advertised in the county papers—that he should pay the expenses incurred by the county attorney—and also present *Fifty Pounds* to the injured men. [Mr. Wilks then read from the "Bucks Chronicle" an advertisement, signed "WM. MARSHALL," which, after stating the particulars of the arrest and imprisonment

Horner and Wood, went on to say, at the writer acted under the influence f a mistaken opinion, and deeply re-retted the consequences of his error.]

When I was lately at a meeting in acks, I detailed to the persons there sembled the noble and excellent con-act of Mr. ROBERT SMITH. I told, and ost truly told them, that it was their uty at the next election to crowd to he hustings in his support; and to such mongst *you* as have votes for that county, feel bound to give the same advice, and enjoin you to act under the impulse f that gratitude towards this young no-leman which ought, and which I am re does, fill the breasts of all who are ttached to the cause of Dissenters.

There is one other circumstance of onsiderable importance. Some clergy-en have affected to doubt whether those ho have not been baptized were entl-led to be married in their parish church-s. Of this a remarkable case occurred t *Langain*, in the diocese of St. David's. n that parish, DAVID DAVIDS was to be arried to MARY JENKINS;—she be-nged to the Society of Baptists. At the ime appointed for the celebration of the arriage the resident clergyman was rom home, and the Rev. DANIEL ROW-ANDS, for the time, filled his place, and hat person, though the banns had been reviously published by the resident cler-yman, thought proper to intimate that e would refuse to perform a ceremony o which the individual for whom he cted would have made no objection. The father of the young woman, under-tanding that some difficulty existed on ac-ount of his daughter having been brought p as a Baptist, waited on the clergyman or the purpose of ascertaining his inten-ions. Having arrived at that gentleman's ouse, he happened only to see his wife, ho, holding a lofty tone upon the occa-ion, gave it as her opinion that certainly er husband would withhold marriage to Dissenters at his Church—and so the fa-her came away.

In Wales a very ancient custom still revails, one of which is spoken of by acitus as existing among the Germans f his day; it is the assemblage at every edding of all the inhabitants of the sur-ounding country. This is called a "bid-ing," and forms a remarkable contrast o the retired and secret way in which arriages are generally solemnized a-ongst the upper ranks in this country. From an ancient paper which I have seen, he neighbours are bidden to the wed-ing, to partake of bread, butter and heese, and are at the same time request-d to bring with them their current of-erings. *On the occasion of the intended wedding of David Davis* [illegible]

kins, about two hundred of their neigh-bours were assembled to sympathize in their emotions on the happy occasion! All was festivity and glee; every counte-nance looked bright with pleasure, and every heart beat high with happiness! and all *would* have continued joyous, were it not for a clergyman of the Esta-blished Church! This clergyman had been previously heard to say to one of his neighbours, "*Come to Church to-day, and we shall have some fun!*" In con-formity with his intention to create fun, as he was pleased to term it, he, instead of being in the usual place, was to be seen in the large pew beneath the pulpit. When the wedding party came to the church, it was intimated to him that the young couple came to be married, and he, addressing the intended bride, said, "Mary Jenkins, have you been baptiz-ed?" And receiving an answer in the negative, he replied, "Then I shall not marry you."—"Not marry me!" re-joined the disappointed girl, with con-sternation. Her natural feelings struggled strongly against her conscientious scruples. The clergyman repeated that he would not marry her unless she were baptized. "You are no Christian," said he; "you had better be baptized." She struggled long; at length she said she would consent to be baptized if she could be *immersed*. "Oh, there is not sufficient water for that," said the clergyman; "that *cannot* be!" The old father could endure this mock-ery no longer: he came forward and in-dignantly interfered. I think I see the old Welsh patriarch, the blood boiling in his veins. "No, Sir, I will not, I cannot endure this—your purpose is to dissolve my religion, and I will not sub-mit to it—she shall not be baptized." The clergyman then repeated his deter-mination *not* to marry the parties. They left the church, their friends followed them to bring them back, the clergyman was entreated to return—the young girl hesitated; I am sure you will not con-demn the struggle between inclination and duty. Again within the church, the question was repeated—"Now will you be baptized?" She still hesitated, and the clerk was directed to bring the water. But at length *firmly she refused*. Yes! she determined that she would rather return and be *no bride*, than consent to the sacrifice of Christian principle, or to depart from the ordinances of that faith in which she had been educated. When the detail of this outrage upon religious feeling was communicated to me, I wrote immediately a polite letter to the clergy-man in question. At first he hesitated, and then I wrote more peremptorily; he then replied to me, but it was from the Episcopal Palace of St. David's that he

addressed the letter. He replied in language of determined refusal and defiance! For a long month the nuptials of this couple were delayed; nor were they celebrated at all, until the return of the resident clergyman of the parish. Then they were married; and though we shall never see them, let us join in the wish that they may indeed be very happy! Now the remedy for the wrong done to the feelings of this unoffending pair and their friends is by a proceeding in the Ecclesiastical Courts—proceeding, forsooth, against a clergyman in a court where the judges are clergymen—the Bishop's Court, of the diocese of St. David's, where those who sanctioned the outrage would be called on to decide on its enormity—called on to pronounce their own condemnation. Though perfectly aware of the strong hold in which he was thus entrenched by the Ecclesiastical law, he was not content with being on his defence; he thought the best way to insure perfect impunity would consist in becoming himself the assailant, and not wait for any reprisal from those whom he had so deeply injured. Accordingly, he has instituted a suit against the old man, the father of Mary Jenkins, for *brawling* in the church, when he entreated that his child might not be compelled to deviate from the religious principles of her fathers. Now this brawling carries with it very heavy penalties, and the party convicted of it is liable to excommunication. In this way, it seems, the determination of the clergyman was to overwhelm this poor old man with costs, by bringing him before a court where none but clergymen are to judge a case where a clergyman is the complainant. We, however, by the advice of our excellent friend, Dr. LUSHINGTON, have been enabled to remove the case to the metropolis, where it is to be hoped that a more impartial hearing will be obtained; and I am determined, yes, *determined*, that no effort shall be spared to procure ample justice, and completely to vindicate the oppressed.

To many other subjects our attention has been drawn during the past year; amongst others, to an application to Parliament to concede to Unitarian Dissenters the right of being married in their own chapels. The "*British Critic*" has thought proper to say I am the author. The statement is incorrect—neither with the bill or with petitions for its enactment have I interfered—but I am still very desirous for its success. By this measure there would be licensed, for the purpose of matrimony, *three* chapels in the metropolis, two in five or six of the largest towns, and one in those of smaller size. It will also be required that these shall be twelve months registered before marriages can be celebrated in them; that an inscription shall be on the outside, stating that they have been so registered, and the minister shall obtain a regular certificate of the same. The marriages may be performed either by license, or after banns published. If by the former mode, the license is to be obtained from the officers of the Established Church—if by the latter mode, the banns are to be published in church, and all fees are likewise to go to the Establishment. They, therefore, have reserved to themselves every portion of the profits and the power, with the exception of what relates to the mere act of celebrating the marriage itself. This bill, I hope, will pass; at the same time that I wish, as you do, that marriage should rather be regarded as a civil contract than as a sacred ceremony. However, it is perfectly laudable and natural that after a civil marriage has been performed, people should begin to wish about them the pious members of their congregation, that their pastor may breathe over them a prayer to heaven, that religion may sanction, and God may ratify the compact into which they have just entered.

I regret to say that in *France* efforts are making to restore the prerogatives of the Established Church in that country with regard to marriages, by seeking to make it necessary that the marriage by the priest should precede the civil marriage; the obvious design of which is to increase their own power and authority, and to terminate that which, for a century and a half, has been the blessing of that country.

ROMAN CATHOLICS, in this country, labour under considerable disabilities as regards their marriages; and the "British Critic" has thought proper to denounce the same "meddling attorney," of the name of Wilks, for interfering in this matter, with a view to place them in a better situation. This I consider no discredit; here at least my sectarian feelings could not have influenced me. The poor Irish who come here think that marriage is one of the sacraments of their Church; and that, in the eye of heaven, their state of life cannot be blameless, unless it have the benediction of their priest. And why should not such a marriage have the validity of law? One of the consequences of refusing that validity is, that the workhouses of this country are filled with multitudes of children, who, being in the eye of the law illegitimate, find a settlement in the parish where they were born, and cannot be sent to Ireland. I have interfered in this matter, and I will continue to interfere still further, confident that in the

steadily, however we may differ upon later points, the all-pervading sentiment of religious liberty glows in every breast, all beats in every heart!

In *Canada* great difficulties exist. It is a Catholic province, and there are no Protestants, Episcopalians, and Independents, and I believe Presbyterians are succeeded. At *Montreal*, a chapel for Independents has been erected. But in there we are refused the rights to bury and inter the dead; and there many persecutions do exist.' But on his majesty's Government the points must still be urged; and I would put it to them as statesmen. If we wish to maintain our place—if we desire still to navigate those vast lakes, let not these afflicting demons agitate and annoy!

As to the REGISTRY of BAPTISMS, some defect still unhappily exists, and it is the opinion of Mr. Justice Bayley, a judge no less eminent for his integrity than for his legal skill, that the registry of a baptism is no registry of birth. The registers of Dissenters certainly never can be received in the same way with parochial churches; the one is a record universally recognized in the courts, but the entry in the registry, in Williams's registry, possesses no such force. Dissenters ought to know the real situation in which they stand; and, apprised of their peril, I trust they will join in an attempt to procure security.

There is another point on which it is absolutely requisite that we should be insistant in our solicitations, I mean the repeal of the *Test and Corporation Acts*; institutions, however, on this subject, perfectly in unison with *my* sentiments, will be laid before you; and it is therefore no less necessary that I should now enlarge upon this subject. We are told by the "*Quarterly Review*" that many of the laws of which we complain are obsolete, and are rendered inoperative by the effect of the annual *Indemnity Act*; but I maintain that, notwithstanding that act, these laws do oppress us most severely, and an instance shall be given.—Mr. FOWN is a respectable solicitor at *Tenterden*, in Kent, and is much and deservedly esteemed by the corporation of that town, and who, on the death of his partner, was offered the situation held by him in that corporation; yet here the law to which I have alluded prejudicially interfered, and deprived him of an honourable and lucrative office, otherwise within his reach. The design of the corporation in his favour was completely frustrated. The annual *Indemnity Act* [illegible] no remedy; if [illegible] was given that [illegible] resolved the [illegible] according to the ritual of the Established Church, every vote given in his favour was nullified; and hence the honest expectations of every man are frustrated, who loves his conscience and his God better than pelf! Here then is one flagrant instance, at the least, where the wishes of the corporation, and the hopes of an honest man, were entirely set at nought; and an individual was elected who otherwise could not possibly have succeeded. Let us then this day, and in this place, vow that we will never be satisfied until not a remnant of them shall remain! It is only by sound acquaintance with the generally diffused and unceasing exertions for their repeal, that we can ever hope to conquer these oppressive statutes. While they remain, they will be made instruments for our injury, and it is only by *soundness* in religious *principle* that we can prevent the continuance of these wrongs.—I turn to AMERICA. What was theory, is there fulfilled in fact. There, there is no state religion, and there is not a happier nation upon earth—there is not a country where education and religion are more eminently diffused! Each denomination is permitted to celebrate its own rites in perfect independence, and all live in perfect harmony and love! There they are not enlisting human power to support the arm of the Almighty—as though Omnipotence could not rule over his own dominion; and as though HE, whose will is destiny, wanted the withered arm of man to carry on his work below. I am glad of an opportunity of adverting to this, for it does honour to human nature: I will not permit myself to fear that freedom will continue to lie under a cloud. No! *we* who have our Bible Societies throughout the world—*we* who are sending missionaries to every part of the earth, ought not, must not, doubt that there is a change approaching when all its glory, all its ardent and demoustrating effects shall be fully known. No; we will not fear but that the love of liberty, the love of true and pure religion will yet burst forth with all its glorious and refulgent light. In this good cause then I trust that we shall all advance. When our old friends have departed, our younger ones will rally round the standard, and the inclination to sustain religious freedom shall grow into a principle. And if the spirit of oppression should still arise, I at least when departing will say in the words of that brave General who lay immortal and not dishonoured, but dying in the dust, "Fear not the mass of opposition; but ONWARDS, ONWARDS, ONWARDS, and expire!" Mr. Wilks sat amidst long, loud, and reiterated

The Rev. Dr. BOGUE, in proposing the first resolution, considered the Society as most important, in consequence of its connexion with religion. He desired to impress the importance of religion in order to secure the enjoyment of civil and political liberty; religion was the surest foundation to liberty, and to her might be attributed all the freedom we enjoyed; and both would ever flourish together. When a man became religious, he began to feel his own dignity, and exclaims, I am an intelligent being: and would he who thus felt himself to be a man and a Christian, be treated as a dog? No; he would demand and obtain justice and freedom. Let justice be done, and let every one have justice rendered to him! Those were the principles of the gospel, and the principles of civil liberty.

The Rev. TIMOTHY EAST seconded the resolution, which was carried unanimously.

The Rev. JAMES BENNETT, of Rotherham, in rising to move the second resolution, began by remarking, that if the term "Religious Liberty" be censurable, it must be that it is a pleonasm; for true religion is always free, and the truest freedom is the most religious. Where true religion is, we feel the force of that maxim, "If the Son make you free, then you shall be free indeed." But while he held religious liberty to be the first blessing which a kind Providence had bestowed on the country, he was called upon to express a sentiment that the Established Church of this country was more tolerant than most others established by law. He thought they owed but little to the Establishment. It was to the true and enlightened patriots in the Legislature that their gratitude was due. To the Church they owed none. Were Religious Liberty to appear in the form of a fair nymph before that assembly, her brow bound round with myrtle—were she to be interrogated as to whom she owed most—she would say, To the Third William, and the four Georges. But while they owed so much to their princes, were they again to question that bright seraphim, to whom in earlier times she owed the continuance of those blessings, she would instantly reply,—To the persecuted Puritans; to their tears and to their blood I owe my establishment in this happy land. But if, on the other hand, Persecution should venture to appear, should we not say, Haggard fiend, with thy snaky locks and pestilent breath, what hast thou done, but created suffering and woe? But no! I should rather say, Though I so much detest thee, yet for some things which thou hast unintentionally done, I could almost rejoice in thee; because by expelling those Puritans from our own land, thou didst plant them in America. He had that day discovered what he had never before known, why in so many countries the devil was worshiped. It must be that that arch demon has unintentionally done so much good. And if ever there could be a fiend whom he might be tempted to adore, it must be him whom he so heartily detested in the demon persecution. But while he rejoiced in the strength that overruled the demons, he could not but remember how much was due to the Royal House of Brunswick; and they should offer constant prayer for the life of their Prince; nor did he doubt that those prayers would avail; for though it was the maxim of *the Church*, No pence no pater, yet he rejoiced that the gate of heaven was open to their unpaid prayers when they said, "God save the King." Now it is well known, that should the King of England depart from the prescribed forms of the Established Church, he would forfeit his crown; and could they suppose that man is made of such metal as to forfeit an earthly for an heavenly crown? They had no right to impose such a necessity; and he prayed that the time might come when the Kings of England would no longer be liable to have their crowns snatched from their brow if they bowed to the dictates of their own conscience, rather than to the arbitrary mandates of the hierarchy. Still he felt the most cordial satisfaction in the persuasion, that this country possessed more liberty than any other, with one glorious exception. He could say, "England, with all thy faults I love thee." And though he had set his foot on another and another shore, he had still felt that he was not at home. His resolution was, "that as Protestant Dissenters they could not submit." That required some explanation. He had once thought that unresisting submission was the duty of Christians, but mature consideration had induced him to alter his opinion. Even our Saviour said, "If I have spoken evil, testify against me; but if well, why smitest thou me?" And when Paul had been wrongfully imprisoned, and the magistrates wished him to go sneaking out of prison, Paul said unto them, "They have beat us openly, uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay verily, but let them come themselves and fetch us out." And there is another kind of resistance with which the oppressors should be met—by love, by forgiveness, and most hearty prayers, that they might partake of the same spirit with themselves. Did he wish ill to the Established Church, he should say, Interfere not,—let them go on

ruin their own cause. But he was no
h foe to the Established Church, and
would therefore say,—Deplore your
ors—retrace your steps—and seek to
ise your church to eminence by a dis-
ty of those virtues held out by the
ample of Jesus to all mankind.

The Rev. JOHN TOWNSEND assured
e meeting, that so entirely was he the
end of peace, that if he thought the
ciety tended in the least degree by its
inciples, constitution or proceedings,
the promotion of discord or disunion,
would be the last to approve or sup-
rt it; but he contemplated it as an
stitution formed for protection and de-
nce, and principally of those who were
able to protect themselves. The re-
esentation that had that day been made
them sufficiently established the im-
rtance of its objects, and the propriety
ith which those objects were effected.
ne cases only of the two ministers ap-
ehended at Newport Pagnell, and of
e Welsh couple who had been refused
arriage because they were Dissenters,
ere of themselves amply sufficient to
ove the utility of the Society. But for
s assistance those parties never could
ve obtained redress. And thus, while
otecting the feeble against the mighty,
e Society should by all be justly ap-
oved. And he particularly would re-
mber, not only the good that it has
ually performed, but *the evil it has
evented*. Doubtless had it not been for
s existence, even worse instances of
ersecution would have occurred; for it
as well known that in this Society the
amblest would be able to procure re-
ess, and thus the proudest were cau-
oned to "Beware." He knew many
ergymen who were most excellent and
ind, and who would be as ready as him-
lf to deprecate the various instances of
rong which others of their body had
erformed. He concluded by re-express-
g his warm attachment to the *principles*
f the Society, and his desire for its suc-
ss.

The Rev. SPEDDING CURWEN moved
e two next resolutions, which were se-
onded by

The Rev. Dr. CODMAN, from America,
ho assured the meeting that he should
ve hesitated to step forward upon that
ccasion, had not the kind, affectionate
nd liberal sentiments which had been
xpressed in reference to his beloved
ountry, really compelled him to appear.
nd though an American, it afforded him
e highest pleasure to address a Chair
lled by a Member of the British Parlia-
ent. With uncommon pleasure he had
ended at the meeting, and had listen-
d to the proceeding which had occurred,
ith especial delight to the luminous
and most interesting Report which had been delivered by their truly eloquent and enlightened Secretary, whose name, with that of his venerable father, and his active and pious brother, in the city of Paris, would to him be ever dear. Descended from Puritan ancestors, and coming from a part of the world which was peopled by the Nonconformists of this country, he could not but rejoice in the establishment of a Society for the support of those principles for which these holy men left their native shores, and planted the standard of the cross in the western world. The meeting would be now persuaded to rejoice with him, when he assured them that in *America* there was no need for the establishment of *such* a society! There every denomination enjoy the same rights and privileges. There, he thanked God, no question would arise as to the emancipation of *any* body—for there *every* man, whether Catholic or Protestant, Episcopalian, Presbyterian or Baptist, or of any other denomination, is eligible to serve in the highest offices of state. And no evil had been produced; but effects precisely the reverse;—and he would conclude with an expression of his ardent wish that Religious Liberty would prevail, unshackled and complete, in every country throughout the world.

The Rev. JOSEPH FLETCHER, M. A., in proposing the next resolution, observed, that the atmosphere was oppressive—but it was the atmosphere of liberty! He felt that duller should he be than the dull leaf that grew on Lethe's banks, if he did not willingly take a part in the proceedings of the day. It had been well remarked, that religion and liberty must ever be intimately allied, and that in their true principles they were identified:—where religion was received, liberty would be permitted—and where liberty, with its moral and religious influence, was established, religion would be permanent and secure. He could not but regret the existence of such a Society as the present—or rather the *necessity* for its existence. And yet he must mingle rejoicings with his lamentations, that, in the midst of such dire necessity, an agency so powerful and efficient had been raised up. Thus when God intended the serpent should be strangled, he provided the strength of an Hercules for the achievement;—and thus, when a brooding darkness was gathering over the kingdom, and the great principles of liberty were exposed to innovation, this Society arose to establish them on a proper basis, and, by its effectual and efficient operation, to form the only compensation that [illegible] for the wrongs inflicted [illegible]dured. He rejoiced that

the Chair was filled by *one* who was uniformly the powerful and constant advocate of civil and religious liberty, and he looked with confidence to his support when the great question concerning the Test and Corporation Acts should be brought before the British Senate. He knew the value of conscience—he felt that liberty was indeed the most invaluable possession—that liberty gave the flower-fleeting life its lustre and perfume; hence that the cause of God can never require the petty bulwarks of man for its support—or human efforts retard the growth of *that* kingdom which is not of this world. He mentioned that the Bishop of St. David's lately called on Dr. Boothroyd, an author and Dissenting minister in the North of England, conversed with him of literary subjects, and walked with him to his carriage at the inn; observing, when complimented on his condescension, There is no aristocracy in the republic of letters! He wished the sentiment to be applied to the Christian world—he would not undervalue the splendour of rank—he would not pluck a laurel from the brow dignified with the wreath or the coronet—but when he entered the church of God, he then felt that there should be no aristocracy, that they had one Master, even Christ, and that here all men were brethren.

After several other gentlemen had addressed the meeting, Dr. BROWN said he must ever maintain, that the mere right to worship God according to the dictates of his conscience, no man daring to make him afraid, was not all that could be desired or deserved—he could not think *that* liberty which imposed any disabilities for matters of faith. He never looked to the word *toleration* without a feeling of degradation. He regretted that an unaccountable backwardness pervaded the minds of Dissenters in the assertion of their rights, and in the vindication of their characters. He contended that for talent—for wealth—for independent and patriotic principles, the Dissenters were not a whit behind their brethren of the Church. He remembered that Howard, with whose character he was intimately acquainted, was exposed to all the penalties of the Corporation Act. He was liable to a penalty of £500 for taking on himself the office of Sheriff, yet he did take it, and it was the acceptance of this office, with all its penalties, that led to all his subsequent and philanthropic and godlike enterprises. He then adverted to the difficulty which existed as to the Register of Births. The only effectual remedy which, as far as his experience went, was, that the father of a family should insert in his will the date of the birth of his children—that could be produced in a court of justice; and he hoped that it would be adopted, till some better mode could be devised. He moved the resolution with great satisfaction. He had seen men of legal eminence and high rank occupy that Chair, and he was glad that now some of their legislators came to hear what it was they required; and he doubted not but that the Honourable Chairman would, when the important time arrived, stand forward to advocate their cause.

The Rev. Mr. DWIGHT, from America, assured the meeting, that till then he knew not that any occasion for such a Society existed. He had once, when travelling in Switzerland, been mistaken for an Englishman—and having at Lausanne met with one who had been banished from his country for his attachment to the cause of God—he said, as an Englishman, "Give me the liberty of a British monarchy, and not the liberty of Switzerland oppression."—He told them that in England no man could suffer on account of religion, every man could preach any where what he believed to be the word of God; and when he heard the statement that day made, he remembered that conversation, and could not but think, Where was he? Surely not in England! There could not be such things in the country from which he was descended. In America there was no persecution for religion; all there was free, but with one exception, the African Slavery. But he must in her defence say, that she was bound not to interfere in that for a period as yet incomplete. In America there could be no refusals to marry; if the minister of one sect refused, you had but to go to that of another, or to the magistrate, let him be Jew, Mahometan or Heathen, it mattered not: churches were open to all—and every American possessed an equalization of right, and a community of privilege.

The resolution of thanks to the Chairman, proposed by Dr. Brown and the Rev. Mr. Dwight, was received with repeated acclamations, and the whole of the vast assembly rose to express their approbation in a most distinguished manner.

The CHAIRMAN assured the meeting that his feelings could not be expressed. On ordinary occasions he might with fluently his acknowledgments, or receive approval with some consciousness of desert, but that praise from an assembly so numerous, respectable, intelligent, and well principled, afforded him a pleasure he could not describe. The interest excited by the information communicated and the vast [illegible] had never been surpassed; and

rank the honour of presiding at that
nably among the proudest circum-
ces of his life. But if language could
ill express the emotions he felt, he
ld endeavour hereafter to evidence
r intensity by the better eloquence of
. By his honoured friend, their
llent Secretary, they had been in-
ed that he was a member of the
blished Church, yet from his youth
ad been the friend of Religious Free-
, and conscientiously disclaimed any
roval of what was denominated *the*
h Church. He was no *High Church-*
, nor could any person in that room
e dislike or deplore the doctrines and
luct which that party taught and dis-
ed. The true interests of the Church
could never promote,—for high as-
tion would disgust and repel many
m moderation and Christian charity
ld retain and attach. The impres-
statement to which he had listened
an eager ear, and an anxious heart,
ld confirm his dislike, and make him
perfect toleration, or rather perfect
gious Liberty, additionally dear.
e almost partook the astonishment
ch the gentleman from America de-
ed; but felt a shame and sorrow
ch he trusted no native of America
ld ever know. Though aware that
ags are often done from acrid preju-
, and by petty power, he had no con-
ion that such abuses existed, and that
e was such cause for complaint. He
heard the too long catalogue of igno-
e and bigotry with displeasure and
. Could he have thought of inter-
ion to public worship, by unlawful
ands of tolls—of taxation for the
f of the poor sought to be charged
buildings raised by true benevolence,
the preaching of truths that lessened
number of the poor, and gave to the
sitous their best relief!
at that in England, Dissenting teach-
should be seized and sent to the
ad-mill—that interment should be re-
d to the departed—and that rites of
riage should be withheld, were events
which even in his moodiest moments,
had never dreamt. Of the persons
ty of those deeds he was more dis-
d to speak in sorrow than in wrath.
prevailed: he regretted that any fa-
y should lead to such results, and
ght that probably the contempt that
t follow on such deeds might be pu-
ment enough. The necessity and
portance of that Institution who could
bt? Now public opinion too had a
t and just authority, and the exist-
e of this Institution, and their publi-
on of such deeds, would either pre-
their occurrence, or ensure redress.
he must hope liberal principles and
a true tolerant spirit did not decline; he thought that he discerned their exercise, and though there were dark clouds, yet the sun of knowledge was daily diffusing new and brighter beams, and finally the clouds would be dispelled. On general education he placed a great reliance. A well-instructed people could not be slaves or bigots; and he should ever strive to promote on liberal principles the universal and religious education of the poor. In the resolution of the meeting as to the Test and Corporation Acts, he concurred with all his heart. No difference of religious ceremonies or opinions should exclude from office, or lead to a monopoly of power. Those acts were founded in injustice, and their retention could only be intended as an insult to the great and useful portion of the people who were thereby oppressed. That insult ought to end. Too long had the Dissenters allowed those acts to remain—various and good reasons might have delayed their exertions, but those circumstances have now ceased; and a general, respectful, but hearty application for their total abrogation should now be made, nor should they be daunted if they did not meet with immediate success. Again, again, and again, should they renew their applications; and the righteous cause of a body so great and so respectable must finally prevail. And whenever the application should be made, his principles, his inclinations, his gratitude, would all induce him to afford his support. Renewing his acknowledgments for the pleasure received, and the honour conferred, the Chairman retired amid universal acclamations, and the meeting was dissolved.

The newspaper from which we take this report says, with self-evident truth—"Mr. JOHN SMITH, the Chairman, is not Mr. W. Smith, M. P., for Norwich," and adds, "but is M. P. for Medhurst, brother to Lord Carrington, and uncle to the Hon. R. Smith, M. P., for the county of Bucks."

Shropshire, Cheshire and Staffordshire Unitarian Association.

THE Third Half-yearly Meeting of this Association was held at the Chapel on Delamere Forest, on Tuesday, the 27th of September. [At the last meeting, held at Nantwich, Mr. Bakewell of Chester proposed that the next meeting be held at his chapel, supposing that it would meet the approbation of his congregation, and probably contribute to the advancement of the cause of truth in that city. On communicating this design, many approved, none objected. But after ministers were engaged to preach, and public notice

given, some individuals signified their disapproval of such a meeting, and their minister, finding that he could not remove their objections, consented to annul all the arrangements that had been made. It being so near the day appointed for meeting when this unexpected opposition was made, there was scarcely time for making other arrangements, nor any possibility of giving proper notice of those which were hastily made. If any persons were disappointed, this explanation, it is hoped, will exculpate the person who gave the notice that the meeting would be held at Chester. In justice to the Chester congregation it must be mentioned, that nearly twenty of its respectable members attended this meeting to testify their approval of the existence of such Association.] In the morning there was a public service at the chapel, the devotional parts of which were conducted by the Revds. Green and Ashton, and the sermon was preached by the Rev. J. G. Robberds, from John x. 30, "I and my Father are one;" shewing that the Oneness of Christ with the Father was not that of essence or nature, but of will, design, and co-operation, in effecting the glorious purposes of the Gospel. The argument was clear and powerful, illustrating, by a happy reference to other parts of scripture, the meaning of the passage under consideration. In contending for the truth, the preacher earnestly sought to produce impressions cheering to the mind and improving to the heart. Should this sermon ever make its appearance in print, it will be a valuable tract to put into the hands of those who so confidently declare that God and Christ are one Being; and of those too, who, having embraced correcter views on this controverted subject, have yet to learn the practical value of Christ's declaration, "I and my Father are one." After the usual business of the Association was transacted, the friends, both male and female, to the number of forty-five, repaired to a small village, about a mile distant from the chapel, to partake of a friendly dinner. The circumstances under which meeting was held at that place led general expression of opinion with re to the utility of forming and suppo such associations. During the after the meeting was addressed by Me Robberds, Hincks, Bakewell, Hau Astbury, Cooper, Ashton, Philip, Gr Marriott, and Johnson. Most of persons who attended the morning vice, with several strangers, went t chapel in the evening at half-past The Rev. J. Marriott conducted the votional service and read the Script and the Rev. W. Hincks preached Eccles. vii. 10, "Say not thou, Wh the cause that the former days were ter than these? for thou dost not in wisely concerning this." The v declare the object of the preacher, v shew the superiority of the present former times in respect to the imp ment and condition of mankind.

RICHARD CARLILE is said in the papers to have been let out of goal out fine or bail. We understand t petition was sent to the Secretary o Home Department, for his release- plication has been made to the pr Lord Mayor, (VENABLES) to put h to the *Christian Evidence Society*, ing in Cateaton Street, under the co of a Mr. Taylor, formerly a clergy for the sake of impugning the doc of Divine Revelation. The worthy gistrate states that similar ap tions had been made to his predec GARRATT. He says that the "irreli conduct of the persons promoting th jects of the Society is disgusting i extreme—but that he does not ent the slightest intention of noticin communications made to him in any way than by expressing publicly hi tempt for the Society, about whi much unnecessary alarm had been This appears to us to be the right c Had the same wise policy been ad with regard to Carlile, he would have been looked up to either as a or a martyr.

CORRESPONDENCE.

Communications have been received from Dr. Evans; Messrs. W. John Clarke; and H. R. Bowles: and from Spectator; A Berean; and C.

The suggestion of a *General Index* to the Twenty Volumes of the Monthly R sitory is under consideration.

ERRATA.

P. 596, col. 2, line 2 from the top, for "Seldon," read *Selden*.
— 602, col. 2, 17 lines from the bottom, dele the inverted commas.
— 602, col. 2, 11 lines from the bottom, add, "Vol. I. pp. 360—362."

THE

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Original Letter of Mr. Emlyn's to Mr. Manning, with Mr. Manning's Notes.

Yarmouth,

SIR, *Nov.* 7, 1825.

SOME manuscripts were a few weeks since committed to my care which belonged to the late Mr. Manning, of Ormesby, (see p. 497,) amongst which I found a letter directed to his ancestor, the Rev. Mr. William Manning, of Peasenhall, who was one of the Ejected Ministers. Mon. Repos. XII. 377 and 478.] The letter is without signature, and has no other date than the day of the month, but from the circumstances mentioned in the first paragraph, I concluded that it must have been written by T. Emlyn during his imprisonment in Dublin, and on referring to Emlyn's narrative, p. xxxiv. Tracts, Vol. I. 2nd edit. 1731,) I found the same facts which are stated in the letter. I afterwards found another letter in the same hand-writing with the signature T. E. So that there can be no doubt that the ensuing was written by that amiable and persecuted minister. Thinking that a letter written by such a man and at such a moment of suffering, when he could not suppose that what he was writing would ever come before the world, would be interesting to our readers, I have carefully transcribed it, preserving the few peculiarities of orthography, and send it you enclosed. The original is written in very small character, but perfectly clear and legible. On every part of the paper left blank by Emlyn, his venerable friend had noted down such reflections and observations as occurred to him on reading the letter. These remarks, which are written in the old secretary hand and in a very small character, I have also copied. If you think them worth attention, I have two or three others which, by their date, must have been written by Emlyn during his confinement, each of which is also accompanied by many remarks and observations of the Rev. T. Manning. *I will send you copies* of them on the first opportunity. It must be both delightful and improving to contemplate that calm, philosophic and truly Christian spirit which could detail with such simple and unaffected meekness his cruel and unmerited sufferings, give himself up with such quiet resignation to a life of imprisonment and solitude, without expressing any other regret than that he could not improve his confinement as he wished for want of his books, and then turn with perfect composure to the consideration of the same speculative opinions for which he was unjustly imprisoned. Nor can the remarks of Mr. Manning be considered less interesting, who though not fully satisfied that the Scriptures *were clear in the point* between the Arian and Socinian hypotheses, had no hesitation in deciding positively against the commonly received doctrines which subvert the unity of God and envelope the object of our religious adoration in impenetrable obscurity.

H. R. BOWLES.

SIR, *Decem.* 23.

I have yours of Oct. 27th: since my last to you I have been under some new hardships: on the 6th of Oct. our Lord Chief Justice ordered the Sherif to remove me from my private confinement (which I had been at expence to procure) into the common gaol, where for five weeks I was greatly incommoded in a strait place crowded with prisoners, there being six beds where I lay, and about seventeen persons lying in the room next to us; but upon a petition to the Court I was by Habeas Corpus removed to the Marshalsea, where I have better accommodation. I learn that I am in execution for the £1000*

* The sentence against Emlyn was, "to suffer a year's imprisonment, to pay £1000 fine to the Queen, and to lie in prison till paid, and to find security for good behaviour during life."

and that it is not in the power of my judges to reduce it, but absolutely in the hands of the government, nor doe there want several petitioners who have tryed to beg it for some publick uses and some for private, so that I suppose it either is or will be granted, though I know not to whom. The way you mention of getting some friend to beg it is what I long since suggested to our friend Mr. H. at London, (for I cannot pretend to any such here who have interest enough,) but I perceive there is none will use their interest at Court that way, or care to appear in so despised a cause. I hear 'tis said by some of the great ones, that if I were released I should be but further troublesome; indeed I know not what way to attempt any thing more to any purpose, and therefore intend to sit down in silence, being determined to spend my few days in a prison, rather than to pay any thing considerable to the impoverishing myself and the prejudice of my child. I hope I can be content with my confinement and solitude, though having sold my books I cannot improve it as else I might.

Notwithstanding the difference between my sentiments and Dr. Cudis,* Fowl,† &c., which you mention, yet I conceive they have in effect said the same with me, though they wou'd fain bring themselves off with a few healing expressions. But as they directly deny the essence of Father and Son to be numerically one and the same, so I think they deny it to be of the same sort, or to have the same or like propertys, for what can make a difference in species if not this, *viz.* that one is self-originated, independent and supreme, and the other a derivative depending Being? These are very different, nay even contrary propertys. As for a likeness in power and knowledge, *ab extrà*, commensurate to the world, I have not denyed it more than they (I take the Father's secret purposes to be *ab intrà*, Acts i. 7). I avoided assertions that Christ was created, not knowing what other ways of production there may be, nor do I see any difference between creation and emanation, only I fear to assert with them a necessary emanation from the Father, lest i imperfection in the Father, nothing more than all perfe be necessary, if the Father perfection in himself, what is there on him to produce n more than there can be that l create other beings? In sho not concerned about his o as to the modus, (supposin existence,) 'tis enough that gotten or produced from the ginal Being.

I grant indeed that man versys have perplexed th when the preexistence was by the Arians, but as then more difficult controversys (if it be denied, so I do not th ancient controversys about t of the two natures to be an pending upon the preexistenc needs suppose no more of tw in one person than is in ev all will grant Christ consist and body, whether the for existed or not, and there n same questions also put as t gination, either way.—The q only whether his preexist proved from Scripture: you proof but *a priori* is suffici require it to be proved that of Christ's nature or perso exist to the union to flesh; think it may be replied, that what we know even by reve self, is known *a posteriori* l quences. Perhaps I could n from Scripture that man h distinct from the body but cation and consequences, bu case I think the Scriptur Christ's preexistence to hi on earth in express terms, pa John xvi. 28, ch. i. 17, Col. I conceive his coming from t was in a literal sense, else no antithesis between the t and nothing could be mor than a metaphorical sense places; but as to any other than one to his Father, I th is no pretence for it either *a a posteriori*, except John iii. is far from asserting it, onl he had been or was there *else had been there (which n ascending) but he who* (not but) *was there.* I do not the bare predications of the

* Qu. Cudworth? Ed.
† Qu. Fowler? Ed.

two diverse natures of the same ject, will prove an union of those natures into one person, because ie predications, may one of them netonymicall (else it were a good of) as in the case of angels, called ovah in the Old Testament; but the case of the preexistence of ist's spirit to his incarnation or a there is much more to be said, ause what is attributed to Christ elation to his preexistence, or is to be done of old by him, can r be interpreted of another per- in him or represented by him: it not be meant of the Father in him, use he is therein distinguished the Father, as John xvii. 5, and r places; and as to any other fi- ative sense of such places, I cannot as I have said, but that they are forced. I wonder not if you find before Justin Martyr among the ers who speaks of his preexist-, he being one of the first that left us any writings of bulk not ious, though the writings which have under the name of earlier ors, even Clemens himself in his nd epistle, (which, for ought I , some think of as good autority he other,) do clearly intimate it, I can scarcely think that Tertul-, Irenæus, Origen, Lactantius, &c., uld so soon forsake Christianity in h a point; how came they all to spire to be the disciples of Plato none to contradict them? I find fficult to interpret first chapter of n of the new creation, (as also . i. 16,) for whatever different es the Jewish writers had for the rd, sometimes taking it for a prin- e of Divine Wisdom, otherwhiles an inferior person, yet I think e is no doubt but they all agree tributing to the Logos the old ction, as appears in Philo's wri- s contemporary with St. John, 'tis hard to conceive he wou'd e spoken in their usual dialect, if would not be understood in their wn sense, while he no way ex- ses any caution against it. Let further add, that I find such in- ible objections against the two s according to which the original our souls is usually accounted for, by traduction or immediate crea- , that the preexistence of human its *(if they be immaterial)* is a disputable problem with me. If you have ever read Glanvil's *Lux Orientalis*, you see what fair pretences there be for this opinion, and yet I doubt not, but what was done to, or by, a preexistent soul (supposing that notion), may most properly be said of the whole present person incarnate; 'tis still the same man, as much as one of us is the same in childhood and in our grown age: 'tis peculiar to the personal union that it be a foundation for such predications in the most proper sense. I mean, that things be attributed to the person that did primarily belong to any one part.—The Scripture you say reveals no nature of Christ but what was derived from the loyns of Abram and David, but then it must be considered that it only speaks of his flesh, still there is nothing said of the origination of his spirit, how that came into being or when.

I grant indeed, after all, that there is nothing absurd to reason, that Christ should be caught up into heaven, but only 'tis unproved, and 'tis more unaccountable that the history of his life and mission shou'd be silent of such an important matter that wou'd have established his autority beyond any thing mentioned, (when yet his carrying about by the tempter and the voice from heaven are so particularly spoken of,) than that no more shou'd be said of his preexistent state, which is not the subject of that history. And yet if that ascent to heaven were allowed, it wou'd not solve those places that speak of his being before Abram, before the foundation of the world, and of his creating it. So that all these controversys will yet remain, after such a concession, so that I shou'd think the Arian scheme will greatly narrow the controversy we have with our adversarys, and doubtless it appears *prima facie*, the most plausible, and according to the most obvious letter of Scripture.

I have read Mr. N.'s late book, turning the Trinity into an allegory, of three facultys or principles, as tho' Arius or Sabellius or any others had ever denyd God to have life and intellect and will. I suppose it will be thought trifling to insist on a Trinity which none deny, and which he cannot suppose to be the Scripture

criticisms, but for his moderation and caution in stating matters of faith, "*a rash and inconsistent misinterpreter of Scripture*," which in the usual style of this liberal Review would be an appropriate definition of a learned Unitarian biblical critic. This the venerable Theophilus Lindsey undoubtedly was, and the Quarterly Reviewer having a faint recollection of a Lindsey resigning church preferment for conscience' sake, and afterwards boldly defending his conduct by the publication of his scriptural researches under the title of an Apology, has confused the whole together, and fancied he was attacking one man, while he was ignorantly censuring another.

ABRAHAM CLARKE.

On Milton's New Work.

Thus lovely Halcyons dive into the main,
Then shew *far off* their shining plumes again!
COWPER.

Islington,
SIR, *Dec.* 4, 1825.

I HAVE been much amused with certain *critiques* of *Milton's* newly-recovered theological work entiled, "*A Treatise on Christian Doctrine*, compiled from the Holy Scriptures, translated from the original Latin by order of his Majesty." The remarks of the Reviewers of the *Congregational* and of the *Evangelical* Magazines are characterized by similar lamentations of its extreme heterodoxy. There is, however, one wide difference between them. The former pronounces it the imbecile ebullition of dotage, and of course unworthy of attention. The latter makes no such insinuation, but, speaking highly of the literary merit of the work, means to institute a series of *essays* for the refutation of its contents. This is fair and entitled to commendation. "The cause of truth (says Dr. Priestley) may be compared to an engine constructed so as to be put in motion by the *tide*, and which is kept in its proper movement whether the water flows in or flows out! Nothing here is wanting but *motion*, it being impossible for that motion from whatever quarter it arise to operate unfavourably." With unimpeded career, overwhelming all opposition, Truth will have her victory.

But the *Evangelical* critic has a paragraph which must not pass unnoticed. "To some of our Baptist brethren it will not be a little gratifying to find that *Milton* was on their side. The triumph is, however, in some degree moderated by the circumstance that his extreme heterodoxy in other particulars must for ever annihilate him as a theological authority. If, however, they will boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and in fact an abettor of almost every error which has infested the Church of God!" Now here is a strange jumble of hard names flung together with the view of branding the character of the illustrious author of Paradise Lost with obloquy. The writer is doubtless acquainted with the efficacy of abuse instead of argument, and is well aware of the due effect it will have on the readers of the *Evangelical* Magazine. Be it so. I envy not his satisfaction. *Milton* was certainly, as it appears from this work, an *Arian* and a *Polygamist* and a *Materialist*, but not a *Humanitarian*. *Arianism* and *Humanitarianism* are in direct opposition to each other, and this sagacious critic ought to have known it. The Particular Baptists indeed are confessedly moderated in their triumph on finding *Milton* a Baptist, by his alleged heterodoxy. But it should be known that a large and respectable portion of the General Baptists exult without reserve in discovering this great man among their ranks. That he was a *Baptist* and an *Arian* Baptist I rejoice to find, and more especially that he became so by the diligent study of the Old and New Testament. Upon his richly impregnated and capacious mind truth shone not through the murky atmosphere of creeds and confessions, but from the broad and unsullied mirror of the word of God!

Milton's undisguised avowal of the despised doctrine of *Adult Baptism* must be particularly offensive to the Pædobaptists,—it is proclaimed in these memorable words: "Under the gospel the first of the sacraments, commonly so called, is Baptism, wherein the bodies of believers who engage themselves to pureness of life, are immersed in running water, to signify

ieration by the Holy Spirit
union with Christ in his
ial, and resurrection." His
impartial translator, Dr.
ays in a note, "In *profu-*
am,—by the admission of
into the definition, it is evi-
Milton attributed some im-
o this circumstance, proba-
ering that the superior pu-
ming water was peculiarly
the thing signified! Hence
that the same epithet em-
Paradise Lost in a passage
ar to the present, is not
oetical ornament—

em who shall believe,
n the profluent stream, the

them from guilt of sin to life,
in mind prepared, if so be-

ike that which the Redeemer
B. xii. 441.

expresses himself decisively
erpetuity of Baptism, so
questioned in the present
ed the writer of this article
rain from saying, that Mil-
he still living in the metro-
ld join himself to the Ge-
tist Churches at Worship
ne, in perfect consistency
eading religious sentiments.
would be admitted into free
communion, indulging the
served love and charity to-
the other professors of
y. Pardon my honest en-
Methinks I behold this
man, this distinguished
civil and religious liberty,
wn along with us around
s table, and though bereft
sight, yet "inly irradiate,"
on the blessed truths
hristian revelation, whose
ht him onward in his dark-
to the regions of eternal
this his immortal work he
lthough it is the duty of
o join themselves if possible
h duly constituted, Heb. xi.
orsaking the assembling of
together, as the manner of
ut exhorting one another;
as cannot do this conveni-
ith full satisfaction of con-
re not to be considered as
from the blessing bestowed
by God on the churches." The fact is, that Milton in his latter days attended no place of worship; probably there was in his time no church in the metropolis to which he could be conscientiously united. Nothing except rigid Puritanism or loose Church-of-Englandism at that period predominated! Hence Bishop Newton remarks of the poet, that "in the latter part of his life he was not a professed member of any particular sect of Christians; he frequented no public worship, nor used any religious rite in his family. Whether so many different forms of worship as he had seen had made him indifferent to all forms, or whether he thought that all Christians had in some things corrupted the purity and simplicity of the gospel, or whether he disliked their endless and uncharitable disputes, and that love of dominion and inclination to persecution which he said was a piece of Popery inseparable from all churches, or whether he believed that a man might be a good Christian without joining in any communion, or whether he did not look upon himself as inspired, as wrapt up in God, and above all forms and ceremonies, it is not easy to determine; *to his own Master he standeth or falleth*: but if he was of any denomination he was a sort of *Quietist*, and was, though he so little regarded the exterior, full of the interior of religion." Another editor of *Milton's Works*, Mr. Hawkins, justly observes, "The reproach that has been thrown upon him of frequenting no place of public worship in his latter days, should be received, as Dr. Symmons observes, with some caution. His blindness and other infirmities might be in part his excuse, and it is certain that his daily employments were always ushered in by devout meditation and study of the Scriptures." Such, with all his peculiarities, was the author of *Paradise Lost*—most pious, most conscientious, altogether unlike the general herd of professors—a sincere believer of scriptural Christianity. This he fearlessly avows in his work. I glory in the fact; it is indeed most honourable to his memory.

But beside the heresies of Milton concerning *Arianism* and *Adult Baptism*, the Evangelical critic charges

him with being a *Polygamist* and a *Materialist*. As to Polygamy he should have remembered that in these latter times it has had for its chief and most zealous advocate an evangelical clergyman, the Rev. Martin Madan, of the Lock Hospital, who, however, unwisely proposed it as a remedy for what he deemed the worse evil of prostitution. Materialism has been maintained with ability by the father of the late Lord Ellenborough, Dr. Edmund Law, Bishop of Carlisle, and by Archdeacon Blackburne, the brightest ornaments of the Church of England. Apart from revelation, *Materialism* is the cheerless tenet of infidelity. But eminent writers, including even *Luther*, have contended for it with the sole view of giving its full value to *the resurrection*, which is the great doctrine of the New Testament, and thus enhancing our obligations to *Jesus Christ* who *hath brought life and immortality to light!*

It is, however, a grievous thing that a Christian brother cannot differ from another without having disparaging motives imputed to him. On reviewing the work of Milton, the *Congregational* critic intimates a defect of nature, averring, that he was fallen into his dotage; whilst the *Evangelical* animadverter, acknowledging that the work fell from his pen at a period when "his judgment must have reached its utmost maturity," will have it that it is a defect of grace, the want of humility. Coupled with a laudatory concluding paragraph, the whole shall be transcribed: it is a theological curiosity:

"We conclude our present remarks by informing our readers, that although there is a *host of errors* in the volume before us, it has nevertheless some claims on the lovers of biblical knowledge. It is marked throughout, and where the reasoning is perverse, by a very decided appeal to the Sacred Oracles. If the proofs selected from the Holy Scriptures are not always pertinent, they are at least exceedingly numerous, and shew that the distinguished author had not relinquished in the progress of his speculation a profound deference for the word of God! In some parts of the work, too, we have discovered passages of transcendant energy and pathos which would bear comparison with the very richest of his compositions. In closing the volume, however, our prevailing impressions are those of bitter sorrow and regret. Would that Milton had felt *more humbly*, and then doubtless would he have thought and written more correctly." The commendatory parts of this paragraph respecting the scriptural complection of the work, have been wrung from the writer in spite of his own narrow system of faith, which, dictating the last sentence, shews how awfully it has blinded his understanding, and indurated his heart with bigotry! The best reply to the truly antichristian insinuation of the Reviewer, is the closing paragraph of the incomparable *Prefatory Address* of his work, entitled, "John Milton, to all the churches of Christ, and to all who profess the Christian faith throughout the world, peace and the recognition of the truth, and eternal salvation in God the Father and in our Lord Jesus Christ." His words are these: "For my own part I adhere to the Holy Scriptures alone. I follow no other heresy or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned orthodox and their incautious handling of Scripture first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be *heresy*, I confess with St. Paul, Acts xxiv. 14, *that after the way which they call heresy so worship I the God of my fathers*, believing all things which are *written in the law and in the prophets*, to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all implicit faith as it is called, I in common with the whole Protestant Church refuse to recognize. For the rest, brethren, cultivate truth with brotherly love. Judge of my present undertaking according to the admonishing of the Spirit of God, and neither adopt my sentiments nor reject them unless every doubt has been removed from your belief by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell."

A few words more respecting this work of the author of *Paradise Lost*,

have done. I have perused it
itense interest, with undivided
on. It is a human production
i its errors. But its prime ex-
e is, and an excellence which
s itself to no other body of
that I have ever seen, that the
l unity of God constitutes the
point—beaming refulgently
iout its pages like the sun in
iament, whilst the other minor
es, resembling so many satel-
volve around in their several or-
h an attractive but subordinate
Be it ever remembered, that
OLUME alone merits the well-
encomium of Locke, "It has
r its author, *salvation* for its
id *truth* without any mixture
r for its subject-matter." In-
ty is the sole prerogative of

iclude my notice of this work
suscitated from its long en-
ent, with the mention of a cu-
act respecting its author, not
lly known. He died Novem-
74, and was interred in *Crip-
Church*, where, in 1793, the
muel Whitbread, Sen., placed
le tablet to his memory. About
ar 1800, the spot where the
y buried was opened, and an
ect skeleton, supposed to be his,
ubjected to public inspection.
loubt, however, has been enter-
respecting the identity of these
s, nor can the contemplation of
e denominated a laudable cu-
"But whether," said the
enious though eccentric *Capel*
"the remains of that body
once was Milton's, or those of
her person, were thus exposed
to sale, *death* and *dissolution*
ad their empire over these.
irit of his *immortal works* sur-
vulnerable and must survive!
are his best image, these the
s which a rational admiration
herish and revere. The me-
of the perfections which we es-
ffaces the humiliation and hor-
f the tomb, and instead of
king the sepulchre with idola-
superstition for the mouldering
idistinguished fragments which
ently conceals, such a resem-
operates no weak spell with
and dust; *its holier and diviner
invests its object with* antici-

pated immortality and loses every frail and perishable idea in those contemplations which pursue the future progress of renovated and exalted existence through the ages of eternity!"

J. EVANS.

A "Long-Lost Truth."

LETTER II.

SIR,

IT now only remains, as it was proposed, to offer a few remarks on this important subject, in a more direct and positive point of view.

And let it be observed, 1, that all essence is of God, and has its foundation in him; or, according to the Apostle, "All things are of God, of whom are all things;" and as they all existed in his eternal idea, so he could have no immediate regard to himself in producing them. *Goodness*, therefore, or benevolence, must have been the chief spring of action in the Deity, in the work of creation, and especially that of his rational offspring.*

Secondly. If we should entertain any doubt of the infinity of the Divine Goodness, from the present prevalence of natural and moral evil, revelation expressly assures us that "God is love." This is abundantly sufficient to calm the mind of every truly religious and reflecting person, and to abolish at once every idea and every doctrine inconsistent with this sublime principle, when he meditates upon it in all its glorious and infallible consequences and effects; for we are to consider that "God is love"—"not only as he is said to be *light*, or denominated from any other *single* property or attribute, but as to his *nature*, or the divine form of his substance or essence; the *result* of all his other perfections, that to which they tend, and in which they *concentre*, as their end and crown; all conspiring to exalt and *eternize* the sublime joy and glory of his one divine, natural and vital act of triumphant and consummate love."†

Hence it follows, that all the other attributes of the Deity are to be regarded as exercised in strict *unison* with this transcendant perfection, of

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* See Spect. Vol. VIII.

† Roach.

which they are, as it were, parts and modifications, and in which they are all comprehended. "In a relative view they are all the *effluxes* of his eternal goodness, distinguished by several names, according to the objects about which it is exercised. When it supplies the indigent, it is *bounty;* when it relieves the miserable, it is *mercy;* when it confers blessings on the unworthy, it is *grace;* when it bears with rebellious sinners, it is *long-suffering;* when it bestows blessings on them to whom he hath obliged himself by promise, it is *truth;* and when it succours the innocent, and by just punishment restrains those evils that are destructive to men, it is *justice and righteousness.* It is the great *inviting attribute* which inclines his wisdom to contrive and his power to act for us, and veils his *holiness* from alarming and terrifying us. We admire God for his other perfections, but this *allures us;* this is the ground of all our converse with him, that he is a *good God.* All creatures have a natural goodness in them, a goodness of being; but God is sovereignly and infinitely good—the first *Being,* and therefore, as Plato says, the first *Good.* Moses having desired to see his glory, is answered, 'I will make all my *goodness* pass before thee:' and the Apostle, Rom. i., calls his goodness his *Godhead;* so that goodness is *inseparable* from the notion of God."*

Thirdly. As "God is love," and as true religion consists in the imitation of the Being whom we worship, so especially in this sublime perfection of his nature, which constitutes both our highest duty and supreme felicity. Hence *charity,* in its scriptural sense, as including our duty to God and man, is said to be "the fulfilling of the law, the end of the commandment, and the bond of perfectness," the standard of our present character, and the criterion of our future judgment. And this divine principle is to be exercised with the greatest intenseness, "with all the heart and soul and mind and strength;" and in those that are duly possessed with it, it is said to "cast out fear," that "against such there is no law," seeing that "they are taught of God," and are "a law unto themselves."

"Who shall prescribe a law to those that love?
Love's a more powerful law which doth them move."

Now, from those two fundamental principles taken together, namely, that "God is love," and that benevolence is an indispensable qualification in his rational offspring, we are enabled to form a judgment of two arguments sometimes made use of in defence of the popular scheme, arising from the supposition that the contemplation of future punishments may tend to preserve *new beings* in their allegiance, or to confirm and enhance the happiness of the righteous in heaven.

As to the first of these suppositions, it being only a *conjecture,* we shall leave it to itself. "Conjectures are endless, and the most dangerous of all auxiliaries;"* and where we have no grounds to proceed upon, we had better confess our ignorance at once. Doubtless, "the unfathomed space is ever teeming with new births;" and in the immensity of the universe, the All-wise Creator may have a variety of methods whereby to govern, to punish, or to restore his rational offspring. But we have no example or knowledge of this kind, and can derive but an imperfect acquaintance from revelation with the history of those (commonly supposed) *prior* apostate spirits, whose fall and punishment, if alluded to at all, are marked out only in dark and distant adumbrations. Neither do we know any thing of the inhabitants of Mars or Venus, Saturn or Jupiter, whether they are in states of trial, of punishment or of reward; and certainly nothing of those countless myriads of suns and worlds, revolving in the unfathomable depths of æther, invisible to mortal eyes, and beyond the stretch of human imagination. "We walk by faith, not by sight." Let us then withdraw nearer home.

Now, as to the *knowledge* which glorified saints may acquire of future punishment, it is observed (XIX. 721), that there can be no doubt of the fact,

* Wisheart. 1716.

* Melampus. 1781.

nd that upon the supposition of li-
nited and adequate punishment, this
nowledge will be attended with suit-
ible emotions. It is a puerile and
nwarranted idea of the Christian
eaven to regard its inhabitants as
lways elevated to a high pitch of
eraphic ecstacy, a state for which
reated natures, such as man, seem to
e utterly unqualified. Much of our
resent enjoyments arises from *con-
rast;* and though the blessed will
ave nothing to oppose their proper
elicity, yet there may be gradations
f happiness, pensive seasons when,
stiring from the bright effulgence of
rrounding glories, they may delight
enjoy the pleasures of *reminisci-
nce*, to retrace the scenes of their
rthly pilgrimage, and perhaps to
rop a silent tear, "such as angels
eep," over the lot of those whom
nce they loved, whom now they be-
old not, and whom they know to be
e victims of a just but awful sen-
nce in the state of distant separa-
on!

But if you pursue this idea farther,
nd suppose glorified spirits contem-
lating *eternal* punishments without
inful emotions, you entirely change
e question, and make a supposition
terly irreconcileable with all analogy.
is one reason for bearing patiently
ur present sufferings, that they do
ot last *always;* and in proportion to
e probable duration of our own or
ose of others, are our hopes or our
ars. Now, for the celestial inhabi-
nts to contemplate the eternal mi-
ry of others without uneasiness, and
et at the same time to retain in the
ighest perfection the essential cha-
cteristics of true goodness, sympa-
y and benevolence, is, as we must
onceive, an utter impossibility; for
is would be not to strengthen, en-
rge and improve their faculties, but
take them away, and transform
em, partially at least, into stocks
nd stones. But as *Stoicism* forms
o part of the Christian character on
rth, so we may be assured that it
ill constitute no part of it in heaven.
"He that dwelleth in love, dwelleth
a God, and God in him." This is
he supreme excellency of men or
ngels, and must so remain through-
ut eternal ages. If the angels now
rejoice over one sinner that repent-
th, more *than over ninety and nine*
just persons who (comparatively) need
no repentance," we cannot for a mo-
ment be persuaded to think that "the
children of the resurrection," who
shall hereafter be "like unto the an-
gels," will ever be able to contemplate
the (supposed) everlasting sufferings
of others without the deepest and
most indelible sorrow. The bare pos-
sibility, the most distant idea of such
a termination of the Divine plans,
with regard to any of their fellow-
creatures, would prove a never-dying
worm in their breasts, an eternal bar
to the full possession of their sublime
felicity, and transform heaven itself
into a state of comparative punish-
ment. The *knowledge*, therefore, of
future sufferings, which angels and
perfected spirits will possess, is an
unanswerable argument against their
proper eternity.

And this will be further evident
when we consider, *fourthly*, that reve-
lation gives us the strongest assur-
ances of the full and complete grati-
fication of the benevolent affections in
a future state. "Faith, hope and
charity" are described as meeting there
with their proper objects. Faith and
hope will, indeed, in *some* measure
cease, one being changed into *vision*,
and the other perfected in *enjoyment*.
Not that the righteous will have no-
thing more to expect or to desire, for
desire and expectation seem necessary
to the happiness of all created na-
tures; but *here* is the distinction—
in this world these affections are often
at variance; we frequently expect what
we by no means desire, and desire that
which we have no reason to expect:
but *there* desire and expectation shall
go hand in hand—we shall wish for
nothing but what is proper for us,
and our desires shall be abundantly
gratified. Our felicity shall keep pace
with our capacities, and, though fully
satisfying at present, shall be for ever
increasing.

But though hereafter faith and hope,
as far as they imply defect and imper-
fection, shall be done away, "*Charity
never faileth*"—it "hopeth all things,
and believeth all things"—it never de-
spairs, even in the present state, of
the human race, of the common-
wealth, or of the individual; it be-
lieveth all things to be in a progressive
state of improvement, though it may
be mistaken in particular instances.

the prospects of its possessor are not bounded by the narrow limits of time and sense; he regards this world in its necessary connexion with another, and when disappointed in his expectations from sublunary objects, anticipates with joyful hope the important realities of futurity. His "faith is the substance of things hoped for, the evidence of things not seen."

"Blessed are they that hunger and thirst after righteousness, for they shall be filled!" This beatitude evidently points out something astonishingly great and glorious in the future condition of the righteous. These restless appetites of the animal frame are frequently satisfied for the present, but they as frequently return; but the "hunger and thirst after righteousness," the spiritual desires of the truly good, shall hereafter be filled in a far more complete and emphatic manner; they shall be abundantly gratified in those "new heavens and new earth wherein dwelleth righteousness—when the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

To expatiate on all the passages in the Bible which appear, not only by fair inference, as above stated, but also by direct application, to designate this glorious termination of the Divine plans with respect to *mankind*, (which the reader will recollect is all that immediately concerns us, or that is within our reach,) in terms sufficiently explicit, consistently with the general tenor of holy writ concerning remote events, and with the language of prophecy, would require a volume; but some of the most striking cannot be overlooked; they appear as bright orbs in the celestial hemisphere, "having no part dark," and guiding our feet into the way of peace.

We have seen that whatever God is, he is *infinitely* so. Now, to say that he is infinitely good, but *partially* long-suffering, is to deny in reality what we profess in words. The branches must partake of the excellency of the root; the streams of the fountain. When it is asked, "Will he draw out his anger *unto all generations?*" This implies the strongest negation that he will *not*; and this he hath also himself assured us of in the most positive terms—"I will not contend *for ever*, neither will I be always wrath; lest the spirit should fail before me, and the souls which I have made!" To confine the import of these passages to the narrow limits of time and sense, is the most egregious trifling—it is to degrade and limit the attributes of the Deity, and to represent him as, in this view, "such a one as ourselves:" the decrees and dispensations of the Almighty are never to be opposed to *his nature*: no length of time, no degree of perverseness in the creature, (speaking with reverence,) can literally, though they may *figuratively*, weary out his patience, or extinguish his long-suffering. If the daring transgress or abuse this essential property of the Divine nature, either here or hereafter, the fault is in himself alone, and not in the doctrine, as we may have occasion more fully to observe in the sequel.

"God sent not his Son into the world to condemn it, but that the world through him might be saved." Christ is said "to give his flesh for the life of the world;" and he is emphatically styled "the Saviour of the world." These and other similar texts, which the reader's judgment will supply, may be properly considered together, and the lowest possible sense we can assign to them, either separately or in their respective connexions, is plainly this—that the Deity had an original intention of saving all mankind, and that, in this view, the benefits resulting from the meritorious instrumentality of our Lord, in his labours and sufferings towards the accomplishment of this glorious end, as they were designed for all, so they are *sufficient* for all. But are we to *restrain* these wonderful expressions to the lowest possible sense, and to suppose that they will ultimately fail of their complete accomplishment? Ancient and venerable divines tell us, that "the mercy of God, apprehended by an act of true faith, can pluck a sinner from the very confines of hell"! and that "one drop of the blood of Christ is sufficient to purify the guilt of ten thousand worlds"! And shall the mercies of God, and the merits of Christ, which in this life are represented as so gloriously and transcendently operative, prove in the next totally inert and inefficacious? Is it

, when our Lord assures
" came to seek and to
which was lost, to taste
very man, and to destroy
of the Devil," that these
are to be regarded only as
f mercy; simply possible,
by no means probable;
ould be a partial, but not
l Saviour; and that " the
he Devil," the prevalence
of sin, shall be so far from
ility *destroyed,* that on the
ey will continue to flourish
sing magnitude and vigour
the countless ages of eter-

njoined to forgive an of-
ther " seventy times se-
is, an indefinite number:
s in all cases relating to
ncies and perfections of
s, we should reason from
) the greater.
e from 1 Tim. ii. has been
XIX. 719. In ch. iv. 10,
observes, " We trust in
od, who is the Saviour of
pecially of those that be-
othy did not require to be
at God's providence was
this he knew from Moses;
the gospel was eminently
or universal reception; but
eems to be here inculcat-
ortant truth, by way of
not sufficiently attended
Jewish converts, who were
t to confine and limit the
nty: as if he had said,
e Saviour of all men *ulti-*
of true believers *especi-*
fit that they who have rea-
ed to the Divine authority,
illy accepted the blessings
el, in faith and obedience,
graciously and eminently
d from others, who at pre-
or oppose them; but the
all beings hath unknown
store to accomplish his
purposes; in him are all
of life, both natural and
e can work upon the heart
onging the natural facul-
t the key to all the wards
so that none of them shall
ed" *—" He will magnify
make it honourable."

* Roach.

In the Epistles to the Ephesians, the Colossians and the Philippians, there is a variety of passages which appear to bear a similar import, namely, that in the "dispensation" (or economy) "of the fulness of times," God hath determined "to gather together in one" *(or re-head)* "all things in Christ" But what kind of *re-heading* in Christ can that be, if a great part of mankind are to suffer everlasting banishment from him, and millions go out of life without having ever heard of his name, at least to any salutary or practical purpose? And how shall "the Father by him reconcile all things to himself—and every tongue confess that Christ is Lord, to the glory of God," if millions of souls shall remain for ever unreconciled and unreconcileable, and eternally rebellious and incorrigible? These topics require our serious consideration.

Dr. Taylor, of Norwich, hath thrown considerable light upon a remarkable passage, Rom. v., to which the reader is referred. The contrast or opposition here is plainly between the consequences of Adam's sin, by which all men became liable to natural death or condemnation, which are here used as synonymous terms, and the consequences of "the free gift," by which all who suffer the former are to partake of the benefits of the latter, not only by being raised to life again simply, but "to *justification of life.*" Now, we cannot call a mere resurrection, succeeded by eternal punishment, "justification of life," literally or figuratively; nor, on the other hand, can we suppose this applicable to the impenitent, in a strictly *imputative* sense, since that would be to do away all distinction of character, and to vacate our obligation to obedience. For God will never grant to rebels the inheritance of sons, till by a change of character they shall be fitted for the manifestation of his grace. Perhaps this important passage may be best explained by the Apostle's language in another place: "God hath concluded all under sin, that he may have mercy upon all!" These are transcendently glorious and transporting parts of the scheme of the gospel, which "the angels desire to look into," and which should be the objects of our frequent and delightful contemplation and praise.

"Whom the heavens must receive, till the times of *the restitution of all things*, which God hath spoken by the mouth of all his holy prophets, since the world began."

"Thus the eye of prophecy looks through and beyond the general judgment at the end of this world and the execution of its sentence on the impenitent, and represents another judgment-seat, whereon *love divine* shall sit triumphant and supreme, with which *justice*, now fully satisfied, shall coalesce and combine, pronouncing the general sentence of release and amnesty, and absorbing all into itself as into a boundless and unfathomable ocean; when *all rational natures* shall have passed through their several states of purification that were before 'found wanting,' and the long-lost spirit shall return to its great Original; then will this general redemption be accomplished, and the mediating office of our great High Priest be at an end, for he will then deliver up the kingdom thus completed to his Father, that 'God may be all in all'!"*

The pharisaical professor walks the streets of a crowded metropolis by night or by day; he sees vice in its most odious and disgusting forms, and where he sees none he suspects it, and regards the multitude as ignorant and brutish, and standing every moment upon the brink of destruction: and he says in his heart, Shall such as *these* ever be partakers of the heavenly felicity? Impossible! "Can the Ethiopian change his skin, or the leopard his spots?" They are sealed unto suffering and a curse. "Reprobate silver shall men call them," and heaven itself shall re-echo the sound, "because the Lord hath rejected them!"

Very different is the conclusion which many wise and reflecting men have drawn from these considerations.

"As all men," says a profound but comparatively unknown author—"As all men stand in a near relation to God, so they have still so much of his image stamped upon them as may oblige and excite us to love them. In some this image is more eminent and conspicuous, and we may discern the lovely traces of wisdom and goodness; and though in others it be miserably sullied and defaced, yet it is not altogether *razed*, some lineaments do still remain. All men are endowed with rational and immortal souls, with understandings and wills capable of the highest and most excellent things; and if they be at present disordered and put out of tune by wickedness and folly, this may indeed move our compassion, but ought not in reason to extinguish our love."

"When we see a person of a rugged humour and perverse disposition, full of malice and dissimulation, very foolish and very proud, it is hard to fall in love with an object that presents itself to us under an idea so little grateful and lovely; but when we consider these evil qualities as *the diseases and distempers* of a soul, which *in itself* is capable of all that wisdom and goodness wherewith the best of saints have ever been adorned, and which may *one day* come to be raised to such heights of perfection as shall render it *a fit companion for the holy angels*; this will turn our aversion into pity, and make us behold him with such resentment as we should have in contemplating a beautiful body mangled with wounds or disfigured by some loathsome disease; and however we hate the vices, we should not cease to love the man."*

"Thus, heaven-ward all things tend, for all were once
Perfect, and all must be at length *restor'd*:
So God has greatly purpos'd, who would else,
In his dishonour'd works, *himself* endure
Dishonour, and be wrong'd without redress!
Haste, then! and wheel away a shatter'd world,
Ye slow revolving seasons!"†

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever!" Rev. v. 13.

"Amen! even so! come Lord Jesus."

AN OCCASIONAL READER.

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* Roach.

* Scougal's "Life of God in the Soul."

† Cowper.

SIR,

THE discussion which appeared in your last and some preceding Numbers, (pp. 536—538 and 648—651,) strikes me as likely to be attended with important results. In order to throw some light on the subject, I have thought that it would not be unuseful to present to your readers the translation of some of the first verses of John's Gospel, as it stood in the reign of Queen Elizabeth. I shall give it according to the reading of the two Churches, the old Church of England (by some called, though improperly, Popish) and the new Church of England, or the Church of England as it was then established by law. And I may just observe here, that not a small number of persons imagine that the Church of England, as now established by law, is the same as the Church of England as it was in the reign of Queen Elizabeth, an error naturally arising from the little attention paid to the origin and variations of the Church of England.

The Translation by the old Church of England.

1. In the beginning was the Word, and the Word was with God, and God was the Word.
2. This was in the beginning with God.
3. All things were made by him, and without him was made nothing. That which was made
4. In him was life, and the life was the light of men.
5. And the light shineth in darknesse, and the darknesse did not comprehend it.

The Translation of the new Church of England in the reign of Queen Elizabeth.

1. In the beginning was the word, and the word was with God, and God was that word.
2. The same was in the beginning with God.
3. All things were made by it, and without it was made nothing that was made.
4. In it was life, and the life was the light of men.
5. And the light shineth in the darknesse, and the darknesse comprehended it not.

I have also before me my Bible printed in the reign of Edward the Sixth, and also the form of prayer ordered to be read in churches by Henry the Eighth; in which the version of the above verses stands as follows:

Edward's Bible.

In the begynnynge was the worde, and the worde was with God, and the worde was God. The same was in the begynnynge with God. All thynges were made by it, and withoute it was made nothynge that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shineth in the darknes, but the darknes comprehended it not.

Henry the Eighth's Form of Prayer.

In the begynnyng was the worde. And the worde was with god. And the word was god. The same was in the begynnyng with god. Al thynges were made by it, and withoute it was made nothynge. That was made in it was lyfe, and the lyfe was the light of men. And the lyght shineth in the darkenes, but the darkenes comprehendyd it not.

The reader may compare these versions with that in the present Bible in common use, and the comparing of them together brings back to my mind the situation in which I was placed some years ago in a large company, the majority of which were ministers. Something or another brought the above verses under discussion, and in rendering them from the Greek I used the word *it* instead of *him*. 'All things were through *it*.' A general exclamation followed that I had no authority for saying *it* for *him*. I believe I said that I had no authority but what was obvious to any one who had the slightest knowledge of the Greek language. This did not satisfy the company; they referred the modern mumpsimus to the old sumpsimus. It appears, however, from the above, that I might have quoted the authority of the Church of England from the time of the revolt of Henry the Eighth from the see of Rome, to the establishment of the present version—that is, about a hundred years.

The reader will probably have noticed a difference between the two earlier and the two later readings, the former not being divided like the latter into verses. Our present barbarous division into verses is the fruit of a later invention, which, notwithstanding its utility in some cases, has been attended with

very great disadvantages; so much so, that from what I have frequently heard from the pulpit and out of the pulpit, I am almost inclined to oppose an old adage, and to say, Bonus Textuarius malus Theologus. I am sure of this, that if preachers would have the goodness now and then to see in what sense the writer uses the texts they quote, there would result a very great change in their discourses.

I shall beg leave to conclude this letter with a translation of the third verse of John, in which I appeal to the authority of the Established Version for my rendering of εγενετο, as it is taken from repeated instances of the use of that verb in the sense in which I have taken it.

Third verse: All did come to pass through it, and without it did come to pass nothing that has come to pass.

I do not give this as an elegant, but a literal version of the passage, conveying, as it appears to me, the true meaning of the writer. I shall be glad if it is sanctioned by the authority of Ben David, and, if otherwise, shall be much obliged to him to shew us in what it is incorrect.

W. FREND.

N. B. I have used in my translation above, of the third verse, "did come to pass," for εγενετο, merely to shew the distinction of tenses in εγενετο and γεγονεν. To make it still more conformable to the reading of εγενετο, in the Established Version, the verse may be read, All came to pass through it, and without it came to pass nothing that has come to pass.

SIR,

I RESUME my remarks on the proem of John's Gospel. Having stated in a recent number of the Repository, (pp. 536—538,) the objections to which the interpretation adopted in the Improved Version is liable, I shall now proceed to an analysis of the passage, with a view to exhibit what I conceive to be its genuine meaning. In doing this, however, let me not be thought to claim the merit of originality, as I aim at nothing more than recalling the wandering attention of persons too fond of novelty, to opinions known and advocated long ago. No reproach of temerity belongs to me who fight under the banners of Lardner and Priestley, "par nobile fratrum;" the one of whom by laborious research in the neglected mines of Christian antiquity, and the other by the bold flight of reason, which pinions exercised in modern science alone could take, cleared away the accumulated rubbish which encumbered the Christian's path, and set, as it were, a new polish on the ancient gem of the gospel.

In connexion with John's Gospel, there is another book of the New Testament which we ought to consider, because it is evidently from the same pen, and very similar in style and sentiments: I mean his general Epistle. The proem or opening of this last appears to be a perfectly parallel passage to that of the gospel, and we must see that they be so explained as to harmonize with one another. Let us then suppose that both the passages, in the original as well as in the English, are before the reader. In this way I shall make the Apostle his own interpreter.

In the beginning was the Word. What beginning? Of the world or of the Gospel? Compare the Epistle. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.* As all the succeeding circumstances here mentioned refer evidently to the evangelic history, and not to the natural world, I think we are obliged to understand the first clause of the sentence in the same connexion. If we say, *that which was from the beginning of Christianity*, it makes good and coherent sense in this passage; but if we substitute, *that which was from the beginning of creation*, the sense is injured, for though the idea be great, yet it is foreign to the matter in hand. This leads me to conclude that the Apostle refers, in both passages, to the beginning of the Gospel, or of Christianity; of that series of great events with which he had long been conversant as the great concern of his life. There is good confirmation of this decision in other passages of the

same writer. 1 John ii. 7: "*I write no new commandment unto you, but an old commandment which ye had from the beginning.*" Again, in ver. 11th, "*I write unto you, fathers, because ye have known him that is from the beginning.*" Again, in ver. 24, "*Let that therefore abide in you which ye have heard from the beginning.*" These citations, which might be multiplied, may suffice to shew that the phrase, *in the beginning*, or, *from the beginning*, was rather a favourite one with our Apostle, when he wished to refer to the commencement of the Gospel. I shall mention one further consideration in favour of the opinion for which we contend, which appears to me of great weight. In the 4th and 5th verses of the Gospel we read thus: "*In it* (i. e. the Word) *was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it.*" Now this indisputably refers to the light of the gospel, because John the Baptist is said immediately afterwards to have been sent to bear witness to this light. But if we refer the three first verses to the origin of creation, the transition in the 4th verse to the Gospel history, appears to me very awkward and abrupt. Of this every reader must judge for himself, but the arguments I have adduced certainly prevail with me to understand the passage as referring to the beginning, not of creation, but of the evangelic history. Well, then; ἐγω ταῦτα, let us proceed.

In the beginning of the gospel *was the Word.* Antecedently, that is, to all those events of which the writer is about to give the narrative, existed *the Word.* He is about to recount a train of surprising occurrences, but he sets himself, in the first place, to declare to us the principle or agency from which they flowed. This principle was *the Word.* But what was *the Word*, and how did it exist? These inquiries the Apostle proceeds to satisfy in the verses which immediately follow. First, he says, *the Word was with God.* He is about to declare afterwards in what manner *the Word* was manifested among men, but previously to this manifestation, he wishes us to understand that *the Word* was with God, which he repeats again in the second verse. The full import of this expression cannot be determined till we are further made acquainted with the nature of *the Word*, what sort of existence it is; then only can we know in what precise sense it is said to be with God. All that seems to be intended here is to inform us, that previous to the manifestation of *the Word* among men, it existed in the Divine Nature, hidden from the world, but known to the Almighty. In the parallel passage of the Epistle the same is said of life: "*That eternal life which was with the Father, and was manifested unto us.*" There is a cast of mystical obscurity about these expressions as well as many others of this author, which ought to deter us from attempting too great precision of interpretation, lest we should overshoot our mark, and determine the sense more nicely than the writer himself conceived it.

We have arrived thus far. "*In the beginning* of the gospel *was the Word, and the Word was with God*; it was a principle or existence inherent in the Divine Nature. The sacred writer then proceeds to another assertion: *and the Word was God.* The nature of *the Word* is thus more fully discovered; it is not only present with God, and inherent in his nature, but it is, in fact, no other than a part or form of himself, inseparable from his being, and essentially one with him. So the various faculties of our own minds are with them and in them, and not to be distinguished from them. It has been objected to this view, that it makes *the Word* to be the same being with whom it was; but we have explained how this is to be understood, and, if I judge rightly, it has not much real difficulty, not nearly so much as there is in supposing that the Apostle should apply the name of God to two different beings in the same verse. The name of God in Scripture may justly be regarded as a proper name, belonging to one Being and no other; the exceptions are too rare to deserve consideration, and when they take place, the context is such as to leave no ambiguity. To doubt that God means God, seems as strange as to doubt that Abraham means Abraham. I conclude, then, that when we are told that *the Word was God*, we are to understand it as said of that Being to whom this name as exclu-

sively belongs, and whom, when thus absolutely used, it as unequivocally designates, as that of Abraham does the father of the faithful.

The original words that follow, *παντα δι αυτου εγενετο*, &c., referring to the operation or agency of the word, may be understood either with respect to the creation of the natural world, or to the dispensation of the gospel. And in either sense they may be said in truth, according to that view of the nature of the Divine *Word* or Λογος for which I am contending: for *the Word* which dwelt in Christ, the source of his divine powers and life-giving energy, was the very same to which the world itself owed its being. "*By the word of the Lord were the heavens made.*" We need not, therefore, contend with much eagerness about this point; but the coherence of the whole passage, and its harmony with the corresponding passage in the Epistle, may seem to be better preserved if this third verse be referred entirely to the Gospel. In that case the English must run thus: "By or through it (i. e. the Word) were all things done, and without it was nothing done that has been done." But let me leave this question for others to decide.

That the nature and operation of this *Word* may be better understood, the Apostle proceeds to say that *in it was life, and the life was the light of men*: it was a principle of life and spiritual illumination. This evidently refers to the Gospel, and needs no comment. In the Epistle *the Word* is called *the word of life*. Indeed, we have, on the whole, three names given as of the same thing, *the word, life*, and *the word of life*. Let me ask, by the way, of those who prefer the Socinian interpretation, whether these titles do not most naturally convey the idea of an impersonal principle? Had the Apostle's design been to name his Master, there were surely appellations at hand much more proper for his purpose than these abstract terms. Is it not more reasonable to conclude, since the writer falls upon three abstract impersonal terms to designate the thing of which he speaks, that the thing itself was indeed of an abstract and impersonal nature?

The discourse concerning *the Word* or Λογος, does not appear to be resumed until the 14th verse; f which is said in the 10th verse, *was in the world, and the wo made by him, and the world kn not*," appears to be spoken i ately of God. In the 14th ve *Word* is again mentioned: *Word became flesh, and dwelt us, and we beheld its glory.' Word*, before spoken of as a l ing and enlightening energy i in, and emanating from, the Being, is now to assume a new it is embodied in a mysterious in the person of a man; accor the conceptions of the writer Gospel, which are in a manne liar to himself, a sort of un identity is effected between th λογος and the human person this mystical and undefined id through his works. It is fr source that the current doctr the deity and pre-existence o Christ have been derived, theologians have not known distinguish mystical expressio plain and literal ones; a simil to that by which the Papists w it that we actually feed, like ca on the flesh and blood of o Master. And thus the majori founding the person of Jesus v divine *Word*, interpret liter declaration that he was com from heaven, not discerning t tical allusions of the writer. understand a mystical writer li is doing as much violence as derstand a plain writer mystica might, perhaps, be shewn that rians also fall into some erro Gospel, by trying to make th speak too much in their ow way. But this may be a vain a The fundamental idea of this that the λογος had become flesh person of Jesus, leads naturall identification of Jesus with G *certain sense*, though not in and proper one. It is our du deed, to give to mystical pas rational interpretation, but t them convey plain and simple a thing impossible, because c to their nature.

I observe some remarks b intelligent correspondent, Mr. (pp. 605 and 646,) on the signi of the word γινεσθαι. I have no at present to say more in repl

that I have turned to the places from which he cites, and think that if they are attentively considered, it will be perceived that the word in question is not in any of them confined to the simple sense εἶναι, but carries with it, in all, its proper sense of *acquiring or coming into a new state of being.* Thus the phrase μαρτυς γινεαι, from Herodotus, does not, to me, convey simply the idea "you *are* a witness," as if it were μαρτυς εἶ, but rather that of, "you *become* a witness," which thing a person does every time that he is called on to bear his testimony.

T. F. B.

A Brief View of the different Schemes of Interpreting the Proem of John's Gospel.

AS the facts, on which the explanation of the Logos, given in my last paper, (pp. 648—651,) are very remote from common apprehension, its propriety, I fear, will be little felt by the readers of the Repository. Lest this be their feeling, I beg further attention, while I contrast it with some of the leading schemes which learned men have adopted for interpreting the proem of John. It seems to have been the general opinion in the second century and afterwards, that this Evangelist wrote his Gospel against *Cerinthus;* and the narrative of Irenæus implies that the language of John is drawn up in direct opposition to the Gnostic heresy. Michaëlis, it is well known, adopts the same supposition; and it is remarkable that Dr. Priestley, who at first embraced the sentiments of Lardner, felt reason to change his opinion; and in his Notes on the Bible, he explains the words of the Evangelist as levelled against the Gnostics.

The notion of Lardner is, that *the Logos* means *God himself.* When the Evangelist, therefore, says that "This was with God," he asserts that God was with himself, an assertion which, though not, as Dr. Clarke would have us believe, a contradiction in terms, is yet strange and unnecessary, as calculated neither to confirm the truth nor remove the errors of those to whom the Gospel was addressed. Logos (λογος) signifies a *word* or *speech:* and as speech is founded on the rational faculties of man, it hence came to signify *reason* or *intelligence* itself. This is the common acceptation of *logos,* and taken here in this sense it denotes not God, but an attribute of God, holds him forth as a *rational principle, as a designing cause,* as the source of all the order, beauty and happiness which abound in the universe, in opposition to certain impostors who, to establish a system of Atheism and by that means erase the very foundations of revelation, stripped the universal Father of his natural perfections. When the Evangelist, therefore, declares that reason was in the beginning, was with God and was God, he declares that HE who at first brought all things into being was himself possessed of life and reason, and the source of life and reason to all created things, and not what the Gnostics represented the Supreme God, destitute of life and reason, and existing from eternity, like what Moses says of the deep, in solitude and darkness.

If the Logos meant God himself, then when "he became flesh" in the person of Christ, God, even the Father, the Creator and Governor of the universe, became flesh, and this was the doctrine of *Sabellius,* who supposed the Father, the Son and the Holy Ghost to be three different names of the same Being, expressive only of three different relations. See Lardner, III. 78. Aware of this conclusion, Lardner thus paraphrases the verse: "'And the Word was made man, or took upon him the human nature, *and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*'—that is, 'And we beheld in Jesus such *power and wisdom* that we could not doubt his being the Messiah.'" Here the Doctor shifts his ground, making the Logos, which in the first verse he represents as God himself, to mean *the power and wisdom of God* uniting with the man Jesus, and thus proving him to be the Messiah. This paraphrase is very nearly the true one: and it is remarkable that this learned and amiable man should expound the drift of the Evangelist's meaning without being aware of the great truth that the historian wished to establish. The impostors who denied

that Christ is flesh and blood, denied also that he derived his authority from the Creator of the universe. This sentiment, of which Lardner does not appear to have been aware, was, if adopted, completely destructive of the gospel, and John briefly sets it aside by representing the power, wisdom and goodness which Jesus displayed to be no other than the Logos, the moral perfections displayed by God himself in the creation and government of the world.

In this procm the Logos, as expressive of reason in God, or, more generally, of all those natural and moral attributes implied in reason when infinite, is *personified*. The object of this personification was to render the sense of the term more prominent and impressive, and at the same time more conformable to the glowing imagination of eastern writers: and it is to be observed, that a similar personification characterizes the writings and preaching of the apostles. I will here content myself with two instances. Thus in Acts x. 36, "The Logos, whom God sent to the children of Israel, preaching peace through Jesus Christ: this Logos is Lord of all." Again, in Heb. iv. 12, "The Logos of God is alive and energetic, surpassing in keenness a two-edged sword, penetrating so far as to separate between life and breath, joints and marrow, and is a judge of the meditations and thoughts of the heart." These are striking instances, and they demonstrate the erroneousness of the notion adopted by Lardner, Priestley and others, namely, that the personification of the Logos and its application to Christ originated with the Platonic philosophers converted to Christianity in the second century, this having already been done by the apostles themselves.

The next scheme for interpreting this much-disputed introduction is that of *Socinus*. This is adopted by the late N. Cappe, and, embellished by his eloquence, it found its way into the *Improved Version*. According to this scheme, the Logos means Jesus. "In the beginning," means "In the beginning of the gospel dispensation." "All things were made by him," means "All things in the Christian dispensation were done by Christ." As the Logos was Jesus, the clause "He became flesh," is rendered, "He was flesh."

On this interpretation I remark—and I make these remarks not without reverence and affection for the high character and talents of the Editor—that it is founded in the absence of the circumstances in which John wrote his Gospel, and which give full force and propriety to every word that he has penned. The irrelevance of this scheme to the momentous errors which pressed on the attention of the sacred writer, renders it at once impertinent and nugatory, the construction withal being in some of the clauses forced, and at variance both with common sense and the genius of the Greek language.

"The Word was in the beginning, or from the commencement of the gospel dispensation." Was it necessary to say that the Word was in the beginning of the gospel, more than in the middle or the end of the gospel? Who ever doubted that Jesus was in the beginning of his ministry? Who could question that every thing made during his ministry was made by him? But it is said that "γινομαι occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*." This may be true, for the obvious reason that the writers of the Christian Scriptures had in no other place occasion to speak of the creation, or to allude to Moses as the historian of it. I am free to assert that the perfect middle γεγονε, is the most appropriate verb which the Evangelist could have used to express *creation*; the Pagan philosophers before Christ, and the Christian fathers afterwards, having continually employed it in that sense.

John wrote his Gospel as well as his Epistle against certain impostors who maintained the divinity of Christ with no other view than as a specious pretext to overturn Christianity. Is it then probable that he should in the commencement assert the very doctrine which it is the principal object of his writings to set aside as false and pernicious? "The Word was a God," and this God was Jesus. If the Evangelist was capable of saying this, or even favouring this conclusion, instead of the profound wisdom, the correct judgment and dignified simplicity which he displays as the

n of Jesus Christ, he would very claim to consistency and common sense.

the difference between ην and which Mr. Frend has taken so ains to ascertain, I feel no y, in answer to his question, to : out. A competent writer in having occasion to say of an- nat never had a child, would παις ην, *he was childless;* but same person, having a child, he would say απαις εγενετο, *he childless.* Mr. Cogan says the verb γινεσθαι is used of a mmencing, and ειναι of a state xists." This is very near the but not exactly so. Γινεσθαι a *change* from one state to . This is its primary mean- d thence it often signifies a ance in that state to which the is made. The primary signi- then is *to become, come to ake place, happen;* the se- , *to continue, abide, to be;* and is synonymous with ειναι; and the places are frequent where erbs may be substituted one other, there are also many he substitution would be sole- ; and such appears to me is ενετο, if rendered *he was flesh,* of *he became flesh,* because ngelist had already stated the o be the reason or the attributes l, while in this clause he ex- a transition of it from God to with flesh and blood. Σαρξ ld imply that the Logos always an—σαρξ εγενετο, in connexion hat precedes, marks its emana- om God and its union with Christ. I would moreover ob- for the sake of the learner in that this verb has different in different branches of it. he first aorist middle εγεινατο, ays a *transitive* sense, namely, *duce;* and Homer in a few uses the second aorist in the signification. Thus εγενετο, t the augment γενετο, and by ὲ γεντο, *he produced for him- e took, laid hold of.* Lexico- rs have absurdly supposed γεντο corruption of ἐλαβετο, and in the r of these is Damm, the most ble of all lexicographers. A full account of this verb with ral ramifications will be found under the common root γαω, in my Greek and English Lexicon, col. 265, 2nd ed.

It remains now briefly to notice the interpretation which the orthodox divines have put upon this proem. And here justice and candour force me to allow, that this interpretation is what the Evangelist seems at first glance to suggest, it being for the most part conformable to the primary acceptation of the words, and to the rules of construction in Greek. The Logos is said to be from the beginning of time, to be God, to be with God, and, as it must appear to common sense, to be different from that God whom he is said to be with. This same Logos made all things, and afterwards became a human being in the person of Jesus Christ. No competent person would reject this view of the subject, were it not for the perplexing consequences which follow, were it not for the contradictions which it involves, were it not for the dogmas which it brings in its train—dogmas that are at variance with reason, with the tenor of the Jewish and Christian Scriptures—dogmas that prostrate and even stultify the human understanding, and at the same time throw the whole orb of revelation into shade.

It is a providential thing, that while the orthodox interpretation is so imposing, is thus supported by the first view of the proem, we shall find it, if we trace the passage to its origin, to be at variance with sound criticism, to be set aside by the direct object of the Evangelist and the strictest sense of the terms used by him. And the following observations, whenever they shall be duly weighed by the advocates of this scheme, will set the question to rest.

1. The orthodox scheme, then, supposes the Logos to be Jesus Christ, the second person in the Trinity. But Logos means *word, speech, reason;* it expresses not God, but an attribute of God; and though the sacred historian says that Reason is God, he means to say that God, as the Creator of all things, is a rational, intelligent and spiritual Being, distinct from the works of his hands, in opposition to certain impostors who, in order to supplant the gospel, stripped the universal Father of his perfections. The phrase that the Logos

is God, is a figure of speech, the converse of that, where Christ is said to be *the way, the truth*, and *the life*, and equally natural with it.

2. The Logos in this proem is *a personification*, but the advocates of the orthodox faith, overlooking the figure, take the personified being to be a real person. This mistake was natural, though consequences flowed from it which not only divided the Christian church into hostile sects and parties in all ages, but threatened to overwhelm Christianity itself by furnishing the sceptic with arguments against its divine origin.

3. The Logos is said to "become flesh," that is, to become a being with flesh and blood, or a real human being. The Gnostics denied that Christ was a real being; they denied also that he received his authority and power from the Almighty. If these artful and pernicious tenets were admitted, the gospel which proclaimed the placability of God and eternal life to the penitent, sunk like the sun behind the thickest clouds of heathenism, and it became imperiously necessary in the Evangelist to set them aside; and how could he have done this more effectually than by representing Christ as having real flesh, and endued with those attributes from the Author of nature which that Author himself employed in the creation and government of the universe?

4. As the Logos of God united with the man Jesus, it was reasonable that this name should occasionally be given him. But the term holds him forth as the delegate of God, to be the Saviour of the world: it is a title of his *office*, not of his *nature*. As the Logos meant an attribute and not a real being, its union with Christ is not the union of two natures in one person, but the union of his ministry, as the promised Messiah, with the moral government of God, for the salvation of mankind. The Evangelist in attesting the incorporation of the Logos, solely attests the divinity of our Lord's mission, and that, as I have just said, in opposition to wicked and artful men who denied his commission from the Creator and Governor of the world.

5. If the Logos be really a divine being, its union with the man Jesus constitutes him *God and man*. If, on the other hand the Logos, be an attribute of God, its incorporation with Jesus constitutes him *the Son of God*, that is, a highly-favoured servant of God, authorized to announce to mankind the glad tidings of salvation on the terms of repentance and reformation, and enabled to work miracles and to appear again alive after death, in attestation of his divine mission. If the former conclusion be just, it is reasonable to expect that he should appear in the execution of his office under the character and title *of God*; if the latter, his highest title during his ministry would be that of *the Son of God*. This is a sure criterion whereby we may ascertain which of these two conclusions is the true one. Which then on examining the gospel shall we find to have been the fact? The very Evangelist who asserts that the Logos became flesh, asserts also, "These things were written that ye may believe that Jesus is the Christ, *the Son of God*."

There are two occasions in the ministry of Jesus when, in an especial manner, the Logos of God appears to have been united with him. These are his baptism and his transfiguration. When he was baptized, the Logos, or, as it is there called, the Holy Spirit, descended upon him in the form of a dove; and how is he then pointed out by the voice from heaven? "This is my beloved *Son* in whom I am well pleased." The Evangelist on saying that the Logos united with the man Jesus, refers, in illustration of this union, to the scene of his transfiguration. "And the Logos became flesh, and he formed his tent among us, full of loveliness and reality. And we beheld his brightness as the brightness of an only-begotten Son from the Father."

6. The Gnostics; though disguised, were the most malignant and depraved enemies of the gospel, and they had recourse to the divinity of the Founder merely as a specious pretext to sink it in Heathenism. The drift of their whole system was briefly this: Christ did not derive his authority from the Creator, because being himself a God he did his miracles by virtue of his own power. He appeared after death by virtue of his own nature, and there is, therefore, no resurrection of the

dead. These inferences turn upon the doctrine of Christ's divinity as upon a pivot. And nothing is more certain than that John in all his writings directly levels his language against them and their base authors. The Pagan philosophers imitated the Gnostics in attempting to destroy Christianity, by having recourse to the same principle. One example of this kind I shall here produce, and it goes to the full extent of my assertion. They are the words of *Amelius*, a disciple of Porphyry, and one of the bitterest enemies of the gospel. "This truly is the Word, by whom, as being eternal, all things were made, as Heraclitus would have acknowledged: and, indeed, the barbarian (meaning John), assigning to him the rank and dignity of being in the beginning, asserts that he existed with God and was God, that by him were all things made, and in him every thing that is made has its life and being; that having descended into a body, and clothed himself, he appeared a man, and that after he had even then shewn the greatness of his nature, he disengaged himself from the flesh, again resumed his Godhead, and is still a God, as he was before he became a man." See Lardner, VII. 160, or Euseb. Præp. Evan. Lib. xi. c. p. 540. Now I maintain that this writer, whom Eusebius represents as one of the supporters of the new philosophy in the school of Alexandria, not only alludes to the proem of John, but interprets it in the way in which it is interpreted by modern orthodox divines. Taking it for granted that the Evangelist teaches the Godhead of the Logos, Amelius asserts on his authority, that it descended to a body, and, clothing itself with flesh, appeared as a man. In this state he *shews the greatness of his nature.* Here the philosopher alludes to the stupendous miracles recorded by John which Jesus performed, *and is a broad acknowledgment of their truth.* Yet he was no believer in the gospel, and clearly because he was able to account for the miracles of Christ by referring them to the Godhead within him. Had he considered Jesus simply as a human being, teaching and acting with authority from the Almighty, the only true God, the God and Father of all mankind, this assent of Amelius to his divine mission, and consequently to the truth of his religion, would have been inevitable. This interpretation of the Gospel of John was borrowed by the Alexandrian philosophers from the Gnostics, and it serves in a remarkable manner to illustrate the nature and object of their system. At the same time it proves to a demonstration that the divinity of Christ, so far from being essential to Christianity, was made use of by his enemies as the most effectual means of destroying it.

JOHN JONES.

SIR,

HAVING, since I wrote my last, (p. 646,) received two friendly letters from a respectable contributor to the Repository, on the verb γιγνεσθαι, I have been led to think upon the subject more than I had ever done before. The result of my thoughts I will now communicate in as few words as I can.

I had said that γενεσθαι was used as the aorist to ειναι, and upon looking into Buttman's Greek Grammar, I find that this able grammarian has stated that γεγονα and εγενομην are used as the preterites of this verb. That this is true with respect to the *infinitive mood* is certain, there being no possible way of expressing the sense of *fuisse* in Greek but by γενεσθαι and γεγονεναι. But I will confine myself chiefly to γενεσθαι. If γενεσθαι, then, is often equivalent to *fuisse*, would it not be strange if εγενομην could never signify *fui?* But of this use there are many and unquestionable examples. I will only add two to those which have been already produced. Philostrati Heroica, p. 32, in the edition of Boissonade: Ει μεν τερατωδεις εγενοντο εκεινοι και ξυμβεβλημενοι θηριοις, εκ οιδα. *An immensi illi (Gigantes) fuerint, et serpentibus cincti, non novi.* Theocriti Scholiastes ad Id. vii. ver. 8: ΒΡΑΣΙΑΑ· οι γραφοντες δια τ δ', αμαρτανουσι. Εγενετο γαρ Βρασιδας Λακων το γενος, ο δε Βρασιλας Κφος. But, it may be said, how came it to pass that the primary meaning of γιγνεσθαι should be obscured or lost in the aorist? I ask in reply, how came it to pass that the Greek φυω should lose its primary signification in the Latin *fui?* But is it

not common for words by a certain inflexion of meaning to be applied to cases to which in their primitive sense they were inapplicable? And do not the preterites of certain verbs differ materially in signification from the present tenses of these verbs? Every scholar knows that κτᾶσθαι is *to acquire*, and that κεκτῆσθαι is *to possess*. This is not extraordinary. But κεκτῆσθαι is sometimes so used as to exclude the sense of *acquisition*. Vide Euripidis Orest., v. 1202. Analogy, then, would lead us to conclude that if εγενομην was once used for *fui*, its original meaning would in some instances *be lost sight of altogether*. I will now endeavour to point out the *ratio* of the fact for which I have been contending. When we speak of that which *was* or *has been*, we evidently do not speak of a permanent and necessary existence, but of something which must *have begun* to be, of something, which in some way or other must *have become* what it *has been* or *was*. The verb ειναι, therefore, may not improperly borrow its preterites from a word which comprehends the significations of *nasci, oriri, fieri*. Certain it is that neither ειναι nor *esse* have preterites of their own. And the reason of this, *perhaps*, may be, that they denote existence *simply*; and hence they are applicable to that which exists necessarily and permanently. But even though my metaphysics should be false, the fact will remain the same.

While writing this last sentence, I was struck with the use of the term *existence* in our language. *To exist*, if we consult the derivation of the word, is to *come into being*, and yet who hesitates to speak of the *existence* of God? This may teach us not to reason too confidently from the primary meaning of a word as to what may be its ultimate use. But here a wide field of inquiry opens itself, into which I will not enter. I will only add, that some critics have said, that *existo* in Latin is sometimes equivalent to *sum*.

E. COGAN.

Homerton.
Dec. 3, 1825.

SIR,

WITH extreme reluctance I again request a place in your pages. It is no pleasant task to encounter an opponent so regardless of argumentative fairness as Mr. Bakewell shews himself. I would take no notice of contempt and reproach thrown at myself personally. But his deplorable prejudices have led him to assail a cause which is dearer to me than life, and doctrines which, notwithstanding his gross misapprehensions of them, I believe and know to be "doctrines according to godliness."

Had Mr. B. been governed by the spirit of candour and equity, he might have stated that it was in consequence of injurious reports and newspaper paragraphs, that Mr. Malan deemed it right to publish what he assures us is a faithful narrative of the conversations and exhortations in which he bore the chief part, at the house of a respectable family at Rolle. I have to-day read the pamphlet through again, and I do not find that air of vanity with which Mr. B. charges it; nor any thing to justify the tauntings, "how condescendingly he spoke to one, how graciously he smiled upon a second." I should be happy to put the pamphlet into your hands, or into those of any gentleman who may ask me, and submit the question whether it is at all deserving of the offensive character which he has drawn of it.

If the brief remarks which I before was allowed to insert in the Repository on the doctrine of the *Perseverance of Real Christians in the ways of Holiness*, be not sufficient to protect that doctrine from the horrid imputations that have been cast upon it, nothing in my power to say or to protest can avail to that effect.

To you, Sir, I need not say that if we do not, in controversy, take the honest pains to understand those whom we animadvert upon, we are disqualified for our undertaking. This rule of candour is never more wanted than in our judging of the phraseology of religious writers. All ages and countries, as well as different sects, have their peculiarities: and if we condemn, without fairly estimating the *evident design* of the expressions which we disapprove, we are likely to be guilty of no little injustice. Mr. Malan has some modes of expression and perhaps of thinking which I cannot accord with him in approving.

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"It is the objection which the world has at all times made against the ministers of God, and which in the present day is the outcry from all quarters, 'that the gospellers preach that we need not do good works; that theirs is a very convenient religion for the wicked, who have only to say, I believe, I have faith, I am saved; and then quietly yield to their lusts.' As this calumny is no stranger to us, it will be right to repel it; and at the same time to guard you against a carnal security, a fatal indolence, by shewing you, my dear friends, that, though works are not wanted to obtain salvation, *there is no salvation without works.*" (Conventicule de Rolle, p. 30.)

"To say that true faith,—the faith of the heart,—Christian faith, is in the believer a support to sin, a counteraction to remorse, and thus a source of immorality; is as much as to say, that the life which Jesus had just restored to Lazarus was a support to the infection of his corpse, a means of remaining in the grave. It is surprising that such an assertion could ever be made by any person of sound sense. Yet, how many books and pamphlets are published to maintain it! To hear their authors complain as they do, of the preachers of the gospel and the doctrine of faith, one would suppose that those preachers were sellers of indulgences, and Christ a minister of sin; and that to attract a soul to the cross of Jesus were enough to make it ten times more attached to Satan and his abominations. According to those persons, the assurance of having been saved by the love of our faithful Saviour, of being thus reconciled to God, of being sealed with the gift of the spirit of holiness, and animated by a lively hope of the heavenly glory, are, in a believer, the same as hatred to his Redeemer, contempt of his heavenly Father, a bargain with sin, and the hope of being with the devil and his angels.—Yes, my friends, the Christian does good works, and much better ones than before he became a Christian.—As a child of Abraham, he is animated by the spirit and walks in the steps of his spiritual father: and the first use that he [redacted] of the liberty which [redacted]

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pos. XX. 655.)

is to go to the feet of his King and Saviour and bind himself to obedience by the offer of his heart and the oath of his love." (Pp. 30, 31, 33.)

"Let no man flatter himself that it can be otherwise.—To pretend to belong to Christ, and yet to preserve his old notions, his old habits, his old inclinations, his old hopes, in one word, his old heart—is to give the lie to the word of God; it is to pretend to possess a secret which God himself does not know, the secret of uniting light with darkness, sin with grace.—The fruits of the Spirit are all Christian virtues, that is to say, all good works. The union which the Most Holy One has established between his Spirit and holiness" [in the true Christian] "is indissoluble as well as necessary; so that the faith which is produced by this Spirit, the faith which justifies, is as inseparable from good works, as the restored life of Lazarus was from his resurrection. It was his resurrection itself. So also faith is the resurrection of the soul: it is in the soul the life of works, good works." (P. 34.)

"Make all who see you learn from you, that the commandment of God is dearer to the children of promise than all the allurements, all the hopes, all the fears of earth; that the kingdom of heaven and its righteousness is the only, the continual object of your dearest desires; and that thus, while you have received your salvation from grace, and works were not wanted to obtain it, now that you have received it, your life consists in performing those works to the glory of your Saviour God; so that whoever will may gain assured evidence in you, *that there is no salvation without works.*" (P. 43.)

These, and many like these, are the paragraphs, and this is the strain of thought and feeling, which Mr. Bakewell has passed over; while he was exercising his industry to cull and mutilate other sentences, in order to fix upon them a meaning which the widest stretch of charity will hardly help us to imagine that he could believe to be that which their author intended.

Mr. B. urges, with great force, an Allegory by which, he says, M. Malan has delivered "the doctrine that no crimes can separate the elect from God." It would be impossible fully to refute this part of Mr. B.'s statement without translating the whole passage from Mr. M., which would be long, and could not reasonably be presented for admission into your pages. This allegory may not be in the best taste, nor all its parts in exact keeping, and Mr. B. has furnished a proof that it is liable to be misunderstood and abused: but, to any one who will read it in a fair and upright spirit, it will be abundantly apparent that the author's intention was to administer encouragement to persons whose minds are overwhelmed with fear and distress on account of their sins, and that nothing was farther from his thoughts than to afford any license or tolerance to wilful sin. On this doctrine itself, the Perseverance of the Saints, I cannot but repeat my request that Mr. B. would, *with seriousness and candour*, consider the remarks offered in October, 1824. (Mon. Repos. XIX. 673.) Unless he can prove those statements to be incorrect, unless he can shew the Calvinistic doctrine to be a continuance in happiness *without a persevering in universal obedience*, all his declamation falls to the ground. He may amuse himself with forming suppositions and putting dreadful cases of impiety and crime; but I beg to inform him that he is supposing moral impossibilities. Were any to argue and act as he describes (and I fear many have done so), they would furnish indeed melancholy reason to believe that they were total strangers to genuine religion; but no reason at all for discrediting the Calvinistic doctrine, that the *sincere* Christian will, by the aid of divine grace, persevere to the end in opposing sin and cultivating holiness. Your American correspondent affirms my holding "that the very word Salvation means *deliverance from sin*," to be "coming round sweepingly to Arminianism." (P. 656.) I assure him that he also greatly errs: and I cannot help believing that he has never attentively, or perhaps at all, read any Calvinistic author of estimation on this subject. May I hope to be endured, if I quote a sentence or two from the Acts of the Synod of Dort? I am no admirer of Synods, nor believer in their authority: but I receive with reverence truth and argument, wherever I find them. "It is their [true believers]

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ıe lose all sense of the divine
until, having by *deep repent-*
urned into the right way, the
mercy of God again visits
With the *utmost sincerity* and
ly manner, they are distressed
ins which they have commit-
faith and with a contrite
ey seek and obtain forgiveness
the blood of the Mediator;
conciled they again enjoy the
f God, they adore his tender
in which they trust, and they
rward the more diligently
t their own salvation with fear
ıbling. This doctrine of the
ERANCE of those who are
lievers and *holy persons*, and
rance of it, though God hath,
ord, most abundantly revealed
e glory of his name and the
of pious souls, and hath im-
it upon the hearts of the
yet the carnal principle does
ve it, Satan hates it, the world
it, *ignorant men and hypo-*
use it, and false teachers op-

But the church of Christ
ıys most affectionately loved
tantly maintained it." (*Acta*
rdr. Pars i. p. 271, ed. 1623.)
ver faults of structure and
may attach to Mr. Malan's
, I trust that your candid
vill free it from the charge of
nomian tendency upon the
of its concluding sentence.
bserve that the awful sword,
terwards becomes a friendly
intended to represent the law

The very image shews that
r holds in honour the holy
he guide of the believer's life.
hen on God, with your whole
eep yourselves close to Jesus,
or and Finisher of your faith.
ıp on high, O believers, led
aw, your kind and gracious
Lay [illegible] of
your Saviour; and let no one take your crown!" (P. 51.)

Mr. Bakewell affords a remarkable proof how little qualified he is to report fairly the sentiments of one whom he dislikes, be they right or wrong, when he writes, "What Christian preacher—ever laid claim to the power of crushing his enemies to dust with the breath of his nostrils? Yet this dangerous power M. Malan appears, from his own testimony, to possess, though he good-naturedly declines calling it forth." Mr. B. cites a passage which he regards as decisively confirming his accusation. Now, permit me to bring forwards *the whole* of the passage. One of the parties in the conversation says—

"Yes indeed, this is what distresses us; to see persons irritating themselves against the gospel, and against pious Christians and their religious meetings, as if they took up their time in playing at charades, or met together to make grimaces at each other. Yet those very persons, far from offering any thing in their own lives more wise, more useful, or more holy, satisfy themselves with raising the outcry, 'See, see these simpletons, these proud people, who meet in evenings to read the Bible and pray; as if that were a proper time for such doings!' Yet at these very hours, both on Sunday and other evenings, they are sitting down to cards and playing off their sarcasms at those who are probably at the very moment praying for them. Really this vexes one."

"*The Genevese minister.* Let us allow no such feeling. The Lord who reigns in heaven and whose name is the Lord of hosts, sees and hears them: and, since he sustains, above these poor deluded persons, the vault of heaven which covers their heads, let us not crush them with our censure, with our indignation. There is a way, quite easy and which will succeed, to make the cards fall from their hands, and to put a Bible in their place. This way is to shew them plainly all the happiness, all the delight, all the peace and patience, which this Bible makes to abound in the hearts and throughout the whole life of those who love it. Let them but once compare that holy and sweet effect with the empty restlessness, the

secret shame, the dissatisfaction which they get from their useless speculations; and they will feel the need of exchanging their nothing for at least something, though that something should be happiness." (P. 65.)

If Mr. M. had not thought himself bound to tell all that he could recollect of his conversations at Rolle, I should have said that all this had better have been confined to his friend's parlour. But, at all events, Mr. Bakewell's interpretation is evidently erroneous. The expression, *ne les écrasons pas*, &c., was required to be strong from the nature of the antithesis; but the meaning is manifest: an emphasis is evidently laid upon "*notre* censure, *notre* indignation," and thus the object clearly is to repress the feelings of impatience and to inculcate moderation and submission. Pope's well-known stanza ("Let not this weak, unknowing hand," &c.) expresses the very same sentiment, and by the same kind of figure. If Mr. B. be consistent with his imputations on Malan, he ought to say that the poet "laid claim" to the power of hurling the thunderbolts of heaven and dealing damnation upon men.

I would suggest to Mr. B. that "glorify yourselves" (p. 642) is not the proper translation of the French verb, which, though reflective, means no more than *to glory*, *boast* or *exult*. If I had time or room to introduce the whole passage that refers to Mr. Robert Haldane, it would shew how greatly misplaced are Mr. B.'s attempted witticisms upon that gentleman and his mode of scriptural instruction. One of the kindest wishes that I could form for Mr. B. would be, that he might imitate Mr. Haldane in the seriousness and impartiality of his researches, the comprehensiveness of his scriptural studies, and the justness of his principles of interpretation.

Mr. B. further displays how little he is acquainted with the subjects on which he writes so confidently, when he intimates that the Calvinist denies "that men shall be judged by their works." The only sense in which this proposition can be rationally understood is, that in the future judgment all the real indications of moral state and character will be placed in full view, as evidences of the equity of the sentence. This is what every Calvinist and every Christian holds. I could adduce quotations to this effect, almost without end, from Calvin and the most accredited Calvinistic authors: but I must forbear.

Mr. B.'s concluding paragraph states that "an attempt is making to deceive the people of this country, and to confound both the governments [that of Geneva and that of the Canton of Vaud] together in a general charge of intolerance." I wish he had told us who are guilty of this misrepresentation. In the discussions which took place in the Body of the London Dissenting Ministers upon the Persecutions in the Vaud, the most distinct exception and honourable testimony were made in favour of the Genevese Government: nor has the calumny mentioned by Mr. B. met me in any other way.—Having touched upon this subject, I hope that your readers will forgive me if I say, in reply to a remarker on the Resolutions of the Dissenting Ministers, in the Repository for July last, (p. 405,) that, on the facts alleged, he has perhaps ceased to be sceptical, if he has read the last number of the *Edinburgh Review*; that private efforts were first made through the medium of His Majesty's Foreign Secretary, to effect a favourable change in the measures of the Lausanne government, but without success; that the circumstance of a certain individual having been the Chairman on that occasion arose from no design or preconcerted plan, but was solely occasioned by the ordinary routine of proceedings; and that a subscription for the relief of the sufferers was publicly begun before the publication of his remarks.

J. PYE SMITH.

SIR,

IN offering my concluding remarks on *Ordination Services*, I will endeavour to be as brief as possible, and confine myself strictly to what has been urged in their favour, on the score of utility and scriptural authority.

Let it not be supposed by any one that I wish to detract from the utility of public religious services and acts of devotion in general. I am willing to acknowledge, that whether stated, occasional or extraordinary, (as in the

ociations,) provided the ob-
sed to be answered be not
bjectionable, they are not
very gratifying to those who
n, not only instructive and
in their general tendency,
become the channels of
ation highly interesting and
g to the friends of religious
iberty, and stimulating their
erseverance to more vigor-
uccessful efforts. But of
of utility I do not perceive
ution services contain any
liar or extraordinary, either
he high-strained encomiums
been bestowed upon them,
ng the importance which
scribed to their observance.
fore right and proper to
practice, which our denomi-
for powerful reasons dis-
the observance of which is
rtainable value more than
and its celebration con-
h superstitious notions in
of the generality of Chris-
ially in regard to the vali-
redness of the clerical cha-
On what other or better
an these can we attack su-
notions and observances?
cts of utility are mentioned
ker; *first*, that the candi-
be "recommended to the
od by a public act of devo-
secondly, that they may
rom their reverend fathers
istry lessons of experience
:" and, in connexion with
assured that "no *general*
ady on record respecting
of the ministry, can be so
charge drawn up for every
ccasion."
l to the first of these, I
t to prefer the scriptural
h we learn from a passage,
r. Baker refers, Acts xiv.
when they—the apostles
ained" (i. e. appointed)
ers in every church, and
with fasting, they com-
m to the Lord, on whom
lieved." Surely, the ap-
raying and fasting took
ery particular church—
society, without a con-
rsons from distant places.
t it can be shewn with
rance of truth and reason,
that this mode of soliciting the blessing of the Almighty is less efficacious than the parade of an inaugural or ordination service, I shall certainly prefer it, not only because it is scriptural, but also because it is fully adequate to every purpose of utility that can be contemplated by the united prayers of the reverend brethren.

In regard to the *second* object of utility, no one, I presume, can suppose that I maintain that good advice, judiciously and affectionately given, is not calculated, in a greater or less degree, to do good; but I am ready to acknowledge, that no advice which it is practical and possible to introduce into an ordination service, can be, under the actual circumstances of the case, of the importance and consequence contended for. I have, however, a better opinion of good advice than Mr. Baker seems to have. I think the good advice and general instructions already on record for qualifying a person for the ministry, are much more comprehensive and valuable than any short address can be, however "forcibly" drawn up, on a particular occasion. I also wish Mr. Baker to explain how it is that general advice cannot be suitable to "every particular occasion," when every particular occasion is so much alike. I certainly have never observed that ministers, in framing their inaugural address, (if they must be so called,) suit them so scrupulously to the particular occasion; and as gentlemen from a distance are mostly chosen to officiate, who are ignorant of most of the particular circumstances of the parties, the thing is impossible.

In order to qualify a minister for the proper discharge of his duties, much, very much, more is necessary than a short address, containing a few topics of common-place advice, with which, too, one of the parties, at least, is already very well acquainted. The qualifications for the ministry should be acquired, previously, by lectures on systematic theology, on scriptural criticism, on the pastoral office, &c., by suitable exercises in the composition and delivery of public discourses, by advice, when needed, derived from judicious friends and from a variety of valuable publications, by cultivating and cherishing the moral temper and a devout frame and disposition of

mind, without which his labours cannot be effective with regard to others, nor pleasant and satisfactory to himself, and by viewing (not previously, indeed, but ever) the improvement of that knowledge and those qualifications which contribute to the more efficient performance of ministerial duties, as objects of continual and progressive attainment. These things are requisite, indispensable. But what can be the difference in the practical result, in the real merits and usefulness of a minister's labours, whether or not he has listened for half an hour to common-place advice at an ordination?

Advice is of use just in proportion as it is needed. If it is not wanted, what loss is incurred by dispensing with it? If it be really wanted by a young minister, is it not a plain proof that he is not duly qualified for his office? For, I will ask any man of common sense, whether, if a man be indeed in want and need of the common-place advice given in the course of an ordination service, he be fit to be a Christian minister; and in what definite degree can such advice diminish his disqualification?

Good and judicious advice is very valuable; but chiefly so in particular cases and emergencies, when it is really needed. But here, if any public advice can be of avail, it is not to be expected from an ordination service, but rather from the meetings of district associations, whose members are best acquainted with the nature of the case, and likewise (especially when a "young minister" needs advice) from the "reverend fathers." But, as far as I have observed, this is a course, I am sorry to say, which is not often taken. If, however, any favourable change in this respect should be produced by inaugural services—if they should dispose any "young minister" to lend a more favourable ear to good advice, I hope I shall have self-denial enough to rejoice at my opponents' accession of argument. Good advice is useful, not because it is given, but because it is taken; and though the latter has no necessary connexion with the former, that connexion is assumed by my opponents in estimating its value.

In the tone and manner of a warm advocate, a reporter of one of the ordination services expressed conviction, that "no one ca prove of any sentiment utter any circumstance that took the course" of the services of that "they were eminently s in promoting a spirit of Chri in the minds of many who at and that ordination "may dered as a means of multip portunities of friendly acq with each other—a thing of nefit and advantage."

I should be sorry to be th depreciate or disparage suc tages; nor do I see how justly charged with doing thi it can be proved that thes tages are exclusively pec ordination services. With position to give full credit porter, on the score of fac marks contain no reasoning to the present subject. For most obvious to remark, th nefits enumerated may be der this service, only because th sentially and necessarily with every religious exercise conducted? I wonder, ind any one should consider suc tages as peculiar to these and a peculiar recommen them. Besides, are we not liberty to form as many rel sociations as we think pro vided we do not connect the unauthorized practice? An not actually many such in trict of the country? At the of these associations, do we n the blessing of the Almight ministers and congregations, ferent occasions require? not considered as very suit sions by the "reverend fa give advice to the inexperien ministers, and to all? W apology can it be deemed of for a particular object, that t sentiments and circumstan bited on the occasion are un able? Is the service *emin* cessful in "promoting a Christian love," &c, becaus ordination? Will any one i what can raise this service pre-eminence over every oth wish to "multiply opportu friendly acquaintance, have other resource but the unfre

urrence of ordinations? nduce our congregations in the ministry to meet l good purposes, except elves of their prepossesjudices?

e that ingenuity, on one disposition, on the other a thing in a favourable en give a *striking* degree is to arguments grounded utility, however incon- may be; but I wonder son who is qualified for ural critic should have to say, that any one of to which Mr. Baker re- r number for June, (pp. ffords any ground for at an ordination or in- e, of the kind advocated, scriptural in its prac- ed, scriptural at all.

observes, that "it is in in which these officers r bishops and deacons) d or ordained, that the criptural argument con- ie adds, that "it was ot always, distinguished act of devotion." How do not understand; but an act of devotion," or d for his blessing on the ted and his ministration.

there be any force in t, except the similarity primitive "act of devo- modern ordination ser- wn to our satisfaction? e from being authorized, es cited by Mr. Baker, imilarity between them, *made* alone excepted,) he direct contrary. The efore, contended for, in- *eminently* scriptural, is dically deficient in scrip- id authority.

little surprised that this vailing appeal to scrip- y should be resorted to when it is well known for April, p. 217), that ained the practice of or- rly a century ago, ac- hat it had no foundation

And, indeed, with their clination to give it up, e been truly wonderful

that they should ever have been induced to discontinue it, if it were strikingly and eminently grounded on scriptural practice.

From Tit. i. 5, it is most evident that the ordination, i. e. choice or appointment to an office, which took place in the churches, was very different from any thing now in use among us: "For this cause I left thee in Crete, that thou shouldst ordain elders in every city.". Elders were preachers or teachers of the Christian doctrine, who were ordained or appointed by Titus, according to the Apostle's direction, without any thing like an ordination service—without any "celebration of their connexion" with the church.

I hope now that even the zealous supporters of ordination are convinced that there is a striking difference between the primitive *ordination*, or appointment of officers in the church, and the modern *ordination service*, or celebration of a minister's appointment. The former was a private affair, within the limits of the particular society, which was conducted without the advice or assistance of brethren or friends from distant places, and which consisted, so far as our information goes, of nothing besides prayer and fasting; the latter no ordination or appointment at all, but only the celebration of it, which owes its main interest and attraction to the services and attendance of distant ministers, and where fasting certainly is not observed.

We have every reason to suppose that all the officers in the primitive church were ordained alike, i. e. with prayer and fasting; will any one of my opponents in this question inform us why *fasting* is now omitted; and why the ordination service is only performed when the *minister's* appointment is to be celebrated, but is an honour not conferred upon any other officer in our societies?

By some, scriptural authority is deemed unnecessasy in support of various forms and practices which different persons or societies may think proper to observe; and they, therefore, presume that the putting on of a gown or sacred vestment is a thing as indifferent as the putting on of a coat. And so I grant it is, when not considered as a religious act, and not

connected with any religious function as a necessary or constant appendage; but when it is constantly done in such connexion, it is as much a superstitious mummery, however different it may be in degree, as any observance in the Romish or any other church. Are we then to believe that there is no harm in a little bit of superstition, if it harmonizes with the taste of the age and the state of men's prejudices? *I think*, notwithstanding, that the *necessity* of wearing a gown in the performance of a religious exercise, either directly required of any one, or implied by certain persons scrupulously never omitting *to put it on*, is an unchristian imposition upon others, as well as in itself a silly superstition.

Thus, Sir, I have concluded the remarks which I undertook to make on the subject of *ordination services*. It has been my wish and object to discuss the subject with dispassionateness, to exclude all irrelevant matter, and to determine the question by its own merits; and I am not conscious that I have indulged an angry feeling, or endeavoured to excite one. But this, as well as the merits of the question in general, is submitted to the judgment of your readers—by me most cheerfully. WILLIAM JOHNS.

Gray's Inn,
December 14, 1825.

Sir,

THAT the sacramental test has ever been required as a qualification for the English bar, may not, perhaps, be generally known to your readers. Such, however, has till very recently been the case, and it is with peculiar satisfaction I have now to communicate the abolition of the last remaining regulation of the kind.

Having occasion some years since to become a member of one of the four Inns of Court, as preparatory to being called to the bar, I unwarily entered myself of Gray's Inn, of which I had not been long a member before I learned that, by an order or by-law of the Society, candidates for the degree of barrister were required to produce a certificate of having taken the Sacrament according to the rites of the Church of England. Upon this discovery I was induced to inquire into the existence of any similar requisition in the other Inns, and I collected the following information, which may be depended on as correct.

The Inner Temple has not for the last twenty years, nor, as far as I am aware, at any previous period, had any such rule or order.

In the Middle Temple the test existed for about thirty or forty years previous to the year 1748, when it was discontinued, and has not been since revived. I further learned, that although in the bond required by that Society upon a student's entry for the bar, the ancient form is retained, in which mention is made of attendance at Church and the taking of the Sacrament as by law required, yet it is not the present practice to inquire into or notice the compliance or noncompliance with the bond in these particulars.

At Lincoln's Inn the test was introduced in 1670, and a few years afterwards dispensed with, and no such regulation has since existed in that Society.

Such was the result of my inquiry as to the three last-mentioned Inns of Court. In Gray's Inn, however, the test has existed and been in force for many years past, but at what precise period it was introduced I am unacquainted. So far as the regulation may have been intended to exclude Dissenters from the bar, its operation, confined as it was to one single Inn, was of course nugatory. Had it prevailed at all the Inns at one and the same time, its operation would have been complete in effectually shutting out Dissenters from the bar, which is now considered as open to all, without distinction of sect or party. Existing in Gray's Inn alone, it served merely as a beacon to warn Dissenters against a membership with that particular Society: and though cases, like my own, may have occasionally occurred, in which a Dissenter entering for the bar in ignorance of the test may have inadvertently exposed himself to its direct operation, yet the rareness of such instances, in conjunction with the fact that Catholics were, as I understand, relieved from its operation by some special provision in their favour, may perhaps explain why the prolonged continuance of the test in this Inn has excited so little attention.

The Benchers of Gray's Inn have, I believe, for a length of time contemplated the abrogation of the test, and have in the course of the recent Michaelmas Term carried that object into full effect by a resolution, passed on the 16th November last, whereby it is "Ordered that receiving the Sacrament by students, as a qualification for the English bar, be in future dispensed with." This instance of liberality will not be the less highly appreciated, when I state that it has emanated from the Benchers themselves, as their own spontaneous act, founded upon general considerations, and without reference to any individual application that may have been made to them for relief.

The regulations for keeping terms at Gray's Inn present certain peculiar conveniences, especially for students residing at a distance from the metropolis, and of which the knowledge of the existence of the late test has alone, I am persuaded, prevented many Dissenters, having the bar in view, from availing themselves. I consider, however, that the recent repeal of that test derives its chief importance, not so much from the intrinsic value of the actual benefit conferred, as from the liberal and enlightened spirit of which it is the fruit and pledge: and I trust, Mr. Editor, you will concur with me in recognizing the propriety, I may even add the justice and duty, of giving every publicity to a measure that confers honour on the Society from which it has proceeded.

JOHN EVANS, Jun.

Bristol,
December 16, 1825.

SIR,

THE letter of H. W. in your last number, (p. 681,) respecting the intended Second Part of my Reply to Archbishop Magee, appears to require from me some notice; and this is rendered the more expedient, by various private inquiries which have, at different times, been put to me.

It was always my intention that the publication of the Second Part should not be prevented, though it should be discouraged, by an inadequate sale of the First. I thought that what was to come would be more generally acceptable, and more permanently useful. If, therefore, I had enjoyed [redacted] to possess Archbishop Magee's work. I wrote my Preface, the "two or three months of tolerable leisure," I think the loss attending the First Part would not have operated to prevent my proceeding. But though I have very often renewed my attention to the subject, I have not had the power of completing the work. Nor do I regret this. My opinions have acquired greater stability and precision: and though I have not seen reason to change them materially in (I think) any instance, yet my sentiments have increasingly become what I may be allowed to call evangelical; and the work, if executed, will therefore, I think, be more calculated to render service to a cause, which, whether to be promoted by direct or by indirect, but often equally effective, exertion, is never out of my heart.—If life and health are preserved to me, I shall make the completion of the work a leading employment of the time I can devote to such objects, as soon as others more immediately pressing are accomplished.

While I thank H. W. for his suggestion, I must decline the plan he proposes: I would prefer leaving myself unrestrained in the time and manner of completing the Second Part.—The simplest way of preventing loss on the whole, would be by promoting the sale of the First Part. I have still one-third of the impression on my hands, and the proceeds from sale have not yet amounted to the direct expenses by above £50.* Remuneration for the work I knew was out of the question; and from the first I had not looked for any pecuniary advantage from the time and labour I gave to it: indeed, the marketable value of these would have been several hundred pounds. Finding, after about two or three years' trial, that the sale did not go on, I reduced the price from fourteen shillings to half-a-guinea: but I am not aware that this answered any purpose. The volume is large, and

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* I may be allowed to suggest that our friends who approve of the work, and are disposed and able thus to encourage the completion of it, might get copies from me, (or even through the ordinary channels,) at the present price, 10*s.* 6*d.*, for the purpose of giving them to public libraries or orthodox divines, &c., known

several parts of it can be of no interest to the ordinary reader; and though I believe that various portions would be of general interest and utility, yet, as a whole, it is not calculated to be popular. From the catalogues of most of our Tract Societies, it is still excluded by the price; and it has this year been left out of that of the London Unitarian Society.

I should the more regret that the First Part has not been much purchased by the opponents of Unitarianism, if I had not reason to believe that it has greatly contributed to lessen the resort to the Archbishop's armoury, and to make it felt among them that he has forged unsafe and even unholy weapons. Some indications of this effect I have stated in the Preface to the third edition of Unitarianism the Doctrine of the Gospel, p. xv.; and it is not, I still think, too much to hope that "those who before employed his calumnious charges without hesitation, and sometimes without suspicion, will be constrained to caution, lest they also should incur the heavy guilt of bearing false witness." That such has not been the case with Archdeacon Wrangham is a matter of regret only in respect to his character for intelligence and liberality. He has rendered Unitarianism a great service by bringing into the field of controversy, one, who will always "strive lawfully," and for truth alone.

Let me be pardoned in taking this opportunity to congratulate Mr. Wellbeloved, and, still more, those among us who value scriptural knowledge, and have at heart the interests of religion and virtue, that he has accomplished one important portion of his Family Bible, by completing his Translation and Exposition of the Pentateuch. If, as I trust, he print a separate title for that portion, perhaps he will give such a one as shall make the volume regarded, as it really is, complete in itself, and equally valuable whether or not he go through the whole of the Scriptures in a similar manner. The volume already completed should be in the hands of every family among us who have the means of purchasing it, and should be accessible to all. Liberal scripturalists, of every denomination, would find in it abundance to inform and benefit them; and by such it will be valued the more it is known. If the estimable author had done nothing more for the interests of piety and virtue, he would be entitled to our gratitude.—It has been reported, and I hope correctly, that he will next proceed with the poetical books, Job, the Psalms, and the Proverbs: perhaps he will give his readers information as to his intentions, through the channel of the Repository.

I must join H. W. in hoping for information respecting the completion of Mr. Rutt's edition of Dr. Priestley's Works. I am well aware that the intelligent Editor has not only given very much unrequited labour to the publication, (which I doubt not he did expect,) but also that he is left to bear pecuniary burdens from it which never should have been upon him. If, as appears, too many subscribers have been negligent in claiming their copies and paying their arrears, (I am happy in saying that such is not the case with the eleven which come into my hands,) they should consider that it is a great evil not only to Mr. Rutt, but to those who have been punctual, and that it contributes to throw increased difficulties in the way of similar undertakings, even if less extensive. In one respect, (I trust Mr. Rutt will bear with me in saying it, and, what is more, act upon it,) he is in debt to those who have done what they could to promote the sale, —I mean in reference to the *first* volume, promised in 1817, but still unpublished, intended to contain the Life and Letters of the Author. If he would execute this, (which need not be nearly as expensive to him as those already published,) our sets would be complete as far as they go: without it, we have always a feeling of defectiveness. It could not cost *him* great labour; and if not made too large, it seems not improbable that many, who, from having most of Dr. Priestley's separate works, have not subscribed to Mr. Rutt's edition, would be glad to avail themselves of such a volume, and lessen his loss in executing what was surely a very desirable object, and even due to the memory and labours of our eminent divine and philosopher. —Besides, however, the portion for general circulation, the first volume, should contain a list of the works in

ach succeeding one (including of ourse those yet to come, which Mr. Rutt can now have no difficulty in arranging and specifying); and in behalf of the subscribers I would solicit from im, when he next publishes, a series of second labels, bearing the contents of each volume: the want of this often occasions difficulty in consultation, nd consequently a loss of time and abour.

L. CARPENTER.

Birmingham,
December 9, 1825.

SIR,

MAY I be permitted to offer a little advice to those of your orrespondents who occasionally furish matter for the "Obituary" in our valuable Repository, viz. to observe, strictly, the following rule,—'Not to let the value of character nd its influence on society be lost, y putting upon a par with *those* hose exemplary virtues, *tried* and *anifested* in their journey through fe, and whose high and striking qualities of mind and heart are subjects f interest with the public—*such* as alk not out of the ordinary course, ho, however their memories may deerve the respect of private friendship, re not entitled to any higher praise."

I have been led to obtrude myself n your notice from, now and then, itnessing in "Obituaries," sketches f character of individuals with whom have been personally and sometimes timately acquainted, where I could ot but perceive a sad departure from ruth in the delineation, and so overated an estimate of conduct and chaacter, as to prove to me how little re such *partial* sketches to be relied n.

Upon you, Sir, as an Editor, I could ot charge the want of discretion or udgment in the selection of objects, ecause to you it does not belong to now the merit of the different chaacters that may be transmitted to you or insertion; but I would certainly ish to recommend to such as may ose friends, whom they esteemed and oved, to cherish the feelings which riendship inspires, and *privately* to ultivate love for the memory of departed worth, without being drawn side by an *overweening* partiality, nd led, thereby, to expose (through he press) to remark and animadversion, those, of whom others may have formed an opinion in some respects different, and frequently more correct than their own.

My view of the subject is, decidedly, to let ordinary characters alone, to leave the unobtrusiveness of modest worth to influence such as may be the silent observers of its loveliness, and to eulogize those only who have been *highly distinguished* by their *talents, integrity* and *patient endurance of priration* and *suffering*, and who may be fairly held up as models of imitation to all the world.

P. T.

Memoirs of Samuel Pepys, Esq.

(Concluded from p. 678.)

THE carelessness of Charles II. left his household in great disorder and put him to great shifts.

"Sept. 2, 1667. I dined with Sir G. Carteret, with whom dined Mr. Jack Ashburnham and Dr. Creeton, who I observe to be a most good man and a scholar. In discourse at dinner concerning the change of men's humours and fashions touching meats, Mr. Ashburnham told us that he remembers since the only fruit in request, and eaten by the King and Queen at table as the best fruit, was the Katharine Payre, though they knew at the time other fruits of France and our own country. After dinner comes in Mr. Townsend; and there I was witness of a horrid rateing which Mr. Ashburnham, as one of the Grooms of the King's Bed Chamber, did give him for want of linen for the King's person; which he swore was not to be endured, and that the King would not endure it, and that the King his father would have hanged his wardrobe man should he have been served so; the King having at this day no hankerchers, and but three bands to his neck, he swore. Mr. Townsend pleaded want of money and the owing of the linen draper £5000, and that he hath of late got many rich things made, beds and sheets and saddles, without money, and that he can go no further; but still this old man (indeed like an old loving servant) did cry out for the King's person to be neglected. But when he was gone, Townsend told me that it is the Grooms' taking away

the King's linen at the quarter's end as their fees, which makes this great want, for whether the King can get it or no, they will run away at the quarter's end with what he hath had, let the King get more as he can." II. 121.

The Lord Chancellor Clarendon is no favourite character of ours, but we read with indignation the account of the insults put upon him by the abandoned creatures of the Court.

" Sept. 8, 1667. And here it comes into my head to set down what Mr. Rawlinson (whom I met in Fenchurch Street on Friday last looking over his ruines there) told me that he was told by one of my Lord Chancellor's gentlemen lately, that a grant coming to him to be sealed wherein the King hath given my Lady Castlemaine, or somebody by her means, a place which he did not like well of, he did stop the grant, saying that he thought this woman would sell every thing shortly, which she hearing of, she sent to let him know that she had disposed of this place, and did not doubt in a little time to dispose of his." II. 124.

Pepys relates (II. 149) a quarrel between Nell Glynn and another woman-player of the name of Marshall, from which we learn that two daughters of Stephen Marshall, " the great Presbyterian," were in this condition of life, and bore the degraded character then common to females who trod the stage. Nell's reproach was bitter enough—" you are," &c.—" though a Presbyter's praying daughter!"

Pepys had a cousin, Roger Pepys, who was in Parliament; but this, according to his own confession, was no very enviable place.—" He tells me that he thanks God he never knew what it was to be tempted to be a knave in his life, *till he did come into the House of Commons*, where there is nothing done but by passion and faction and private interest." II. 150.

He records (II. 160) a saying of Mr. Evelyn's, " that he did believe we should soon see ourselves fall into a Commonwealth again;" and remarks (II. 168), that the high language of Parliament was of the same sound as that in the year 1640.

The Nonconformists were yet regarded with awe, on account of their numbers, character and zeal. In an intriguing Court, they were sometimes played off by one faction against another.

" Dec. 21, 1667. The Nonconformists are mighty high, and their meetings frequented and connived at, and they do expect to have their day now soon, for my Lord of Buckingham is a declared friend to them, and even to the Quakers, who had very good words the other day from the King himself; and what is more, the Archbishop of Canterbury [Gilbert Sheldon] is called no more to the Caball, nor, by the way, Sir W. Coventry, which I am sorry for, the Caball at present, being, as he says, the King and Duke of Buckingham, and Lord Keeper, the Duke of Albemarle, and Privy Seale. The Bishops differing from the King in the late business in the House of Lords, have caused this and what is like to follow, for every body is encouraged now-a-days to speak, and even to preach (as I have heard one of them) as bad things against them as ever in the year 1640, which is a strange change." II. 169, 170.

We have (II. 172) under the date of Dec. 29, 1667, some notice of the Quaker Founder, with no very honourable mention of his father, the Royalist admiral. " At night comes Mrs. Turner to see us; and there, among other talk, she tells me that Mr. *Wm. Pen*, who is lately come over from Ireland, is a Quaker again, or some very melancholy thing; that he cares for no company, nor comes into any; which is a pleasant thing after his being abroad so long, and his father such a hypocritical rogue, and at this time an Atheist."

Amongst other matters, we find in the following extracts sufficient proof that the Established Church was at this time established by law more than in public opinion.

" 1667,8. Jan. 20. My Lord told a good story of Mr. Newman, the minister in New England, who wrote the Concordance, of his foretelling his death, preaching a funeral sermon, and did at last bid the angels do their office, and died. It seems there is great presumption that there will be a Toleration granted, so that the Presbyterians do hold up their heads; but they will hardly trust the King or the Parliament what to yield them—

most of the sober party be
ıe kind of allowance to be
ieu."
ı. 23, 1667,8. The Bishop
that he thinks that the great
ı of Toleration will not, not-
ıding this talk, be carried this
ent; nor for the King's taking
e Deans' and Chapters' lands
ly his wants, they signifying
him if he had them for his
service." II. 184.
ıuary 31, 1667, 8. They (the
ıssioners) have Mr. Jessop their
'y, and it is pretty to see that
ı fain to find out an old fashion-
of Cromwell's to do their
ı for them, as well as the Par-
to pitch upon such, for the
art on the lowest of people,
ıe brought into the House for
sioners. I went away, giving
eiving great satisfaction; and
'hite-Hall to the Commission-
the Treasury; where waiting
me I there met with Colonell
ınd he and I fell into discourse;
lid give him thanks for his
s to me in the Parliament
both before my face and be-
y back. He told me that he
ıe to be a man of the old way
ıg pains, and did always en-
· to do me right, and prevent
ıg that was moved that might
my injury; which I was ob-
ı him for, and thanked him.
to talk of other things, and
ıt of money; and he told me
general want of money in the
y; that land sold for nothing,
ı many pennyworths he knows
s and houses upon them, with
ıles in his country, at 16 years'
ıe: 'And,' says he, 'though
debt, yet I have a mind to one
and that is a Bishop's lease;'
ı, 'I will yet choose such a
ıfore any other, because I know
ınot stand, and then it will fall
ə King's hands, and I in pos-
shall have an advantage by it.'
, 'I know they must fall, and
ıe now near it, taking all the
ey can to undo themselves, and
; us the way;' and thereupon
ı a story of the present quarrel
ı the Bishop and Dean of Co-
and Lichfield; the former of
lid excommunicate the latter,
ıed his excommunication to
be read in the Church while he was there; and after it was read the Dean made the service be gone through with, though himself, an excommunicate was present, (which is contrary to the canon,) and said he would justify the quire therein against the Bishop: and so they are at law in the Arches about it; which is a very pretty story. He tells me that the King is for Toleration, though the Bishops be against it; and that he do not doubt but it will be carried in Parliament, but that he fears some will stand for the tolerating of Papists with the rest; and that he knows not what to say, but rather thinks that the sober party will be without it rather than have it upon those terms; and I do believe so. It is observed, and is true, in the late fire of London, that the fire burned just as many parish churches as there were hours from the beginning to the end of the fire; and next, that there were just as many churches left standing as there were taverns left standing in the rest of the city that was not burned, being, I think, thirteen in all of each; which is pretty to observe." II. 186, 187.

"February 10, 1667, 8. Mr. Hollier (a surgeon) dined with my wife and me. Much discourse about the bad state of the church, and how the clergy are come to be men of no worth in the world; and, as the world do now generally discourse, they must be reformed; and I believe the hierarchy will in a little time be shaken, whether they will or no; the King being offended with them, and set upon it, as I hear." II. 194.

In 1668, April 28, we have a memorandum (II. 223) shewing that the fear of the Parliament with regard to Nonconformists was greater than with regard to Papists. "This law against Conventicles is very severe; but Creed, whom I meet here, do tell me that it being moved that Papists' meetings might be included, the House was divided upon it, and it was carried in the negative, which will give great disgust to the people, I doubt."

Our play-going Diarist relates (II. 260), that 1668, Sept. 4, he went to Bartholomew Fair to see the play of that title; he praises its wit, but adds, "only the business of abusing the Puritans begins to grow stale and of

no use, they being the people that at last will be found the wisest."

Pepys's patriotism was none of the best.

1668, Oct. 12, (II. 268,) Sir H. Cholmley tells him he do think Parliament will never meet again, which, says he, "is a great many men's thoughts and *I shall not be sorry for it.*" Under this date, he thus takes notice of the Quaker Founder as an author: "Read a ridiculous, nonsensical book set out by *Will. Pen* for the Quakers; but so full of nothing but nonsense that I was ashamed to read in it." An after entry in the Journal shews that he did not regard Penn with invariable contempt, if it does not shew also that Pepys was not a sound believer:

"1668,9, Feb. 12. Home, and there Pelling hath got W. Pen's book against the Trinity. I got my wife to read it to me; and I find it so well writ as, I think, it is too good for him ever to have writ it; and it is a serious sort of a book and not fit for every body to read." II. 303.

We have (II. 291) further particulars of mismanagement and corruption in the Government, and of the wretched tricks that political functionaries put in practice.

"1668, Lord's-day. Saw the King at chapel; but staid not to hear any thing, but went to walk in the Park with W. Hewer; and there, among others, met with Sir G. Downing, and walked with him an hour, talking of business, and how the late war was managed, there being nobody to take care of it: and he telling, when he was in Holland, what he offered the King to do if he might have power, and then upon the least word, perhaps of a woman, to the King, he was contradicted again, and particularly to the loss of all that we lost in Guinny. He told me that he had so good spies, that he hath had the keys taken out of De Witt's pocket when he was a bed, and his closet opened, and papers brought to him and left in his hands for an hour, and carried back and laid in the place again, and the keys put into his pocket again. He says he hath always had their most private debates, that have been but between two or three of the chief of them, brought to him in an hour after, and an hour after that hath sent word thereof to the King, but nobody here regarded them. But he tells me the said news that he is out of all expectations that ever the debts of the navy will be paid, if the Parliament do not enable the King to do it by money; all they can hope for to do out of the King's revenue being but to keep our wheels a-going on present services, and, if they can, to cut off the growing interest: which is a sad story, and grieves me to the heart."

Courtier as Pepys was, he could not speak without indignation of Charles's personal conduct.

"1668, 9, February 17. The King dining yesterday at the Dutch Embassador's, after dinner they drank and were pretty merry; and among the rest of the King's company there was that worthy fellow my Lord of Rochester, and Tom Killigrew, whose mirth and raillery offended the former so much, that he did give Tom Killigrew a box on the ear in the King's presence; which do give much offence to the people here at Court to see how cheap the King makes himself, and the more, for that the King hath not only passed by the thing and pardoned it to Rochester already, but this very morning the King did publicly walk up and down, and Rochester I saw with him as free as ever, to the King's everlasting shame to have so idle a rogue his companion." II. 305.

The *Cabal* was a mischievous faction, but the Duke of Buckingham, its head, deserves praise for his well-known enmity to intolerance. He was the patron of the Divines called Latitudinarians.

"1669, March 16. We fell to other talk; and I find by him that the Bishops must certainly fall, and their hierarchy; these people have got so much ground upon the king and kingdom as is not to be got again from them; and the Bishops do well deserve it. But it is all the talk, I find, that Dr. Wilkins, my friend, Bishop of Chester, shall be removed to Winchester and be Lord Treasurer. Though this be foolish talk, yet I do gather that he is a mighty rising man, as being a Latitudinarian, and the Duke of Buckingham his great friend." II. 316.

It was the custom of these days for the pious to take notes at church, of

biographies of the period
rous examples. Many a
was praised in her fune-
or her observation of this
f church industry, which
nes regarded as a set-off
inine failings. Pepys says
ler date of 1669, April 14,
here talk mightily of my
na's making a very good
ing very religious in her
and she hath left many
of sermons and religion
ner own hand, which no-
new of; which I am glad
e was always a peevish

lf had a book given him
emed to resolve he would
ing notes of sermons at

ymptoms (II. 339) of the
of the religion, at least,
monwealth: 1669, May 3.
White-Hall and met with
liscoursed of matters; and
y him that he makes no
that all will turn to the
, for these people cannot
in their hands nor pre-
ming to that; and by his
ie fits himself for it, and
my Lord Sandwich do so
."

ot wonder at the profli-
Court when we read the
ccount (II. 342) of buf-
l profaneness in the archi-
alace. The Puritans must
ounced, forsooth, as hypo-
their revilers look hence-
mbeth.

May 14. At noon to din-
r. Wren to Lambeth, with
ishop of Canterbury; the
was ever there, and I have
d for it. Where a noble
well furnished, with good
d furniture, and noble at-
a good order, and a great
pany though in an ordinary
exceeding great cheer, no
er, or so much, that ever I
for an ordinary table; and
mighty kind to me parti-
siring my company another
less company there. Most
pany gone, and I going, I
a gentleman of a sermon
be there; and so I staid
thinking it serious, till by

and by the gentleman told me it was a mockery by one Count Bolton, a very gentleman-like man, that behind a chair did pray and preach like a Presbyter Scot, with all the possible imitation in grimaces and voice. And his text about the hanging up their harps upon the willows: and a serious good sermon too, exclaiming against Bishops, and crying up of my good Lord Eglington, till it made us all burst; but I did wonder to have the Bishop at this time to make himself sport with things of this kind, but I perceive it was shewn him as a rarity. And he took care to have the room-door shut, but there were about twenty gentlemen there: and myself infinitely pleased with the novelty."

We are now arrived at the end of the Memoirs and have only one more extract, the last passage in this interesting and instructive book, to lay before our readers. The passage (II. 347) is somewhat mournful, though, like Pepys's character, it is not all of a piece. Comedy and tragedy were strangely jumbled together in his mind, as they are in his Journal. He has, however, left us a picture of the interior of the Restoration-Court, and we sincerely thank the Honourable Master of Magdalene College and the noble proprietor of Audley End for publishing to the world a practical refutation of the slanders of a century and a half against the brave and pious men that risked every thing that was dear to them in the noble attempt to overthrow the base tyranny of the Stuarts.

"1669, May 31. Up very betimes, and continued all the morning with W. Hewer, upon examining and stating my accounts, in order to the fitting myself to go abroad beyond sea, which the ill condition of my eyes, and my neglect for a year or two hath kept me behind-hand in, and so as to render it very difficult now and troublesome to my mind to do it; but I this *day* made a satisfactory entrance *therein*. Had another meeting with *the Duke* of York at White-Hall, *on yesterday's advance*: and work, and made a good so being called by my *wife*, we to the Park, Mary Batelier *and a* Dutch gen- tleman, a friend *of hers*, being with us. Thence to 'The World's End,' a drinking house by *the* Park; and there merry, and so *home* late. And

thus ends all that I doubt I shall ever be able to do with my own eyes in the keeping of my Journall, I being not able to do it any longer, having done now so long as to undo my eyes almost every time that I take a pen in my hand: and, therefore, whatever comes of it, I must forbear; and, therefore, resolve from this time forward to have it kept by my people in long-hand, and must be contented to set down no more than is fit for them and all the world to know, or if there be any thing, I must endeavour to keep a margin in my book open, to add here and there a note in shorthand with my own hand. And so I betake myself to that course, which is almost as much as to see myself go into my grave; for which and all the discomforts that will accompany my being blind, the good God prepare me."

Framlingham,

SIR, *December* 14, 1825.

IT is matter of congratulation to the Unitarian public that the Evangelical Magazine for this month, (pp. 506, 507,) has lent its aid to give publicity to the lately-discovered theological work of the great John Milton, amongst its numerous orthodox readers, many of whom probably would never have heard of its being brought to light, but for the notice there taken of it. In the critique are the following expressions: "We profess our belief that this long-lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. — In the case of the great poet was found an avowed contempt for human authority, and a profound deference for the word of God. It has (i. e. the work) some decided claims on the lovers of biblical knowledge. It is marked throughout by a very decided appeal to the sacred oracles. If the proofs selected from the Holy Scriptures are not always pertinent, they are at least exceedingly numerous, and shew that the distinguished author had not relinquished, in the progress of his speculations, a profound deference for the word of God. In some parts of the work, too, we have discovered passages of transcendant energy and pathos, which would bear comparison with the very richest of his other compositions."

Yet, strange to tell, notwithstanding these high encomiums, the writer says, "It is not without a pang of regret that we profess our belief that this long-lost system of theology is indeed the actual production of the immortal Milton. It is but too lamentably evident from this volume, that towards the close of his earthly pilgrimage, his opinions were in many essential particulars erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn from Milton's own shewing that he believed the Son of God to be nothing more than an exalted creature, &c. With these cardinal errors are mixed up a variety of minor ones, equally characteristic of that spirit of unhallowed speculation, which in the case of the great poet was found to associate itself with an avowed contempt for human authority and a profound deference for the word of God. When first we perused the objectionable parts of Milton's theology, we were ready to say, What a pity it is that the work at large ever escaped from its ancient hiding-place! — We conclude, &c. [See the remainder of the passage in Dr. Evans's letter, p. 712.]

It must be left to the writer and his approvers to reconcile "a spirit of unhallowed speculation — with an avowed contempt for human authority, and a profound deference for the word of God," and a want of humility with "a decided appeal to the sacred oracles:" also, the opinions of Milton "towards the close of his earthly pilgrimage being wretchedly erroneous and unscriptural," when, according to the writer, "it cannot for a moment be doubted but that his judgment must have reached its utmost maturity."

Although great names are not to be alleged as proofs of any doctrines, yet it may well afford Unitarians a considerable degree of satisfaction, that they can now without the least hesitation rank Milton with Locke, Newton, Whitby, and other eminent persons of olden times as decided abettors of the Divine Unity.

W. C.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

—*A Letter to the Rev. Dr. er, occasioned by some Pas- contained in his Book, enti- "The End of Religious Con- rsy."* By the late Rev. S. , LL.D. London: printed for man. 1825. 8vo. pp. 60.

II.—*Dr. Milner's Parting d to Dr. Grier. With a Brief ce of Dr. S. Parr's Posthu- Letter to Dr. Milner.* Lon- printed, &c., by Keating and rn. 1825. 8vo. pp. 49.

E former of these pamphlets edited by the late Dr. Parr's on, the Rev. John Lynes, of Lovett, near Worcester. It ginally written for the Gentle- Magazine; but "after-thoughts d its dimensions, and other , unnecessary to detail, pre- its publication in that form. sign of publishing it, however, ver abandoned, and three dif- copies, each left more finished e other,* demonstrate the au- teal and his intentions."

y of our readers may be aware r. Milner, in his "End of Reli- Controversy," had, more than aken occasion to intimate, and ege, that Bishop Hallifax died olic. The statement naturally wonder among those who knew ued the departed prelate. Ac- ly, the main object of Dr. Letter is to refute the charge: ign he has executed firmly and usly; and if there are any in- ls whom the reasoning in his ils to convince, we can refer without anxiety or hesitation, locuments in the Appendix.

Dr. Parr's pamphlet nearly the enty-seven pages are little rela- the matter in dispute. In pages he extracts from "the Religious Controversy," a num- propositions, some of which are wild and monstrous, others misplaced, and most untenable. Occasionally, however, he stops to animadvert upon his quotations: and we shall produce one strictare of this kind, which is eminently marked by pertinency and acuteness. Pp. 16, 17.

The Vicar Apostolic having, with much triumph, declared, that "it is an absurdity to talk of the Church or Society of Protestants, because the term Protestant expresses nothing positive, much less any union or association among them," Dr. Parr submits to him the following questions:

"Where, perhaps you will be asked by some of my brethren, lies the absurdity of talking of a church, or society of Protestants? Where, permit me to ask you, is the contradiction either in the ideas or the terms? If one term Protestant distinctly and unequivocally expresses one idea, the protestation of those who protest against the Catholic Church,† how does it follow that another term, be it church or society, does not as unequivocally and as distinctly express another idea, namely, the union or association of those who thus protest among themselves? When you, Sir, have the goodness to assist my dullness, I shall be ready to forgive your positiveness, and to applaud your sagacity."

In three several pages of "the End of Religious Controversy," Dr. Milner has spoken of Bishop Hallifax as dying a Catholic. At first, indeed, (Part i. p. 77,) he qualifies this statement by the word *probably*. Nevertheless, he repeats it afterwards without any modification, a practice not uncommon with some polemics, and deserving of severe reproof. With a moderation of temper and a correctness of judgment which are extremely admirable, Dr. Parr contents himself with pointing out the utter improbability of the allegation. From Bi-

s, after all, not such as Dr. Parr would have laid before the

† See Mosheim's account of the term, Eccl. Hist., [Maclaine,] IV. 73, 74 (ed. 1782).

shop Hallifax's * personal and public character, from the prelate's writings, from the circumstance of Dr. Milner's informant being anonymous, from the silence of near relations and official attendants, he argues effectually and satisfactorily to the conclusion, that the statement is unfounded.

But the Appendix is by far the most valuable and important part of this pamphlet; inasmuch as we find *the question of fact* here disposed of in a manner perfectly decisive. On Feb. 9, of the present year, the Rev. B. F. Hallifax, son of the former Bishop of that name, and resident at Batchcott, near Ludlow, addressed to Dr. Milner a letter, in which it is asked, with due respect, on what grounds the probability of the above-cited statement rests; and in which it is declared, on the authority of those who attended the prelate during his illness and at his death, that "no expression escaped his lips, from which it could be inferred or supposed any change had taken place in his mind with respect to the Church of England." By Dr. Milner this letter was acknowledged and this inquiry was answered. The Vicar Apostolic speaks of "a certain Catholic" who had access to the Bishop in his illness, and who, it seems, was made the depositary of his avowal of a change of faith. Unfortunately, nevertheless, "both the parties alluded to having long since quitted this world, it is not possible to bring the matter to any thing like evidence; but," adds Dr. Milner, "as I spoke of the fact barely as probable, I may be allowed to retain my opinion on the known credibility of my informants." With such a reply Mr. Hallifax, as we might well suppose, was not satisfied: he wrote therefore a second letter to the Vicar Apostolic, and requested to receive from him such names and dates and other circumstantial intelligence as might serve either to verify or to disprove his former allegation. Here the correspondence of these two gentlemen ended.

In a postcript to "a Parting Word to the Rev. Richard Grier, D.D." &c., Dr. Milner resumes the subject: he now employs four pages in a notice of Dr. Parr's posthumous tract and of Mr. Hallifax's second letter; that letter he most unjustifiably designates as "a fishing letter," and contents himself with again expressing what he calls his *probable* opinion, while he studiously withholds from us any further means of estimating the measure of its probability.

Under these circumstances, we must pronounce Dr. Parr's and Mr. Hallifax's victory complete, and must treat the statement in respect of the late Bishop of St. Asaph's change of religious belief as a wanton calumny. Let our readers judge for themselves, of Dr. Milner's conduct as a disputant, a logician and an ecclesiastic.

But we confound not the communion to which he belongs with individual members and ministers of it: we distinguish, too, between doctrines that we deem unscriptural and civil rights, that ought, in wisdom and in equity, to be without delay and without reserve extended. Cordially do we adopt the words of the late venerable author of the posthumous Letter, and avow ourselves (p. 35) unfeigned "well-wishers to the petitions which English and Irish Roman Catholics have presented to Parliament, in order to obtain relief from certain galling restraints and insulting exclusions."

N.

ART. III.—*A Treatise of Christian Doctrine, compiled from the Holy Scriptures alone.* By John Milton.

(Continued from p. 692.)

OUR object in resuming this work of Milton's is to lay before our readers his thoughts upon some other important subjects; not that we adopt all his opinions, but that, being *his*, they are worthy of being known.

Discarding the doctrine of the Trinity, Milton gave up of course the popular notion concerning the Holy Spirit. Like some of the elder Unitarians, he believed in the personality of the Spirit, and attributed to him an exalted nature. "—inasmuch as he is a minister of God, and therefore a

* It is remarkable enough that in Dr. Parr's Letter the names *Hoadly* and *Hallifax* are misspelled [Hoadley and Halifax].

creature, was created or produced of the substance of God, not by a natural necessity, but by the free-will of the agent, probably before the foundations of the world were laid, but later than the Son, and far inferior to him." P. 171. He anticipates (p. 167) Dr. Samuel Clarke's interpretation of the Baptismal form, Matt. xxviii. 19: "Our eternal salvation is owing to the Father, our redemption to the Son, and our sanctification to the Spirit. The power of the Father is inherent in himself, that of the Son and Spirit is received from the Father," &c.

The work of creation, properly so called, is assigned by Milton to Christ. He had no prepossession for the scheme of Socinus. "—— he by whom all things were made both in heaven and earth, even the angels themselves, he who in the beginning was the Word, and God with God, and although not supreme, yet the first-born of every creature, must necessarily have existed previous to his incarnation, *whatever subtilties may have been invented to evade this conclusion by those who contend for the merely human nature of Christ.*" Pp. 298, 299.

Milton held the doctrine of Atonement, nearly as it is now held by Calvinists. He thus defines the humiliation of the Redeemer: "The Humiliation of Christ is that State in which under his character of God-man he voluntarily submitted himself to the Divine Justice, as well in Life as in Death, for the purpose of undergoing all things requisite to accomplish our redemption." P. 316. He considers Christ to have been a proper sacrifice "both in his divine and human nature," and "slain in the whole of his nature." The following definition is orthodox enough on this point to satisfy a synod of "Westminster Divines:" "The satisfaction of Christ is the Complete Reparation made by him in his two-fold capacity of God and Man, by the fulfilment of the Law and payment of the required price for all mankind." P. 322. The heresy of general redemption appears in the last clause of the quotation; but with this doctrine, Milton united that of the special operations of the Holy Spirit on the minds of individuals, which he regarded as necessary to the production of saving faith. See Chap. XVIII. and XX.

On the economy of redemption, Milton is of the same mind as the Remonstrants of Holland. He denies, as we have seen, absolute personal election and, of consequence, final perseverance.

He was a believer in the existence of a race of beings called angels, with a gradation of ranks, dignities and offices; and also in the apostacy of a part of them who since their revolt have been known as devils.

He held the bold doctrine of the homogeneity of man, and of the extinction of the whole man at death.

He received the fall of man in a literal sense, and though he scrupled the phrase "Original Sin," admitted the universal hereditary depravity of the human race.

His opinion on the liberty of divorce for other causes than adultery was well known in his life-time, when also he was suspected of inclining to the lawfulness of polygamy, which he defends in this posthumous Treatise.

A favourite point with Milton is the abolition under the Gospel of the whole Mosaic law: but the Antinomians cannot boast that if now alive he would be a member of the church (late W. Huntington's) in Gray's Inn Lane, for in the ethical part of the Treatise he asserts the merit of good works.

He abandons the Sabbath as a Christian institution, and pronounces the observation of the First Day of the week to be matter of expediency only, and not to be enforced by the civil power.

He rejects the baptism of infants, and maintains the immersion of adult believers: but he does not allot to baptism the first place in the scale of Christian duties (see p. 463); on the contrary, he seems to justify its disuse in certain cases (see pp. 439 and 444), and as far as we know his religious history, his own example was conformable not to the rule but to the exception of baptism.

His view of the Lord's Supper will be generally esteemed a low one: he regarded the ordinance as a rite of memorial and hospitality, and, glancing at the orthodox churches of his day, writes with indignation of the

"numberless absurd speculations which have well nigh converted the Supper of the Lord into a banquet of cannibals." P. 442.

He describes marriage as a purely civil compact, requiring neither priest nor altar.

In church-government he agrees with the Independents; holding that religion is to be protected by the civil magistrate, not forced upon the people, that bishops and elders are the same character in the New Testament, that the right of election to all offices is in the people, and that any believer endowed with the necessary gifts is competent to act as a minister.

Finally, the Milton Creed embraces the resurrection of the same body, the Millenium or Thousand Years' personal reign of Christ upon the earth, the locality of hell and the eternity of punishment.

The form of the Treatise is too scholastic to allow it to be popular, even if the singularity of some of its doctrines would not turn away the people from it. There is a profusion of Scripture, but the succession of a number of texts without comment is tedious. Throughout the whole work Milton appears the grave and even severe divine: he does not once assume the politician, nor, unless the description of the angelic hierarchies be an exception, betray the poet. The Treatise is a curiosity that posterity will value: it will be a lasting memorial of the independence and integrity of the author's mind, and its influence will, we calculate, be seen in taking off the edge of the odium *ecclesiasticum* from what is called *heresy*.

Mr. Sumner, the Translator, is entitled to high praise. His version is perspicuous and easy, and his notes are chiefly illustrations, and those taken from Milton's acknowledged works. A few, indeed, are of a different description, and are open to criticism. We smile when we find the Prebendary of Canterbury making the apology for Milton's Antitrinitarianism, that he lived before Waterland. But, upon the whole, we admire his forbearance as a Churchman, and heartily thank him for so faithful a fulfilment of the liberal wish of the King, so truly honourable to His Majesty, that this undoubted relic of the great Milton's should be given pure and entire to the world, and also placed by means of a translation in the hands of the British Public.

OBITUARY.

1825, July 9, SAMUEL BROADLEY, Esq., of *The Lodge, Bradford, Yorkshire*, for many years President of the Northern Education Society, a Dissenting Academical Institution for Students for the Ministry. The liberality and generosity of Mr. Broadley are testified by the following noble legacies:

To the Northern Education Society; six young men to be supported by the proceeds	£5000
To Superannuated Ministers and their Widows, the proceeds to be devoted to their relief under the direction of the President and Committee of the above-named Society.	5000
To the Yorkshire Itinerant Society	2000
To the Baptist Mission	1000
To the Baptist Irish Society	1000
To the first Baptist Church at Bradford; proceeds to be applied for the relief of poor members	1000
To Sion Chapel, ditto, for the same purpose	500

Oct. 25, in his 77th year, after a few days' illness at *Brighton*, whither he had gone to attend a religious meeting, the Rev. DAVID BOOUR, D. D., of Gosport. He had been about 50 years pastor of a church of Protestant Dissenters at Gosport, was one of the first promoters of the London Missionary Society and was Tutor of the Missionary Seminary. He was highly respected in his denomination, as the list of Funeral Sermons for him will sufficiently testify. He published several theological works and many single sermons.

Nov. 21, at *Tooting*, in the 77th year of his age, Mr. WILLIAM BICKNELL

Biographical particulars of this excellent man will be given in the next Number.]

Dec. 3, at *Bridport*, aged 51, CHARLOTTE GUNDRY, eldest daughter of the late Joseph Gundry, Esq., Banker, in that place. It would afford a pensive pleasure to review in detail the life of one so estimable, to trace minutely that course, which like the dawning light, shone more and more unto the perfect day. But a brief and very imperfect sketch must suffice. Miss Gundry enjoyed in early life the advantage of judicious maternal instruction and care, and was in early life deprived of this advantage. Educated among Unitarian Dissenters, she happily imbibed along with the opinions which characterize our body, a deep sense of religious obligation, a spirit of fervent, well-regulated piety, and a fixed habit of religious self-controul. The circumstances in which she was placed on attaining to maturity, led her to a free investigation of the most interesting and important topics connected with the Christian faith, and in this way her understanding gained strength by exercise, whilst the system which she had been taught by others, obtained the sanction of her deliberate judgment. Nor did her subsequent life afford any countenance to the notion that speculative inquiries are necessarily injurious to the best and loftiest affections of the heart. Let the friend who had the privilege of claiming that title during the last and best half of her days be heard in testimony of what she was under *the domestic roof*: "I have been intimate with Miss Gundry," says that friend in a letter written since her death, "for more than a quarter of a century, and about one-fifth of that time she has passed under my roof, either in attending the sick bed of her earliest friend during many periods of great anxiety, or in administering to the comforts of the family by a mild but uniform flow of spirits, and the most rational and useful conversation. Though she disliked levity, she was always cheerful, and occasionally playful. Her temper was of uncommon sweetness, and I do not recollect for one moment to have seen it ruffled. In all her actions she was guided by a principle of duty, and she has frequently said to me, she hoped she should never live a single day longer than she could be useful." As to her *religious profession* and *social virtues* there is little need to appeal to individual testimony. The members of a numerous Christian society who witnessed week after week her deportment in the house of prayer and her zeal in promoting its best interests in every possible way, and especially in the instruction of the young—the inhabitants of this town who could not but notice and admire her persevering activity in every appropriate work of benevolence, the poor, the sick, the aged, those whom she sought out in their abodes of want and suffering, and to whom she delighted in administering instruction, sympathy and relief,—all these are ready to rise up and call her blessed. The pure satisfaction arising from the performance of these labours of piety and love, was for years the principal enjoyment which supported our friend under a deeply-rooted malady productive of frequent and intense suffering. It was the will of Heaven that this course of agonizing trial and extraordinary usefulness should at length terminate. The strength of the frame was gradually worn down by the ravages of disease, and it was appointed that the principles which had impelled to duty, should exhibit their power to support and to cheer on the couch of debility and in the chamber of death. To the very last there was extreme bodily suffering, but there were "blessed consolations in distress." Besides "the memory sweet of mercies done," the affectionate attentions of near relatives, and the invaluable society of that *earliest friend* whom a merciful Providence permitted to assume her own station in the solemn hour which severs earthly ties, there was the realized presence of a heavenly Parent and the humble hope of eternal life, founded on a sure trust in his unpurchased mercy as manifested to the penitent and faithful by his well-beloved Son. Seldom is it the privilege of surviving friends to contemplate a character of so much excellence. Seldom do we behold, as in this instance, in united operation, vigorous understanding with deep sensibility and feminine grace, ardent private affection with comprehensive active benevolence, zeal for a peculiar religious system with complete liberality towards the supporters of opposing systems, a generous readiness to enter into the schemes of the benevolent with a judicious appreciation of their merits and their means, the habit of exercising reason with the culture of devout affection in all its modifications of gratitude, humility, resignation and hope. Those who know what it is to have possessed and to have lost such a friend will not require in this place a minute scrutiny as to the shades which the censorious may detect in the brightest excellence. Human virtue is progressive, and those who are progres-

sive must look back on imperfection, and will readily acknowledge that they have not yet attained, nor are as yet perfect. This our much-lamented friend well knew and deeply felt. Indeed those who witnessed the spotless character of her life, would have heard with surprise her unaffected acknowledgment of deficiencies and her modest renunciation of reliance on her own meritorious deeds. In outward conduct malignity itself could find no ground for accusation. For years past, at least, *her warfare was within.* She shared in the conflict with him who, perfect as he was, *was tempted in all points like as we are*, and, supported by his spirit, she, like him, obtained victory here, and is gone to share in his eternal joy. It is possible that those who knew not Miss Gundry, if they read these lines, may suspect that this is an exaggerated statement of Christian excellence. It is more than probable that those who did know her will find in this outline a very inadequate representation of what she was. The writer cannot suppose that he has done justice to their estimate, for he has been little able to express his own. The recollection of past intercourse with one so excellent is invaluable, the hope of a renewal of intercourse in a better world is most soothing and consolatory to the sorrowing friend.

G. B. W.

Bridport, Dec. 19th, 1825.

Dec. 23, at his house in *Mecklenburg Square*, after a long and painful illness, aged 65, Mr. SAMUEL PARKES, author of the "Chemical Catechism," &c.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Re-opening of the Unitarian Chapel, Newport, Isle of Wight.

THE Unitarian Chapel at *Newport*, in the *Isle of Wight*, having been closed for several weeks for the purpose of being repaired and enlarged, was re-opened for divine worship on Wednesday, Oct. 12th. The religious service in the morning was introduced by the Rev. J. R. Bristowe, of Ringwood. The Rev. Russell Scott, of Portsmouth, dedicated this temple anew in a most solemn and devotional prayer to the worship and service of the one true and living God. An excellent sermon was delivered by the Rev. Michael Maurice, of Southampton, on the duty and advantages of social worship, by whom were also conducted the devotional services of the evening. The Rev. Russell Scott afterwards preached from the words of our Saviour, "Ye worship ye know not what, but we know what we worship," and gave a rapid but comprehensive sketch of the corruptions of the pure doctrines of Christ and his apostles by their admixture with the Platonic notions so prevalent in the first ages of the Christian Church. The preacher pointed out the gradual methods by which the mysterious visions and sublime theories of the Heathen Philosophers were engrafted on the simple truths of the gospel, thus shewing the source from whence have sprung the popular corruptions of Christianity. An interesting comparison was drawn in the conclusion of the discourse between the Christianity of the New Testament and the opinions which pass under that title in the present day. The candid, argumentative and dignified style of the preacher made a strong impression on the hearers. The congregation present at the religious service in the morning was numerous. In the evening the chapel was crowded. In the afternoon the members of the congregation and the different ministers of other churches who were with them, met together at a friendly tea party at the Assembly Room in the town. This meeting was exceedingly gratifying.

A considerable enlargement has been effected in the Chapel at Newport by lengthening the building, a great addition has been made to the sittings in the body and gallery—a new stair-case, school-rooms for boys and girls and library have been added; the whole on the plan and under the superintendence of Mr William Mortimer, of Newport, a member of the congregation. The alterations have been rendered absolutely necessary by a great increase having lately taken place in the number of the attendants at the chapel. The new sittings are now all nearly or quite occupied.

A. C.

Memory of Dr. Priestley.—At the Low Bailiff's Dinner lately given at Birmingham, a remarkable degree of liberality was shewn by the clergy and gen-

lemen of different religious denominations. The health of the Dissenting ministers of the town was proposed by a clergyman of the Established Church; a Dissenting minister proposed the health of the Catholic priest; and the latter adopted all the liberal sentiments that had been previously suggested. But the most extraordinary occurrence of the day was the generous retractation by Mr. Burn, an aged clergyman, of the hard things which he had written against Dr. Priestley thirty-five years ago: this disavowal of unkindness towards the illustrious dead is so honourable to the living speaker that we feel it to be a duty as well as a pleasure to put it upon record.—"In the school of Christianity," said Mr. Burn, "they were taught that the man who was acting in accordance with the spirit of the gospel, was deserving the friendship of his Christian brethren, however different their sentiments might be. That church to which he belonged inculcated feelings of charity to all mankind, and though there might be things in which they differed, they had no prerogative to assume the right of directing the consciences of others.

"He could only say, that whatever might have been the defects of his own conduct in the early periods of his life, he now felt himself better established in the principles of his religion than at any former period; yet had he to live his past life over again, he should have to correct the asperity of feelings and expressions which it was his misfortune to use in his controversies with a late respectable and highly talented individual (Dr. Priestley).

MISCELLANEOUS.

Receipts of Religious Charities in 1824,5.

Bible Societies.			
British and Foreign	£93,285	5	0
Naval and Military ...	2,615	2	0
Merchant Seamen's	911	4	7
Missionary Societies.			
Church	45,383	19	10
London	40,719	1	6
Wesleyan	38,046	9	7
Baptist	15,995	11	2
London Moravian Association	3,568	17	3
Scottish.....	8,257	4	3
Rome.....	5,092	15	10
School Societies.			
British and Foreign....	2,114	19	3
Sunday-School Union ..	4,253	12	2
Newfoundland	701	0	6
Societies of a mixed nature.			
Christian Knowledge ..	62,387	3	4
Propagating the Gospel .	32,016	14	5
Jews	13,715	2	1
London Hibernian	8,143	3	11
Continental	2,133	15	10
Book Societies.			
Prayer-Book and Homily	1,781	12	10
Church Tract Society ..	737	19	9
Religious Tract.....	12,568	17	0
In Ireland.			
Hibernian Bible Society	6,728	10	4
Sunday-School Society .	2,653	7	2
Tract and Book Society	3,647	6	3
Irish Society.....	1,060	3	8

Apocryphal Question.

It will be seen by the following resolution, adopted on Monday, the 28th ult., by the General Committee of the British and Foreign Bible Society, to whom a Special Committee appointed for considering the question of circulating the Apocrypha with the Bible had made a report expressive of strong disapprobation of such circulation, that the Apocrypha is to be henceforward absolutely excluded from all the Society's Bibles:

"That the funds of the Society be applied to the printing and circulation of the canonical books of Scripture, to the exclusion of those books and parts of books which are usually termed Apocryphal, and that all copies printed either entirely or in part at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such books, be invariably issued bound, no other books whatever being bound with them; and further, that all money-grants to societies or individuals be made only in conformity with the principle of this regulation."

What effect this resolution will have upon the harmony of this extensive Society remains to be seen. In some minds it may possibly give birth to other questions which the most zealous Biblists would be slow to entertain; as for example, whether it be consistent with reverence of the sacred volume, with a love of truth or with honesty, to continue in the New Testament the Three Witnesses' Text, 1 John v. 7, which we believe nine scholars out of ten regard as decidedly spurious.

The Catholic Question.—A deputation from the Roman Catholics of Clonmel lately waited on the Earl of Donoughmore (late Lord Hutchinson) to present an address of condolence upon the decease of his brother, the late Earl, who had for nearly half a century been the steady and consistent advocate of their claim of eligibility to civil rights. The

answer of the present Earl to this address conveys very wholesome and necessary advice to the Irish Catholics, for the future management of their cause. It comes, too, from a nobleman who mixes little in the politics of the hour, and whose advice must be considered as disinterested as it is sagacious. The Earl of Donoughmore, in that part of his answer to which we allude, says, "Your call for the repeal of the restrictions which still affect you, may be loud, unanimous and unceasing; but allow me to express a hope that it will be made with that moderation which becomes the justice of your cause, which will deprive misrepresentation of its most formidable weapons, and reconcile many just and upright men to you, who, from the effects of early habit and education, now look upon all your proceedings with jealousy and suspicion. Convince such men that they have nothing to apprehend, and that their fears are imaginary—the contest is over—the battle is won—your triumph is certain. You have been destined to live in most enlightened times, when it is impossible for any alliance, holy or unholy, to prevent the spread of knowledge, and the amelioration of the condition of man, or to prevent the progress of human affairs towards rational liberty, civil, political and religious. It is your good fortune to be united, I trust with indissoluble ties, with a great, a just, and a reasoning people, amongst whom liberal principles of every kind continue hourly and daily to gain strength. Convince their reason, cultivate their good opinion and affections, and you will not have long to complain that you are not placed on the footing of other subjects. In my opinion your cause is in your own keeping—nobody can ultimately defeat it but yourselves."

Long arm of a Scotch Presbytery.—Another instance of Scottish Ecclesiastical interference in England has come before the public. Mr. THOM was licensed and ordained by the Presbytery of Glasgow to a Scotch Church in Rodney Street, Liverpool. Complaints have been lately lodged against him for preaching false doctrine; that is, as far as we understand the complaints, high Calvinism. The Presbytery having examined the matter, have declared the charges found, and have accordingly deprived Mr. Thom of his ministry in the above church: they tell him, however, for his comfort, that their finding does not affect his character as a man, nor hinder him from being a minister of the Church of Scotland. In other words, he has only to repent of preaching what he believes to be the true doctrine of the Church of Scotland, to which he and the Presbytery are equally bound, and to preach what he considers to be error, and then he may be reinstated. This priestly meddling with opinions is ridiculous; but Mr. Thom has no reason to complain, for as a member of the Church of Scotland he is supposed to hold such meddling to be right. Our opinions are probably nearer to those of the Presbytery than to those preached by the deprived minister; we cannot, however, help pitying his case, and hoping that in the next religious connexion he may form, he will not give his assent to a system of rule under which a preacher may be punished for his Christian integrity. The moral of the story is, that Church Establishments are radically evil: it is still a hopeful sign of the times that Church Power cannot now be exercised to the hurt of an individual without exciting public indignation and leading many to scrutinize the grounds of ecclesiastical claims and to flee spiritual tyranny and to embrace the principle of universal and equal religious liberty.—We had written thus far when we read in the newspapers that the friends of Mr. Thom have had a meeting and resolved to erect a chapel for him. In this way, the intolerance of Established Churches multiplies Dissenters; a good effect, we should say, from an evil cause.

Lord Byron's Monument.

AN elegant Grecian Tablet of white marble has lately been placed in the Chancel of Hucknal Church, Nottinghamshire. We subjoin a copy of the inscription:—

In the vault beneath,
Where many of the Ancestors of his
Mother are buried,
Lie the remains of
George Gordon Noel Byron, Lord Byron,
Of Rochdale, in the county of Lancaster,
The author of "Childe Harold's Pilgrimage."
He was born in London, on the 22d
January, 1788;
He died at Missolonghi, in Western
Greece,
On the 19th April, 1824,
Engaged in the glorious attempt to restore that country to her ancient
freedom and renown.

—

His Sister,
The Honourable Augusta Maria Leigh,
Placed this tablet to his memory.

List of Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

	Amount of ascertained Capital, from p. 637,			£274,507,240	
30	Monkland and Merkentilloch Rail Road			32,000	
71	Manchester Ship Canal, 1,000,000, read 1,500,000			500,000	
74	Atlantic Steam Navigation Company			600,000	
91	Norwich New Corn Exchange			7,000	
96	Monmouth Cap to Hereford, Rail Road			25,000	
76	New Passage Ferry, 21,000, read 30,000			9,000	
95	Egis Fire and Dilapidation and English and Cambrian Life Insurance Company			1,000,000	
97	Aberdeen Fire and Life Assurance Company, 500,000, read 750,000			250,000	
05	Lambeth Bridge from the Church to the Horse Ferry			200,000	
08	Fire Proof Paint Association			50,000	
14	Society for Building Lincoln's-Inn Place, 100,000, read 210,000			110,000	
					277,292,240

			Solicitors, Bankers or other Persons appointed to receive Applications for Shares.	
17	United Foreign Stock and Share Company	..	Burrell ..	100,000
18	Equitable Building Society	..	Ashley ..	
19	Nottingham Water Works Company	..	Perry ..	
20	Preston and Fishwick's ditto ditto	..		
21	St. James' Foreign Wine ditto	..	Mover ..	100,000
22	National Genuine Porter ditto	..	Secretary at Mr. Goodair's	1,000,000
23	London Tallow and Melting ditto	..	Bousfield ..	200,000
24	Forth and Deep Fishing ditto	..	Trotter ..	250,000
25	Connaught Joint Stock Banking ditto	..		
26	New Edinburgh Bank	..		1,000,000
27	Joint Stock Company for Building a Market-place at Belfast	..		
28	Patent Mosaic Gold Works Association	..	Lyon ..	200,000
29	British Commercial Trading Company, Liverpool to Mexico and Peru	..	Piercey ..	175,000
30	National Company for the Colonization of Columbia, 400,000 Dollars	..	Arthur ..	90,000
31	Company for making an Embankment at, and building a Bridge over Sutton Wash	..		
32	Alford Canal and Anderby Harbour (Lincolnshire)	..	Wilson ..	40,000
33	Canal, Goole to Leeds and Wakefield	..		
34	Ditto, Cork to Brandon	..	..	28,000
35	Ditto, Glastonbury to Highbridge	..	..	10,000
36	Ditto, Lough Foyle at Londonderry to Lough Erne at Ballansidy	..		
37	Rail Road, Dundee to the Valley of Strathmore	..		
38	Ditto Aberdulais to Cwm Dylais (Glamorgan)	..	Bicknell ..	
39	Ditto Bedley on the Monkland and Merkentillock Rail Way to Glasgow	..		
40	Ditto from the Land of Kippy, on the Monkland and Merkentillock, to Ballockney, Arbuckle and Arden	..		
41	Ditto Johnstone to Androssan, County of Ayr.	..	Campbell ..	110,000
42	Ditto from the Mouth of the River Lea to the Tunnel on the Regent's Canal	..	Brown ..	
43	Ditto Selby to York and Newcastle, with a Branch to Sunderland	..		
44	Ditto Manchester to Audley	..		

£280,595,240

745	Rail Road,	Manchester to Oldham . . .
746	Ditto	from Bolton, to join the Manchester and Liverpool at Eccles. .
747	Ditto	Extension of the Bolton and Leigh to join the Manchester and Liverpool at Kenyon, near Winwick .
748	Ditto	Limerick to Carrick (County of Tipperary) . . . .

Floating Churches.—The zeal of the Methodists and the Calvinistic Dissenters forces the *Church* of *England* to do strange things. The *Floating Chapels* were at first laughed at; they have however answered; and to prevent the seamen from being sectarianized, it is found necessary to have *Floating Churches*. His Majesty's Government has agreed to give ships and fit them out for such parts as may require them on the Episcopalian plan, and, where it is necessary, to appoint and pay a clergyman. The two Archbishops and some of the principal Bishops are said to have come into the plan; and the Archbishop of Dublin has licensed a clergyman for a *Church Ship* and *consecrated* the said ship. It may be added amongst the other *ship-news*, that the "Continental Society" entertain maritime projects, and propose to have a *Missionary Ship* or ships to carry *Evangelical* preachers from country to country and from harbour to harbour.

THE Rev. JAMES GRAY, M.A., has been unanimously chosen by the *United Associate Congregation* at *Albion Chapel, Moorfields*, to be their minister, that place being vacant by the retirement of the Rev. *Alexander Fletcher*.

LITERARY.

THE Board of the University of Dublin have determined on collecting and publishing, under the superintendence of the Provost, a uniform edition of the Works of Archbishop USHER, many of whose MSS. are in their library. A new Life will be prepared.

THE *Seatonian Prize* for the present year has been adjudged to the Rev. J. OVERTON, M.A., of Trinity College, Cambridge, for his Poem on "The Building and Dedication of the Second Temple."

MR. HYMAN HURWITZ, author of Vindiciæ Hebraicæ, &c., has just published a volume of Moral Hebrew Tales, translated from ancient Hebrew works; to which is prefixed a popular Essay on the still existing Remains of the uninspired Writings of the ancient Hebrew Sages.

A MANUSCRIPT of the great HOOKER'S, the author of the Ecclesiastical Polity, has been discovered in Trinity College Library, Dublin.

FOREIGN.

FRANCE.

FRANCE has just lost by death her first parliamentary orator and one of the most undaunted of her patriots, General FOY. The event has produced a great sensation in France. The funeral was a public procession of thousands of the friends of freedom, chiefly young men. The General died poor, leaving several children unprovided for; and a public subscription has been set on foot for raising a monument to his memory and for portioning his children, which amounted by the last advices to not less than 25,000*l*. This fact proves that there is a stronger feeling in favour of freedom in France than we have been accustomed for the last few years to give our neighbours credit for. And besides this, there have been two decisions lately of the Judges, in favour of persons prosecuted by the Government for libels—so that the French may still boast in some measure of the liberty of the press. In proof of their having this great blessing we may observe that the *Revue Encyclopédique*, the principal magazine and review of Paris, has been recently very bold in its political and religious strictures. Its writers are we know some of the ablest, and if they pursue their present course they will shew themselves some of the best, men in France.

ITALY.

THE Pope has established a Philological College for the encouragement of literature in general. Its members are some of the most distinguished literati of Italy, viz. Prince Augustine Chigi, the Abbé Mai, the Chevalier J. G. de Rossi, the Abbé Santucci, the Baron Gilus van de Vivere, the Avocat Guadagni, &c. This establishment is to rank with the other colleges of Rome and Bologna.

Monsignore ANGELO MAYO, (says a letter from Rome,) already celebrated for his discoveries in the "Palimpsestes,"

has just discovered more important treasures than all those already found by him. Very voluminous fragments of the best books of Polybius and Diodorus have been found among more recent manuscripts of ecclesiastical works. They mention an entire book of Diodorus, containing precious details of the Phœnicians. M. Mayo has also discovered numerous fragments of Menander.

RUSSIA.

THE recent death of the Emperor ALEXANDER has given rise to much political speculation. There can be no doubt that the event will alter the aspect, in no inconsiderable degree, of all Europe. As the head of the Holy Alliance, the late Autocrat will not be regretted by the people of the several European nations; but we believe he was at least a politic if not a beneficent ruler of his own subjects. Under him, for the last twenty-five years, Russia has been making advances in civilization, science and the arts, and of course in power. Latterly, he seemed to think that he had pushed liberal institutions too far, and withdrew his patronage from Schools for all, and positively discountenanced the Bible Society. His brother CONSTANTINE succeeds him. The name of the new Emperor, given him by Catherine, of odious memory, is ominous for Turkey. He is, we understand, no great favourite in Russia, although he affects great zeal for religion. This change in the Empire will, it is thought and hoped, prove favourable to the Greeks, in their long and lately almost hopeless contest with the Barbarians. A short time will confirm their hopes, or dash them to the ground apparently for ever.

AMERICA.

Bunker Hill Celebration.

ON the 17th of June last, the Half Century Celebration of the Battle of Bunker Hill, near Boston, was observed with great eclat. The number of people present is estimated in one newspaper at One Hundred and Fifty Thousand. In the procession were General (so he was called, rather than Marquis, on his late visit to the United States) La Fayette, who was accompanied by General Lallemand; and the veteran survivors who fought at Bunker Hill, about forty in number. The oldest among them is Col. Clarke, of Lebanon, a veteran of 95, who commanded a company in the hottest of the battle. He was quite infirm and was attended to Boston by Mr. Wottles, a descendant of John Alden who first landed on Plymouth rock. The object of the day was to lay the foundation of a monument to celebrate the Battle. This was done with Masonic ceremonies, nearly 2000 masons being in the procession. The performances on the ground consisted of a prayer offered by the Rev. Mr. Thaxter, who was Chaplain of Prescott's regiment, and the first Chaplain of the Revolutionary Army. The voice and manner of the Reverend speaker, who is 85 years of age, combined with a glow of patriotic feeling in the composition of the prayer, rendered it a highly interesting performance. He was heard distinctly by nearly the whole assembly on the ground, which must have consisted of 20,000 persons.

The following Hymn was then sung by a select choir:

Hymn.

BY THE REV. JOHN PIERPONT.

Tune—"*Old Hundred.*"

1 O, is not this a holy spot!
'Tis the high place of Freedom's birth:—
God of our fathers! is it not
The holiest spot of all the earth?

2 Quenched is thy flame on Horeb's side;
The robber roams o'er Sinai now;
And those old men, thy seers, abide
No more on Zion's mournful brow.

3 But on *this* hill thou, Lord, hast dwelt,
Since round its head the war-cloud curled,
And wrapped our fathers, where they knelt
In prayer and battle for a world.

4 Here sleeps their dust: 'tis holy ground:
And we, the children of the brave,
From the four winds are gathered round,
To lay our offering on their grave.

5. Free as the winds around us blow,
Free as you waves below us spread,
We rear a pile, that long shall throw
Its shadow on their sacred bed.

6. But on their deeds no shade shall fall,
While o'er their couch thy sun shall flame:
Thine ear was bowed to hear their call,
And thy right hand shall guard their fame.

The Address, by Mr. Webster, came next; his whole person was exposed to the view of the assembled multitude, and the higher swells of his voice must have extended to the remotest parts of the

height. It was a production worthy of his reputation as a patriot and politician. It was full of manly thought, patriotic sentiments, beauty and force of illustration, and political wisdom. Parts of it were declamatory, and others pathetic in the highest degree. His apostrophe to *Warren*, to the manes of those who were buried in the sepulchre over which he spoke—his affecting addresses to the survivors of the battle—and to the officers of the revolutionary army, partook of this character of eloquence—and especially the distinct and forcible picture which he drew of the disinterested services and chivalric character of *La Fayette*, deeply affected every person present. In dwelling upon the future prospects of the country his views were statesman-like and profound; and in his description of the dark scenes of difficulty in which the country was involved in 1775, and of which the battle of Bunker Hill was the most prominent, contrasted with the animating circumstances of the present times, we admired the facility of his language and the clearness of his ideas.

After the oration was concluded, another hymn was sung, and a concluding prayer was offered by the Rev. Mr. Walker, of Charlestown.

Hymn.

By Rev. James Flint.

Tune—"*St. Martin's.*"

1. O glorious day! that saw th' array
Of freemen in their might,
When here they stood, unused to blood,
Yet dared th' unequal fight.

2. The sons are met to own the debt
Due to their fathers' fame;
And here they place the column's base
To bear their deathless name.

3. 'Tis not that here the victor's cheer
Rung o'er the falling foe,—
That earth here drank of many rank
Th' life-blood's gushing flow:

4. The pledge here given to earth and heaven,
Freemen to live or die—
This gives their fame its sacred claim
To immortality.

5. To God, who willed a state to build,
Based on the rights of man,
Glory we give, who this day live
To hail the accomplished plan.

The subscribers to the dinner and the invited guests were then escorted by the military under General Lyman, to the dinner on the high part of Bunker Hill. A tent had been erected 400 feet long and 100 feet in width—under which twelve tables were laid lengthwise, with plates for 3000 persons. A platform, in the centre, elevated the tables intended for General La Fayette, the distinguished guests, and the revolutionary officers, and the survivors of the battle. The first toast was,—*The 17th June, 1775*: The marble may moulder; but while a heart beats in an American's bosom, there will be a *tablet* from which the record of that day's glory shall never be effaced.

The regular toasts having been given, the President of the Association observed, that he rose to propose a toast in behalf of the Directors of the Association. Probably he was already anticipated in the name which he should mention. It was well known, that the distinguished personage near him, from the time when he first became acquainted with the object of the Association, had taken much interest in it, and had expressed an intention to be present at the ceremony of laying the Corner Stone. This purpose he had kindly remembered, through the long course of his visits to the several States. It was not at all necessary to say—indeed it could not be said—how much his presence had added to the interest and pleasure of the occasion. He should proceed at once to the grateful duty which the Directors had enjoined on him, and propose to the company,

"Health and long life to General La Fayette."

On which General La Fayette rose, and thus expressed himself:

Gentlemen,—I will not longer trespass on your time than to thank you in the name of my revolutionary companions in arms and myself for the testimonies of esteem and affection, I may say of filial affection, which have been bestowed upon us on the memorable celebration of this anniversary day; and to offer our fervent prayers for the preservation of that Republican freedom, equality and self-government, that blessed union between the States of the confederacy, for which we have fought and bled, and on which rest the hopes of mankind. Permit me to propose the following sentiment—

Bunker Hill, and the holy resistance to oppression which has already enfranchised the American hemisphere,—the next half century Jubilee's toast shall be—*to the whole of enfranchised Europe.*

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A

GENERAL INDEX

OF

SUBJECTS AND SIGNATURES.

*** The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

A.

A.'s poetical version of a passage from Milton's prose, 306
A. B.'s obituary of Miss Maria Bennett, 694
Abercrombie, Mr., his speech on the conduct of Dissenters with regard to the Catholic Claims, 443
A. C.'s account of the re-opening of the Unitarian Chapel, Newport, Isle of Wight, 752
Acceptable worship, 109
Adam, Rev. W., his Correspondence with Professor Ware on the Prospects of Christianity in India, notice of, 106, 174, 230. Rammohun Roy's testimony to his qualifications as a missionary in India, 230
Adams, Ex-President, letter from, to Dr. Bancroft, 35
Adams, Mr. John Quincy, appointed President of the United States, 255. A worshiper in the Unitarian Chapel, Washington, 255
Address and presentation of a piece of plate to the Rev. W. Field, of Warwick, by his congregation, 429
Advent of Christ, 109
A. E. I. on sending Dissenting youths to the Universities, 274
Aikin's, Miss, Memoir of Mrs. Barbauld, reviewed, 484, 558
A. L. B., lines to the memory of the venerated, 179
Alexander, Emperor of Russia, notice of his decease, 757
Allard, Rev. Samuel, ordination of, 635
ALMOST A CHRISTIAN, query on Luke xxiv. 44, by, 395
America, religious liberty in, 255. Celebration of the battle of Bunker Hill, at Boston, in, 757
AMERICAN, AN, his critical synopsis of the Monthly Repository, 321, 389, 460, 545, 588, 653. An extract from the Archæologia Americana, furnished by, 645
American Quaker creed, strictures on an, 13, 404
American Unitarian Association, formation of an, 638
American Unitarian publications, on, 138, 483, 551. List of, reprinted in England, 370
Angel, a human messenger, 91
Annual receipts of the chief religious societies, 117, 753
Antichrist Detected among reputed Orthodox Christians: by R. Wright, reviewed, 102
Antinomians and Calvinists, affinity of, 329
Anti-supernaturalism, remarks on, 20, 88
Apocryphal question, 753
APOSTOLIC CHRISTIAN, AN, on the sense in which Jesus is the Son of God, 83
Appeal of the Catholics of Ireland to the people of England, 251
Archæologia Americana, fact in the natural history of the Bible, from the, 645
ASHTON, Mr., on the right of Unitarians in their chapels, 25

Athanasian Creed, the, anecdote respecting, 290. Archbishop Magee's evidence on, 475. Recommendation to publish Unitarian works on, 483. At variance with common sense and Christian charity, 686
Atlee, Dr., Elias Hicks' letter to, 211
Attorney-General, the, his speech on Carlile's case, 574
AUBREY, Mr., Jun., statement of the Middleton congregation, by, 569
AUTHOR OF THE HYMN OF MARY MAGDALENE, THE, in reply to animadversions, 465

B.

Bailey, Mrs. Susan, obituary of 628
BAKER, Mr., his defence of ordination services, 81, 345
Baker, Rev. John, letter to, on his "Prayer-book," 29
BAKEWELL, Mr., his remarks on the republication of Dr J. P. Smith's letters respecting Geneva, 331. On the doctrine of "the Final Perseverance of the Elect," as held by the modern Swiss Calvinists, 641
Bancroft, Dr., letter from Ex-President Adams to, 35
Baptism, arguments for its perpetuity, with remarks, 49
Barbauld, Mr., verses on the death of, 488
Barbauld, Mrs. Anna Lætitia, obituary of, 185. Inquiry respecting a hymn of hers, in the Essex Street Collection, 280. The Works of; with a Memoir by Miss Aikin, reviewed, 484, 558. Her verses on Mr. Barbauld's death, 488—on the Deserted Village, *ib.* Her poetical addresses to Dr. Priestley and Dr. Enfield, 558. Her fable of Peace and Shepherd, 559. Extracts from her letters written on the Continent, 560. On the characters of Dr. Priestley and Mirabeau, 561
Bath and Wells, the Bishop of, his speech against the Unitarian Marriage Bill, 435—against the Catholic Claims, 572
Battle Unitarian Association anniversary, 246
Baxter, Mr. John, obituary of, 182
Baxter MSS. in Williams's Library, original letters and papers from the, 142. From Major Beake to Baxter, 143. Two letters from John Rawlett to Baxter, 144. Two letters of Baxter's on his conviction for his Paraphrase, 147. Account of Baxter's acquaintance with Archbishop Usher, and agreement with him, in opposition to Owen and others, on fundamentals, 287. Angelic apparitions, 289. "Strange pieces of Providence at Brightling, Sussex," 290. Mr. Biddle's "great congregations," 290
Bee-hive, lines on a, 237
BELSHAM, Mr., in reply to Mr. Freud, on Unitarianism, 415
Bellamy's Version of the Pentateuch, defended, 99
BEN DAVID on his defence of 1 John v. 7, 533
Bennett, Miss Maria, obituary of 624
Bennett, Rev. James, his speech at the Protestant Society anniversary, 700
Benson, Mr. Charles James Fox, obituary of, 239
BERENS on Elias Hicks' letter to Dr. Atlee, 211. On an American Quaker creed, 494
Bible discussions, pastoral letter of Dr. Doyle's on public, 541. Proposal for, 638
Bible Societies, observation on, 563
Bible, the, brief notes on, 25. Prohibited in Turkey, 126. Sermons on the Study of, reviewed, 168, 225, 298. A new translation of, proposed, 198. Facts in the natural history of, 645
Bicknell, Mr. William, obituary of, 750
Biddulph, Rev. Thomas T., convicted of plagiarisms, 99
Bird, Rev. C., A. M., his Sermon before the Judges of the Northern Circuit, reviewed, 613
Birmingham Chronicle, biographical notice of Dr. Parr, from the, 183
Birmingham Unitarian Tract Society anniversary, 568
Bland, Rev. R., obituary of, 238
B. M.'s translation of, and remarks on, Rosenmüller's notes on Isaiah ix. 5, 6, 9. On Unitarian booksellers and publishers, 399
Bogue, Rev. Dr., his speech at the Protestant Society anniversary, 700. Obituary of, 750
Bolingbroke, Lord, on a north-west passage, 67
Bolton Chapel anniversary, 312
Bonaparte, religious opinions of, in his last illness and just previous to his dissolution, 556
Bonnycastle, Mrs., obituary of, 628
BOOK-LOVER, A, on a passage in Lord Bolingbroke's Works, 67
BOWLES, Mr., on an original letter of Mr. Emlyn's 705
Bowring's Hymns, reviewed, 618

l, opening of the Unitarian
at, 56
's report of the Lancashire
eshire Associated Ministers'
meeting, 425
Country Minister, (Part
l,) reviewed, 227
notes on the Bible, 26
:ount of the Unitarians, re-
, 172
, Mrs. B., obituary of, 495
nd Foreign Bible Society,
olution on the Apocryphal
on, 753
nd Foreign Unitarian Asso-
, formation of the, 314. Its
ion on the Catholic Bill, 317
luseum, heads of expendi-
tc., of the, 249
, Samuel, Esq., obituary of, 750
nk, Rev. Joseph, obituary
241
n, Mr., his speeches on the
:t of Dissenters with regard
Catholic Claims, 441, 443
presenting a petition from
and others, 573, 574
Mrs. M., obituary of, 564
Rev. Dr., his speech at the
tant Society anniversary, 702
Rev. W. S., ordination of, at
423
Rev. S. W., his address at
:rment of Mrs. Jones, 54—
interment of Charles Yar-
Esq., 182
lermons on the Study of the
reviewed, 168, 225, 298.
ures on, 385
Hill celebration, 757
Wood, sonnet composed in,
, 1824, 418
ndt's account of the Waha-
414
, Sir Francis, his liberal do-
to the London Mechanics'
ution, 59. His speeches on
:'s case, 573, 574
s Discourses on our Lord's
n on the Mount, reviewed, 489
ord, on the infidelity of, l.
ption on his monument, 754

C.

dination services, 550
, a Sermon in aid of the
ion of a Unitarian Chapel at,
red, 362
e, Lord, his speech in favour
s Unitarian Marriage Bill,
on the conduct of Dissenters
egard to the Catholic Claims, 509
ts and Antinomians, affinity
329
Cambridge University, summary of
members at, in 1824, 60
Cannon, Mr. William, obituary of, 693
Canterbury, the Archbishop of, his
speech on the Unitarian Marriage
Bill, 435
CANTABRIGIENSIS on Archdeacon Pa-
ley's creed, 73
Cardanus, Hieronymus, a mad pro-
phet, 354
Carlile, Richard, parliamentary de-
bate on the case of, 573. Notice
of his release from gaol, 704
CARPENTER, Dr., his Evening Ser-
mon at the Opening of the Chapel
in York Street, reviewed, 101.
Proposal for publishing the Second
Part of his Reply to Archbishop
Magee, 681. His remarks on,
739. On Mr. Wellbeloved's Fa-
mily Bible, 740. On Mr. Rutt's
edition of Dr. Priestley's Works, 740
Castle, Mrs. Fanny, obituary of, 371
Catholic Association, address of the,
to the people of Ireland, 378, 431
Catholic Claims, the, list of Norfolk
petitioning clergy in favour of,
270. Resolutions of Dissenting
bodies with regard to, 316. Duke
of York's speech on, 433. Parlia-
mentary debates on the conduct of
Dissenters with regard to, 441,
508, 571. Resolutions of Protes-
tant Peers relating to, 579
Catholic question, state of the, in the
House of Lords, 571
Catholics, number of their chapels,
schools, and priests, in England,
191. Appeal of the Irish, to the
people of England, 251. Earl of
Donoughmore's advice to the, 753
Chalmers, Dr., remarks on, and ex-
tracts from, his late volume of Ser-
mons, 135. On his Astronomical
Discourses, 678
Chambers's Traditions of Edinburgh,
extracts from, 583
Champion, Mrs., obituary of, 373
Chancellor, the Lord, his speech
against the Unitarian Marriage
Bill, 436. His speech on the
Unitarian petition, 438. An An-
swer to his Question, "What is
a Unitarian?" reviewed, 491
Channing, Dr., on his delineation
of Dr. Priestley's character, 7,
134. Notice of his two Ser-
mons reprinted in England, 103,
364, 368. On a passage in a Ser-
mon of his, 527
Charles IInd's government, descrip-
tions of, 668, 741, 744
Charles X., coronation of, 383
Charters, Rev. Samuel, D.D., obi-
tuary of, 566

Chester, the Bishop of, his speech on the Unitarian Marriage Bill, 437 —on the conduct of Dissenters with regard to the Catholic Claims, 509
Chinese, extract from a Memoir of the, 36
Christian Evidence Society, the Lord Mayor's opinion of the, 704
Christian Examiner, religion of the Wahabees, from the, 414
Christian Inquirer, Ex-President Adams' letter to Dr. Bancroft, from the, 35
Christian Ministry defended, and Priestcraft exploded, an Essay, by R. Wright, reviewed, 102
Christian prayers and discourses; an extract from an American Sermon, 400
Christian Register, remarks from the, on Dr. Watts's opinions, 135
Christian Tract Society, anniversary of the, 241. Its officers for 1825, 1826, 243
Christianity and Slavery, a Sermon on the incompatibility of, reviewed, 50
Christians, conduct of, a stumbling-block to Pagans, 36
Church-of-Ireland Magazine, account of the well of Down, from the, 666
Circumcision, Mr. Justice Bayley's opinion of the illegality of, 191
CLARKE, Mr. ABRAHAM, his exposure of an error in the Quarterly Review, 709
CLARKE, Mr., on the exclusive use of the name "Unitarian," 279
Clergymen holding lay offices, parliamentary debate on, 505
CLERICUS CANTABRIGIENSIS on the propriety of Unitarians adopting some more distinctive appellation, 22. His strictures on Dr. Copleston's Discourses before the University of Oxford, on Necessity and Predestination, 552
Cobbett's History of the "Reformation," reviewed, 47
Codman, Rev. Dr., his speech at the Protestant Society anniversary, 701
COGAN, Mr., on Dr. Channing's opinion of Dr. Priestley, 7. On a canon of criticism relating to the Greek article, 75. On Grotius's interpretation of Heb. i. 2, 388. On the meaning of the verb γεγενῆσθαι, 605, 646, 729. On the doctrine of Necessity, 606
Colman, Rev. Henry, on Christian prayers and discourses, 400
Compiled Prayers, with an Essay on Prayer, reviewed, 229
Compton, Bishop of London, Baxter's letter to, 148
CONSISTENT SCEPTIC, A, on the Mosaic mission, 658
Continental Universities, statistical notice of certain, in 1823, 61
Controversy on a marriage protest of Freethinking Christians, 467
Cook, Rev. Joseph, M. A., obituary of, 418
Cooper, Mr. and Mrs., libel on, 317
Copleston, Dr., strictures on his Discourses on Necessity and Predestination, 552
Coronation Oath, on the sense of the, 581
Corporation and Test Acts, operation of the, 699
CORRESPONDENCE, 64, 128, 192, 256, 320, 384, 448, 512, 576, 640, 704, 760
Correspondence relative to the Prospects of Christianity, and the Means of promoting its Reception in India, notice of, 106, 174, 230
Country Minister, the, (Part Second,) reviewed, 227
Critical synopsis of the Monthly Repository, 321, 389 460, 545, 588, 653
Crowe, Mr. James, obituary of, 307
Cudlipp, Mr. R. C., obituary of, 181

D.

D.'s notice of the Rev. John Davis, 53. His report of the Ditchling General Baptist Church anniversary, 313
Dallas's Recollections of the Life of Lord Byron, extracts from, 2
DARE, Mr., his sonnet composed in Burbage Wood, Oct. 3, 1824, 418
Daughter, verses to a, on the completion of her 20th year, 418
Davies, Mrs. Anna, obituary of, 55
Davies, Rev. John, obituary of, 116
Davis, Rev. John, obituary of, 52. Poetical tribute to his memory, 236
De Montford, a tragedy, criticism on, 561
Denman, Mr., his speech on presenting a petition from three Dissenting Ministers in favour of the Catholic Claims, 572
Devon and Cornwall Unitarian Association anniversary, 426
Devon and Cornwall Unitarian Missionary Society anniversary, 243
Discourses on our Lord's Sermon on the Mount, reviewed, 489
DISSENTER, A, on Dr. Fordyce's stumbling at the marriage service, 75
Dissenters, on their taking the sacramental test, 352. Parliamentary debates on the conduct of, with regard to the Catholic Claims, 441, 508, 571

Dissenting bells, on the legality of, 533
Dissenting teachers committed to jail as vagrants, case of the, 187, 695
Dissenting trusts, on, 157, 208, 214, 257, 262, 265
Dissenting youths, on sending, to the Universities, 274
Ditchling, anniversary of the General Baptist Church at, 313
Dobree, Rev. Peter Paul, obituary of, 628
Doddridge, Dr., his letter to the Rev. Job Orton, on Dissenters' taking the Sacramental test, 352
Donoughmore, Earl of, obituary of, 622
Donoughmore's, the Earl of, advice to the Catholics, 753
Dore, Rev. James, M. A., obituary of, 238
Doyle, Dr., his pastoral letter on public Bible discussions, 541
Du Deffand, Madame, remarks on her Letters, 562
Dukinfield, fragments of the history of religious denominations in, during the last and to the middle of the preceding century, 518
Dukinfield Hall, sonnet to, *ib.*
Durham Chronicle, the, its eulogium on the character of Mr. James Crowe, 307. On the proposal of a Unitarian Chapel at Durham, 637
Durham, proposal of Unitarian worship at, 474, 544, 637
Dwight, Rev. Mr., his speech at the Protestant Society anniversary, 702

E.

E.'s thoughts on religious education, 17. On Dr. Chalmers's late volume of Sermons, 135. On American Unitarian publications, 483. On a passage in a Sermon of Dr. Channing's 527
Eastern Unitarian Society anniversary, 428
East-India Unitarian mission, subscriptions to, acknowledged, 314. Scruples as to the, 336
East-York and Lincolnshire Unitarian Association anniversary, 424
Eaton, Mr., his account of the rise and progress of the Unitarian Fund, 337, 479
E. C.'s translation of a sketch of Dr. Elmsley's literary character, 419
Ecclesiastical Preferments, 187, 376, 500, 635
E. D.'s account of the monument to the late Rev. Theophilus Lindsey, 538
Edinburgh Magazine, the, sketch of Established and Dissenting Churches in Scotland, from, 340. State of the Catholic question in the House of Lords, from, 571
Edinburgh, traditions of, 583
Editor, on a new version of Isaiah's prophecy respecting Jesus Christ, 159. On a communication from Ram Doss, 273. His acknowledgment of a paper from the Edinburgh Magazine, 340. On the late Dr. Rees's queries to the Reviewer of his Practical Sermons, 398. On an account of the Wahabees, 414. His request for information respecting Union Schools, 466. On the conduct of Freethinking Christians with regard to the marriage service, 467
Edwards, Mr. J., Jun., obituary of, 181
Elect, on the doctrine of the Final Perseverance of the, 641, 731
Ellis, John, Esq., M. A., F. S. A., obituary of, 497
Elmsley, Rev. Peter, obituary of, 309. Professor Herman's sketch of his literary character, 419
Emlyn, Mr., an original letter of his to Mr. Manning, with Mr. Manning's notes, 705
Emmet, Miss Catherine, obituary of, 113
Enfield, Dr., poetical epistle to, 558
Episcopus's inquiry respecting "Hours of Devotion"—a popular German work, 389
E. R. on Archbishop Magee's evidence on the Athanasian Creed, 475
Established and Dissenting Churches in Scotland, 340
Estlin, Mr. Edward Rochemont, obituary of, 626
E. T.'s inquiry respecting a hymn of Mr. Barbauld's in the Essex Street Collection, 280. His notice of a religious service on Mr. Tagart's settlement with the Norwich congregation, 432
"Evangelical" alarm, 125
"Evangelical" declaration of war against Unitarians, on the, 56, 76, 116, 157
Evangelical Magazine, its criticisms on Milton's Treatise of Christian Doctrine, 710, 712, 746
Evans, Dr., on Lord Byron's infidelity, 1. On the General Baptist Church at Dover, 74. On the religious opinions of Dr. Gale and the Rev. Wm. Foot, *ib.* His obituary of Dr. Rogers, 111. On the employments of heaven, 276. On the religious opinions of Bonaparte in his last illness and just previous to his dissolution, 528. On the Athanasian Creed, 606. On a Motto from Shakspeare, 667. On Milton's new work, 710

Evans, Mr. John, Jun., on the Sacramental test, 738
Evans, Rev. John, obituary of, 419
Evening Gazette, the "faith of the heart," from the, 68
Evening, poetical addresses to, 620, 621
Evershed, Mr. William, obituary of, 54
E. W., the Infant's Grave, by, 110. His account of the Somerset and Dorset Unitarian Association half-yearly meeting, 310
Example, consequences of bad, 490
Extempore preaching, on, 651

F.

F. on the strictures on an American Quaker creed, 13. His obituary of Mr. William Fowler, 51—of Mr. John Hardy, 309
Fairlop oak, reflections suggested by, 562
"Faith of the heart," the, 68
Father of a Family, Another, on union schools, 466
Father of a Family, The, on the proposed new London University, 284
Fawkes, Walter, Esq., obituary of, 694
F. B.'s account of the opening of the Unitarian Chapel at Salford, 57
Field, Rev. W., address and presentation of a piece of plate to, 429
Fisher, Mrs. Martha, obituary of, 239
Fletcher, Rev. Joseph, M. A., his speech at the Protestant Society anniversary, 701
Flint, Rev. James, hymn by, 758
Floating Churches and Chapels, 756
Foot, Rev. Wm., an Antitrinitarian, 74
Fordyce, Dr., his stumbling at the marriage service, 75. Mrs. Barbauld's strictures on, 561
Fordyce, Mrs. Henrietta, Memoirs of the late, reviewed, 44
Foreign Intelligence.—America, 62, 124, 255, 638, 737. East Indies, 126. France, 383, 756. Hanover, 124, 384. Italy, 756. Mexico, 125. Prussia, 61, 125. Russia, 125, 757. Switzerland, 125, 256. Turkey, 126
Foster, Mr., on the Unitarianism of Job Scott, the American Quaker, 139. On the character and writings of Job Scott, 266
Fowler, Mr. William, obituary of, 51
Fox, Mr., his acknowledgment of subscriptions for the spread of Unitarianism in India, 314
Fox, Mr. John, obituary of, 237
Foy, General, death of, 756
Fragment on entering a place of worship alone, on the evening of a week-day, 237
Fragment on the hope of heaven, 564
Fragments of the history of religious denominations in Dukinfield during the last and to the middle of the preceding century, 518
France, bigotry in, 383
Freeman, Mr., on the sense of the Coronation Oath, 581
Freethinking Christians, controversy on a marriage protest of, 467
French, —, Esq., Ram Doss's letter to, 273
French Protestants, short account of the, 560
Frend, Mr., his proposal of a new translation of the Bible, 193. On the exclusive use of the name "Unitarian," 350. On the three witnesses' text, &c., 647. On the proem of John's Gospel, 721
Fullagar, Mr., his scruples as to the East-India Unitarian mission, 336
Future punishment, on, 660, 713

G.

Gale, Dr., religious opinions of, doubtful, 74
Gaskell, Mr. Thomas Biggin, obituary of, 306
G. B. W.'s obituary of Miss Gundry, 751
General Baptist Assembly anniversary, 313
General Baptist Church at Dover, case of the, 74
Geneva, remarks on the republication of Dr. J. P. Smith's letters respecting, 331. Sabbath services at, 560
Gentleman's Magazine, the, obituary of John Hollis, Esq., from, 55. Notice of a Hebrew MS., from, 61. Obituary of the Rev. John Toogood, M. A., from, 113. Obituary of the Rev. Peter Elmsley, from, 309
Gerrans, Rev. Benjamin, obituary of, 371
Gibbon, Mr., similarity between him and Lord Byron, 1. His treatment of Dr. Priestley and Dr. Watson, 2
Gibson, Mr., his questions to Dr. J. Pye Smith on Justification, 17, 154. His concluding remarks, 264. On Dissenting trusts, 265. On the state of the times as to theology, 271
Gifford, Major-General William, obituary of, 499
Γεγραπται on the verb, 537, 605, 646, 724, 729
Glasgow College, distribution of prizes in, April 26, 1825, 318
Gleanings and Selections, 36, 354
Gnostics, system of the, 649
Goldsmith's Deserted Village, lines on, 488

, Rev. Benjamin, Memoirs of,
ved, 692
belief in the whole, impera-
n believers, (*note*,) 21. Lines
e efficacy of its promises, 563
eculiar mode of pronouncing,
mended as a bond of union
g Unitarians, 34
ticle, on a canon of criticism
ig to the, 29, 75
Thomas, Esq., obituary of, 113
s interpretation of Heb. i. 2,
388
Miss. obituary of, 751
n., Esq., obituary of, 565

H.

ter to the Rev. John Baker,
" Prayer-book," 29
of the papyrus, 31
N, Mr, his account of reli-
denominations in Dukinfield
the last and to the middle
preceding century, 518
, George IV.'s Proclamation
our of Religious Liberty in,
Equitable administration of
revenues in, 384
ours, 108
Mr. John, obituary of, 309
an extract from, on future
ment, 664
uery on John i. 1, 460
on the employments of, 276.
ent on the hope of, 564
on, Dr., controversy between
nd Professor Lee, 89
l, Mr., an original letter to, 349
bituary of Mr. Thomas Big-
skell, 306
Elias, letter from, to Dr. At-
211
Lord, his speech in favour
e Unitarian petition, 439.
eeches on the conduct of
ters with regard to the Ca-
Claims, 508, 571. His let-
the Rev. John Fullagar, 567
ohn, Esq., obituary of, 55
obituary of the Rev. John
53
Mrs., obituary of, 309
of Devotion"—a popular
n work, inquiry respecting, 389
extract from an American
n, 400
Mrs. Mary, obituary of, 114.
mony of respect to her me-
242
ociety, remarks on the first, 406
worship, a hymn, 619
Mr., his speech on Carlile's
574

Humility, a hymn, 109
HUNTER, Mr., in reply to Dr. J. P. Smith, on the right of Presbyterians in their chapels, 257
H. W.'s proposal for publishing the Second Part of Dr. Carpenter's Reply to Archbishop Magee, 681
HYLAS's obituary of William Guy, Esq., 565
Hymn of Mary Magdalene, 305. Strictures on the, 393. The Author of the, in reply to animadversions, 465
HYMNS, 109, 305, 492, 619, 757, 758

I.

I. on the Mosaic Mission, 403
Improved Version of the New Testament, vindicated, 42, 93
India, on the political, moral, and religious state of the British possessions in, 65. Notice of Correspondence relative to the Prospects of Christianity in, 106, 174, 230. Subscriptions for the spread of Unitarianism in, acknowledged, 314
Infant's grave, the, 110
Inscription on the monument erected to the memory of Baron Maseres, 592
INTELLIGENCE, 56, 116, 186, 241, 310, 373, 420, 499, 567, 628, 694, 700, 752
Internal peace, a hymn, 619
Ireland, Dr., his donation to the University of Oxford, 505
Ireland, state of affairs in, 59. Address of the Catholic Association to the people of, 378, 431. Bible discussions in, 638
Irish Catholics, their address to the people of England, 251
Irish Quakers, on the orthodoxy of, 458
Isaiah's celebrated prophecy respecting Jesus Christ, new version of, 159
Islington, proposal for a new Unitarian Chapel at, 58
I. W. on the "faith of the heart," 68. On the remarks of "A Calvinist," 72

J.

James, Rev. John Angell, detected as a plagiarist, 60. His reply to the charge, 158
J. B. B.'s obituary of Mrs. B. Bristowe, 495
J. E. B.'s sonnet to ——, 563
Jesus Christ, the Son of God in a peculiar sense, 83. Advent of, 109. Testimony of Josephus to, 156. New version of Isaiah's celebrated prophecy respecting, 159. On the person of, 706

JEVANS, Mr. JOSEPH, on Titus ii. 13, 137. Rev. Job Orton's letter to, on the doctrine of Necessity, 152
Jews in Russia, colony of, 125
J. G.'s obituary of Mr. C. J. F. Benson, 239
J. H. B.'s report of the Oldbury Double Lecture anniversary, 633
John i. 1, query on, 460
John xi., sonnet on, 494
1 John v. 7, Ben David on his defence of, 533. On, 647
JOHNS, Mr., on ordination services, 282, 591, 734
Joint-Stock Companies, a list of, the proposals for which are now, or have been lately, before the public, 119, 188, 247, 382, 501, 636, 755
Jollie, Mr., an original letter of his to Mr. Heywood, 349
JONES, Dr. John, his further proofs of Josephus being a Christian advocate, 85, 207. His summary of the evidence of Philo being a Christian, 149—that he is alluded to in Luke's Gospel, 205. On the peculiarities of Philo and Josephus as defenders of Christianity, 285. On the parable of the Unjust Steward, 401. His proofs of St. Luke being a companion of our Lord, 586. On the proem of John's Gospel, 648. His brief view of the different schemes of interpreting the proem of John's Gospel, 725
Jones, Mrs., obituary of, 54
Josephus, proofs of his being a Christian advocate, 85, 207. His testimony to Christ, 156. Peculiarities of, as a defender of Christianity, 285
J. P.'s obituary of Mr. John Edwards, Jun., 181
J. T. R.'s verses to a daughter on the completion of her 20th year, 418
Juries, notice of Mr. Peel's Bill relating to, 255
Justification, on the doctrine of, 17, 77, 154, 204, 264
Juvenile periodical literature, 61

K.

Kames', Lord, English inscription for Smollett, 585
Kenrick's Scriptural Meaning of the Title Son of God, as applied to our Lord, extracts from, 292
Kent and Sussex Unitarian Association anniversary, 426
KENTISH, Mr., his examination of Warburton's strictures on Neal's History of the Puritans, 513, 594
Kentish Unitarian Baptist Association anniversary, 313
King, Lord, his speeches on the conduct of Dissenters with regard to the Catholic Claims, 568, 572
Kirby, Rev. Luke, obituary of, 180
K—s's notice of the Rev. John Rawlet, 214

L.

La Fayette, gratitude of the United States' people towards, 62
Lancashire and Cheshire annual meeting of Associated Ministers, 425
Lancaster, Joseph, letter from, in South America, 59
Lansdown, the Marquis of, his speech in favour of the Unitarian Marriage Bill, 434—on presenting the Unitarian petition, 438
Las Casas, the Vision of, and other Poems, reviewed, 685
Latin verses applied to the Rev. H. Turner, with translations, 455
Lee, Professor, Dr. Henderson, and Mr. Bellamy, on the controversy between, 89
Lewin, Rev. Robert, obituary of, 113, 180
Libel on Mr. and Mrs. Cooper, 317
Lichfield and Coventry, the Bishop of, his speech in favour of the Unitarian Marriage Bill, 436
Lily, lines on a, 492
Lindsay, Dr., error of the Quarterly Review with regard to, 709. Mr. Brougham's eulogium on, 709
Lindsey, Rev. Theophilus, inscriptions on the monument to the late, 538
Lines on a bee-hive, 237
LITERARY INTELLIGENCE, 60, 124, 187, 255, 380, 635, 756
Literary Joint-Stock Companies, 248
Liverpool, the Earl of, his speech in favour of the Unitarian Marriage Bill, 436
L. L.'s obituary of Mrs. Martha Fisher, 239
Locke's orthodoxy considered, 38
London Unitarian Book Society, statement of the, 31. Its officers for 1825-6, 243
"Long-lost truth," on a, 660, 713
LOVER OF CONCORD, A, on the legality of Dissenting bells, 533
Luke, St., proofs of his being a companion of our Lord, 586
Luke xviii., sonnet on, 494
Luke xxiv. 44, a query on, 395
Lushington, Dr., his speech in favour of the Unitarian Marriage Bill, 506

M.

e controversy between Pro- Lee, Dr. Henderson and ellamy, 89
, Mrs. Emily, obituary of, 694
phet, fancies of a, 354
ne, Mary, hymn of, 305
Archbishop, his evidence on hanasian Creed examined, 475
f., strictures on his "Con- ile de Rolle," 641. Defence 730
the moral state of, by na- 398
ter College, York, notice of 37. Its 38-9th annual re- 373. Annual examination sitor's address, 420
er Quarterly Meetings of ers, 58, 246
Rev. Edward, a Letter to, ed, 172
Mr., his notes on a letter Emlyn's to him, 709
Wm., Esq., obituary of, 497
's obituary of Mrs. Mary , 114
on anti-supernaturalism, 20
Mrs. Amelia, obituary of, 497
Rev. B, A. M., testimony istian respect to, by the ans of Paisley, 315
protest of Freethinking ans, controversy on a, 467
service, Dr. Fordyce's stum- the, 75
r., notice of proceedings in copate, 504
Mr., outline of his mission- ours in Devon and Corn- 244
Baron, inscription on the ent erected to the memory 592
iv., sonnet on, 494
rs. Elizabella, obituary of, 54
Ir., on the proposed Unita- apel at Durham, 544
of Samuel Pepys, Esq., 449, 520, 668, 741
ccount of the Kentish Uni- Baptist Association anni- 313
, case of the Unitarian ation at, 569
of nations, the crusades, middle ages, on the, 577
Mr., obituary of, 238
Dr., Parting Word, to Dr. tc., reviewed, 747
etical version of a passage e prose of, 306
Treatise of Christian Doc- viewed, 609, 687, 748. s on, 710, 746

Mirabeau and Dr. Priestley, comparison between, 561
MISCELLANEOUS INTELLIGENCE, 59, 119, 188, 247, 317, 382, 501, 570, 636, 753
Missionary preaching, on, 213
Missionary Register, extract from the, 389
Mitchell, Wm., the Tinklarian Doctor, some account of, 583
Monk, Mr., his speech on religious prosecutions, 573
Monthly Repository, critical synopsis of the, 321, 389, 460, 545, 588, 653. Remarks on its Obituary notices, 741
Moonlight, sonnet on, 621
Morning Chronicle, the, summary of members of the colleges at Cambridge, from, 60. Obituary of Mr. John Baxter, from, 182
Morning Post, Archbishop Magee's evidence on the Athanasian Creed, from the, 475
Mosaic Mission, translated from the German of Schiller, 194. Remarks on the, 335, 403, 538
Mosaic record, remarks on the first human society, guided by the clue of the, 406
My Children's Diary, or the Moral of the Passing Hour, reviewed, 101

N.

N.'s review of Wellbeloved's Three Letters to Archdeacon Wrangham, 37, 93. Of the Three Additional Letters, 161, 218. His review of Spry's Two Sermons before the University of Oxford, 291, 355. His vindication of minute accuracy in respect of the text, translation and interpretation of the Scriptures, 385. His notes on passages of Scripture, 454. His review of Tate's Assize Sermon at York, 682. His review of Dr. Parr's Letter to Dr. Milner—and of Dr. Milner's Parting Word to Dr. Grier, &c., 747
Naish, Wm. Olive, obituary of, 309
Neal's History of the Puritans, defence of, against Warburton's strictures, 513, 594
Necessity, Rev. Job Orton's letter on the doctrine of, 152. On, 552, 606
New experiment in popular education, 460
Newport, Isle of Wight, re-opening of the Unitarian Chapel at, 752
NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE, 62, 126, 192, 318, 446, 509, 575, 639, 759
Newton, Sir Isaac, arguments in favour of his Antitrinitarianism, 38

New University at York, promised munificence of Earl Fitzwilliam to, 60
New University in the Metropolis, 284
Norfolk petitioning clergy in favour of Roman Catholics, list of, 270
North-west passage, Lord Bolingbroke on, 67
Notes on passages of Scripture, 454
NOTICES, 58, 116, 187, 246, 316, 376, 432, 500

O.

O. on a canon of criticism relating to the Greek article, 29
Oath, on the use of an, 396
Obituary notices, remarks on, 741
OBITUARY.——Mrs. Bailey, 628. Mrs. Barbauld, 185. Mr. J. Baxter, 182. Miss M. Bennett, 694. Mr. C. J. Fox Benson, 239. Mr. W. Bickaell, 750. Rev. R. Bland, 238. Rev. Dr. Bogue, ib. Mrs. Bonnycastle, 628. Samuel Broadley, Esq., 750. Mrs. B. Bristowe, 495. Rev. Joseph Brooksbank, 241. Mrs. Brown, 564. Mr. W. Cannon, 693. Rev. W. Carver, 499. Mrs. F. Castle, 371. Mrs. Champion, 373. Rev. Dr. Samuel Charters, 566. Rev. Joseph Cook, M. A, 418. Mr. James Crowe, 307. Mr. R. C. Cudlipp, 181. Mrs. Anna Davies, 55. Rev. John Davies, 116. Rev. J. Davis, 52. Rev. P. P. Dobree, 628. Earl of Donoughmore, 622. Rev. J. Dore, M. A., 238. Mr. Edwards, Jun., 181. J. Ellis, Esq., M. A., F. S. A, 497. Rev. P. Elmsley, 309, 419. Miss Catherine Emmet, 113. Mr. Edward Rochemont Estlin, 626. Rev. John Evans, 419. Mr. Wm. Evershed, 54. Walter Fawkes, Esq., 694. Mrs. Martha Fisher, 239. Mr. William Fowler, 51. Mr. John Fox, 237. Mr. Thomas Biggin Gaskell, 306. Rev. Benjamin Gerrans, 371. Major-General William Gifford, 499 Thomas Green, Esq., 113. Miss Gundry, 701. William Guy, Esq., 565. Mr. John Hardy, 309. John Hollis, Esq., 55. Mrs. Horsey, 309. Mrs. Mary Hughes, 114. Mrs. Jones, 54. Rev. Luke Kirby, 180. Rev. Robert Lewin, 113, 180. Mrs. Macbean, 694. Wm. Manning, Esq., 497. Mrs. Amelia Mardon, ib. Mrs. Elizabella Meade, 54. Mr. Milligan, 238. William Olive Naish, 309. Mr. Thomas Osler, 694. Mrs. Margaretta Maria Parker, 180. Mr. Samuel Parkes, 752. Rev. Dr. Parr, 183. E. Pickard, Esq., 499. E. Pickering, Esq., 499. Rev. Dr. A. Rees, 372. Rev. Dr. Wm. Rogers, 111. Mrs. M. Rowe, 628. Mrs. Mary Ryland, 693. Rev. J. Saffery, 237. Rev. John Toogood, M. A., 113. Rev. Dr. Twistleton, ib. Mr. George Waldron, 113. Rev. Roger Ward, 498. Rev. T. Watson, 623. Mrs. Lydia Wiggin, 623. Samuel Wilton, Esq., 373. Mr. Thomas Jackson Wood, 114. Charles Yarnold, Esq., 192
OCCASIONAL NOTICES OF AMERICAN PUBLICATIONS.—Correspondence relative to the Prospects of Christianity, and the Means of promoting its Reception in India, 106, 174, 230. Dr. Channing's Ordination Sermon for the Rev. Jared Sparks, 364. His Discourse on the Evidences of Revealed Religion, 368. Professor Ware's Sermon at his Son's Ordination, 366
OCCASIONAL READER, AN, on a "long-lost truth," 668, 713
OCCASIONAL SONNETS, 631
Oldbury Double Lecture anniversary, 633
ONE OF THE GENTILES on the inconsistency of Sabbatarians, 557
ONE OF THE NORWICH CONGREGATION on the late inaugural service at Norwich, 603
Ordination of the Rev. W. S. Brown, 423—of the Rev. E. Tagart, 499—of the Rev. S. Allard, 635
Ordination services, on, 27, 81, 214, 280, 282, 345, 348, 417, 476, 734. Dr. Priestley's opinion of, 83
Orthodox plagiaries detected, 60
Orthodoxy of Irish Quakers, 458
Orton, Rev. Job, letter from, to Mr. Joseph Jevans, on the doctrine of Necessity, 152. Original letter to, on Dissenters' taking the sacramental test, 352
Osler, Mr. Thomas, obituary of 694
Ὀυσιοκαταστατικος on oath-making, 395
Oxford, the University of, Spry's Two Sermons before, reveiwed, 291, 355. Donation to, 505. Strictures on Discourses delivered before, on Necessity and Predestination, 552

P.

P.'s obituary of the Rev. Luke Kirby, 180
Pagans, conduct of Christians a stumbling-block to, 36
Paisley Unitarians, testimony of Christian respect to the Rev. B. Mardon, by the, 315
Paley, Archdeacon, creed of, 73

Papyrus, habitats of the, 31
Parental Providence, a hymn, 619
Parker, Mrs. Margaretta Maria, obituary of, 180
Parkes, Mr. Samuel, obituary of, 752
PARKINSON, Mr., on the habitats of the papyrus, 31
PARLIAMENTARY INTELLIGENCE, 123, 191, 254, 318, 380. The Duke of York's speech on the Catholic Claims, 433. Unitarian Marriage Bill, 434, 506. Conduct of Dissenters with regard to the Catholic Claims, 441, 508, 571. Clergymen holding lay offices, 505. Case of Richard Carlile, 573
Parr, Dr., two letters of his to Dr. Percival, 154. Obituary of, 183. Conclusion of a sermon by Mr. Yates on the death of, 184. Particulars of his funeral, 249. His Letter to Dr. Milner, reviewed, 747
Pastoral letter of Dr. Doyle's on public Bible Discussions, 541
Pease and Shepherd, a poem, by Mrs. Barbauld, 559
Peel, Mr., his speech on the conduct of Dissenters with regard to the Catholic Claims, 442—on the Unitarian Marriage Bill, 507—on Carlile's case, 574
Pepys, Samuel, Esq., Memoirs of, 449, 520, 668, 741
Percival, Dr., two letters of Dr. Parr's to, 154
Philadelphia Universalist Magazine, strictures on an American Quaker creed, from the, 13
Philo, summary of the evidence of his being a Christian, 149. The person to whom Luke addressed his Gospel, 205. Peculiarities of, as a defender of Christianity, 285
PHILO-UNITAS, his proposal of Unitarian worship at Durham, 474. His account of pulpit revilings in Yorkshire, 593
Pickering, Edward, Esq., obituary of, 499
Pictet, Mr. Charles, notice of 256
Pierpont, Rev. John, hymn by, 757
Plague, an instance of parental affection during the, 675
PLAIN TRUTH on extempore preaching, 651
POETRY.—Happy Hours, 108. Humility, 109. Acceptable Worship, *ib.* Advent of Christ, *ib.* The Infant's Grave, 110. To the Memory of the venerated A. L. B., 179. To the Memory of the Rev. John Davis, of Collumpton, 236. A Sunset Thought, *ib.* Lines on a Bee-hive, 237. Fragment on entering a Place of Worship alone, on the Evening of a Week-day, *ib.* Stanzas occasioned by the Execution of General Riego, 304. Hymn of Mary Magdalene, 305. Poetical Version of a Passage from Milton's Prose, 306. Sonnet, composed in Burbage Wood, October 3, 1824, 418. To a Daughter on the completion of her 20th Year, *ib.* Lines on a Lily, 492. A Hymn, *ib.* Psalm cxxvi. 5, 6, 493. Scripture Sonnets, 494. Sonnet to —, 563, Lines, *ib.* Sonnet, *ib.* Fragment, on the Hope of Heaven, 564. Sonnet, 620. Evening, *ib.* Written the Evening after a Thunderstorm, 621. Evening, *ib.* Moonlight, 621
Popular education, new experiment in, 460
Porteus's Sermons, extract from *(note)* 21
Prayer for Lord Byron's recovery from scepticism, 4
Predestination, on, 552
PRESBYTER on ordination services, 417
PRESBYTERIAN, A, on the "Evangelical" declaration of war, 157
PRESBYTERIAN TRUSTEE, A, on Dissenting trusts, 262
Priestley, Dr., character of defended, 7, 95, 134, 223. His opinion of ordination services, 83. Poetical address to, 558. A comparison of his character with Mirabeau's, 561. Generous tribute to the memory of, 752
Priestley's Works, inquiry respecting, 681
Dr. Carpenter on, 739
Prodigal Son, parable of the, illustrated, 645
Proem of John's Gospel, on the, 536, 647, 648, 721, 722, 725. Several old translations of, 721
PROTESTANT DISSENTER, A, on the resolutions of the Dissenting Ministers respecting the Canton de Vaud, 405
Protestant Dissenting Deputies, report of the, Dec. 18, 1824, 117. Resolution of the, on the Catholic Bill, 316
Protestant Dissenting Ministers of the Three Denominations, resolution of the, with regard to the Catholic Bill, 316. Their resolutions in favour of religious liberty, and on the persecution of Dissenters in Switzerland, 377
Protestant Peers possessing property in Ireland, resolutions of, on the Catholic Claims, 570
Protestant Society for the Protection of Religious Liberty, resolutions of the, with respect to the Catholic Bill, 316. Report of its anniversary, 628, 694

Psalm cxxvi. 5, 6, paraphrase of, 493
P. T. on obituary notices, 741
Pulpit revilings in Yorkshire, 593
Puritans, the, 129. Neal's History of, defended, 513, 594

Q.

Q. on the orthodoxy of Irish Quakers, 458. On the Athanasian Creed, 483
Quaker creed, strictures on an American, 13, 404
Quakers in Philadelphia, majority of, Upitarians, 68
Quarterly Review, blunder of the, 709
Query, on Luke xxiv. 44, 395. On John i. 1, 460
Questions to Dr. J. Pye Smith, on Justification, 17, 154

R.

R.'s addition to the obituary of the Rev. John Davies, 116. His obituary of Mr. James Crowe, 307. His Scripture Sonnets, 494. His address to the Deity, 620. His lines on evening, 620
R. A. M. on anti-supernaturalism, 88. His reply to Mr. Baker's defence of ordinations, 280
Ram Doss, communication from, 273
Rammohun Roy, tribute of admiration to, 67. His testimony to Mr. Adam's qualifications as a missionary in India, 230. Testimony to, from the India Gazette, 477
Rawlet, John, his two letters to Baxter, 144. Notice of, 214
Reason, on the use of, 660
Rees, Dr. Abraham, obituary of, 372. On the moral state of man by nature, 398
Rees, Dr., on the London Unitarian Book Society, 31. On a translation of Sandius's Bibliotheca, 603
"Reformation," Cobbett's History of the, reviewed, 47
Religious education, thoughts on, 17
Religious Intelligence, 56, 116, 186, 241, 310, 373, 420, 499, 567, 628, 694, 752
Religious liberty, Dissenting Ministers' resolutions in favour of, 377
Religious societies, annual receipts of the chief, 117, 753
Remorse, extract from Mrs. Barbauld's Ode to, 560
Rennell, Mr., on the Athanasian Creed, 607
Revealed Religion, notice of Dr. Channing's Sermon on the Evidences of, 368
REVIEW.—Wellbeloved's Letters to Archdeacon Wrangham, 37, 93, 161, 218. Memoir of the late Mrs. H. Fordyce, 44. Cobbett's History of the "Reformation," 47. Wright's Sermon before the General Baptist Assembly, 49. Smethurst's Sermon on Slavery, 50. Stevens's Chapel-opening Sermon at Todmorden, *ib.* My Children's Diary, 101. Carpenter's York-Street Sermon, on the Primitive Christian Faith, *ib.* Wright's Tracts, on Antichrist and Priestcraft, 102. Bruce's Sermons on the Study of the Bible, &c., 168, 225, 296. A Brief Account of Unitarians, 172. A Scriptural Catechism, 174. Brettell's Country Minister, (Part Second,) 227. Compiled Prayers adapted to Family Worship and Closet Devotion, 239. Spry's Two Sermons before the University of Oxford, 291, 355. Capt. Thrush's Letter to the King, 302. Wellbeloved's Sermon in aid of Calcutta Chapel, 362. Mrs. Barbauld's Works, 484, 558. Butcher's Discourses on the Sermon on the Mount, 489. Robberds's Answer to the Lord Chancellor, 491. Milton's Treatise of Christian Doctrine, 609, 687, 748. Syd. Smith's and Bird's Sermons, 613. Bowring's Hymns, 618. Tate's Assize Sermon at York, 682. Miss Taylor's Vision of Las Casas, 685. Memoir of the Rev. Benjamin Goodier, 692. Dr. Parr's (posthumous) Letter to Dr. Milner, 747. Dr. Milner's Parting Word to Dr. Grier: with a Brief Notice of Dr. Parr's Letter, 747
Revue Encyclopédique, translation of a review on British Indian affairs, in the, 65. Translation of a passage from the, on Josephus's testimony to Christ, 156
Rice, Mr. S., his speech on the conduct of Dissenters with regard to the Catholic Claims, 445
Riego, General, stanzas occasioned by the execution of, 304
R. K. M.'s obituary of Mrs. Elizabella Meade, 54
Roach's Messiah Triumphant, extracts from, 664, 665, 717
Robberds's Answer to the Lord Chancellor's Question, "What is a Unitarian?" reviewed, 491
Robertson, Mr., his speech against the Unitarian petition, 441, 506
Rogers, William, D. D., obituary of, 111
Roman Catholics.—See Catholics.
Rowe, Mrs. Mary, obituary of, 628
Rosenmüller's notes on Isaiah ix. 5, 6, translation of, 9
Ruris Colonus on ordination services among Unitarians, 27, 214

Mr., on ordination services
g Dissenters, 348. On the
t for depriving Unitarians of
chapels, 349. On an original
of Mr. Jollie's to Mr. Hey-
, *ib.* On an original letter
. Toulmin's, 534
account of the half-yearly
ng of the Somersetshire,
estershire and Wiltshire Uni-
Missionary Association, 245.
:port of the Western Unita-
iociety anniversary, 427
Dr., on the Christian be-
's obligations to observe the
law, 80
Mrs. Mary, obituary of, 693

S.

inday-school books, 33. On
finity of Calvinists and Anti-
ins, 329
obituary of Mr. Milligan, 238
rians, inconsistency of, 557
ntal test, an original letter
. Doddridge's on Dissenters'
; the, 352. Discontinued as a
cation for the English bar, 738
Rev. J., obituary of, 237
opening of the Unitarian
l at, 57
Bibliotheca, on a translation
603
translation of the Mosaic
n from the German of, 194.
rks on the first human so-
guided by the clue of the
c record, from, 406. On
igration of nations, the cru-
and the middle ages, from, 577
Presbytery, long arm of a, 754
, Established and Dissenting
hes in, 340
ob, the American Quaker,
rianism of, 139. Character
ritings of, 266
al Catechism, a, reviewed, 174
c, notes on passages of, 454
RE SONNETS, 494
es, a vindication of minute
icy, in respect of the text,
ation, and interpretation of
385
on the Study of the Bible,
ed, 166, 225, 298
bituary of Mr. John Fox, 237
are, on a motto from, 667
d's, Mrs., prayer for Lord
4
ire, Cheshire and Stafford-
Unitarian Association half-
meeting, 703
i, Mons., on the political,
, and religious state of the
h possessions in India, 65
Small, Rev. Mr., conclusion of his sermon at the anniversary of the Oldbury Double Lecture, 633
Smethurst's Sermon on the Incompatibility of Slavery with Christianity, reviewed, 50
SMITH, Dr. J. P., his reply to questions on Justification, 77, 204. On Dissenting trusts, 298. His reply to Mr. Bakewell on "modern Swiss Calvinists," 730
Smith, John, Esq., his speeches at the Protestant Society anniversary, 698, 702
SMITH, Mr. JOHN, Jun., his account of a new experiment in popular education, 460
Smith, Rev. Sydney, his Sermon on Christian Charity, reviewed, 613
Smith, W., Esq., his speech on presenting the Unitarian petition to the House of Commons, 440—on the conduct of Dissenters with regard to the Catholic Claims, 443, 444—on the Unitarian Marriage Bill, 506
Smollett, Lord Kames' English inscription for, 585
Socinianism, spread of, in Prussia, 61
"So help me, God!" on the use of, 395
Somerset and Dorset Unitarian Association half-yearly meeting, 310
Somersetshire, Gloucestershire and Wiltshire Unitarian Missionary Association half-yearly meetings, 245, 634. Its resolutions, 311. Notice of, 560
Sonnet composed in Burbage Wood, October 3, 1824, 418
SONNETS, 563, 620, 621
Southcotians, fanaticism of the, 191
Southern Unitarian Fund anniversary, 568
Southern Unitarian Society anniversary, 567
South Wales Unitarian Society anniversary, 425
S. P.'s obituary of Mrs. Margaretta Maria Parker, 180
SPECTATOR's reply to Mr. Rutt on ordination services, 476
Spry's Two Sermons before the University of Oxford, reviewed, 291, 355
Stanzas occasioned by the execution of General Riego, 304
Statistical notice of certain Continental Universities in 1823, 61
Stevens's Sermon at the Opening of the Unitarian Meeting-house, Todmorden, reviewed, 50
Sunday-schools, on books for, 33
Sunday Times, case of the Dissenting teachers committed to jail as vagrants, from the, 187
Sunset thought, a, 236
Swiss Calvinists, modern, on their doctrine of the "Final Perseverance of the Elect," 641, 730

T.

T.'s account of the Battle Unitarian Association anniversary, 246. His obituary of the Rev. John Evans, 419
TABELLO on an original letter from Dr. Doddridge to the Rev. Job Orton, 352
Tagart, Rev. E., ordination of, 499
Tate's Assize Sermon at York, reviewed, 682
Taylor's Miss, Vision of Las Casas, and other Poems, reviewed, 685
TAYLOR, Mr. EDWARD, on the "Evangelical" declaration of war, 76. His list of petitioning clergy in favour of Roman Catholics, 270
TAYLOR, Mr. H., on American Unitarian tracts, &c., 133
Temper, on a common apology for bad, 489
Tenterden District Unitarian Association anniversary, 426
T. F. B. on the mode of pronouncing Greek, 34. On Mr. Clarke's definition of Unitarianism, 457. On the proem of John's Gospel, 536, 722. On Dr. Chalmers' Astronomical Discourses, 678
Theology, state of the times as to, 271
THOMAS, Mr., his report of the Kent and Sussex Unitarian Association anniversary, 426
Thoughts on Paul's Man of Sin, &c. By R. Wright, reviewed, 102
Thoughts on religious education, 17
Thoughts on Titus ii. 13, 137
Thrush's, Capt., Letter to the King, on resiguing his Commission, reviewed, 302
Thunder-storm, sonnet written the evening after a, 621
T. L.'s obituary of Mrs. M. Brown, 564
Toleration, incompleteness of English, 682
Toogood, Rev. John, M.A., obituary of, 113
Toulmin, Dr., an original letter of his, 535
Tour in Germany, &c., extract from, 62
Townsend, Rev. John, his speech at the Protestant Society anniversary, 701
Translation of Rosenmüller's notes on Isaiah ix. 5, 6, with remarks, 9
Turkey, the Bible prohibited in, 126
Turner, the late Rev. H., Latin verses applied to, 455
Twistleton, Dr., obituary of, 113

U

Union schools, on, 466, 571
"Unitarian," on the exclusive use of the name, 279, 3[illegible]415, 457
Unitarian Association anniversary, 314
Unitarian booksellers and publishers, 339
UNITARIAN CHAPELS, OPENING OF, 56, 57, 186
Unitarian Fund anniversary, 314. Account of the rise and progress of the, 337, 479
Unitarian Marriage Bill, petition of clergymen, meeting in Maidstone, against the, 248. Rejected by the House of Lords, 380—approved of by the Courier, 68. Report of the debate on, in the House of Lords, 434. Second reading of, in the House of Commons, 506
UNITARIAN MINISTERS, SETTLEMENT AND REMOVAL OF, 58, 246, 315, 570
Unitarian Miscellany, defence of Dr. Priestley's character, from the, 134
Unitarian petition to both Houses of Parliament, on the legality of their opinions, 380. Debate on in the House of Lords, 438—in the House of Commons, 440
Unitarianism in India, subscriptions for the spread of, acknowledged, 314
Unitarianism of Job Scott, the Quaker, 139
Unitarians, on the propriety of their adopting some more distinctive appellation, 22. Right of, in their chapels, 25, 157, 208, 257, 262, 265. Original Greek pronunciation recommended as a peculiar characteristic of, 34. "Evangelical" declaration of war against, 56, 76, 116, 157. A Brief Account of the, reviewed, 172
Unjust Steward, on the parable of, 401

V.

Vane, Sir Henry, his execution described, 669
Vaud, Canton of, Dissenting Ministers' resolutions respecting the persecution in the, 377. Remarks on, 405, 734
V. F., his report of the Manchester College annual examination—and of the Rev. W. S. Brown's ordination at Hull, 420. On the Latin verses applied to the Rev. H. Turner, 455. His obituary of the Rev. Thomas Watson, 623
Vision of Hades, extracts from the, 276

W.

W. on the Mosaic Mission, 335, 538
Wahabees, account of the, 414
Waldron, Mr. George, obituary of, 113
Warburton's strictures on Neal's History of the Puritans, an examination of, 513, 594

Rev. Roger, obituary of, 498
Professor, his questions to
mohun Roy and Mr. Adam,
Notice of his Sermon preach-
his Son's Ordination, 366
k Advertiser, particulars of
arr's funeral, from the, 249
, Rev. Thomas, obituary of, 623
Dr., opinions of, 135
on the Evangelical Magazine's
w of Milton's Treatise, 746
n, opening of the Unitarian
el at, 186
loved's Three Letters to Arch-
on Wrangham, reviewed, 37,
His Three Additional Letters,
wed, 161, 218. His Sermon
rk, in aid of a Subscription
he Erection of a Unitarian
el in Calcutta, reviewed, 362.
mendation of his Family Bible, 740
Down, in Donegall, Ireland,
unt of the, 666
ow, (Edinburgh,) account of
583
n Unitarian Society anniver-
427
, Mrs. Lydia, obituary of, 623
Mr., his speech before the
estant Society, 629, 694
, Samuel, Esq., obituary of, 373
ll's Equality of Mankind, ex-
from, 523
, lines to, 228
Mr. Thomas Jackson, obitu-
of, 114
ip, acceptable, 109. Humble, 619
Worsley, Mr., on missionary preaching, 213
Wrangham, Archdeacon, Three Letters addressed to, in reply to his Remarks on Unitarianism and Unitarians, reviewed, 37, 93. Three Additional Letters to, reviewed, 161, 218
Wright's Sermon before the General Baptist Assembly, reviewed, 49. His Tracts on Antichrist and Priestcraft reviewed, 102

Y.

Y.'s translation of an extract from the *Revue Encyclopédique* on the political, moral and religious state of the British possessions in India, 65
Yarnold, Charles, Esq., obituary of, 182
Yates, Mr. Comar, his translation of Schiller's remarks on the first human society, 406—on the migration of nations, the crusades and the middle ages, 577
Yates, Rev. Mr., the conclusion of his funeral sermon for Dr. Parr, 184
York, Duke of, his speech on the Catholic Claims, 433
York-Street Chapel, Sermon at the Opening of, reviewed, 101
Yorkshire, annual meeting of the Unitarian Ministers and Tract Society in the West-Riding of, 376. Pulpit revilings in, 593

A TABLE OF TEXTS

ILLUSTRATED OR EXPLAINED.

BOOK.	CHAP.	VER.	PAGE.
GENESIS	i.	1,	26
	ii.	21, 22,	91
	iii.	22,	92
1 Kings	xii.	11, 14,	454
	xviii.	24, 25,	*ib.*
Job	xxviii.	26,	*ib.*
Psalm	cxxvi.	5, 6,	493
Isaiah	ix.	5, 6,	10
	lii.	13—15,	159
	liii.	1—12,	*ib.*
MATTHEW	iv.		494
	v.	9,	490
	v.	10,	*ib.*
	xxv.	46,	663
Luke	ix.	26,	138
	xii.	47, 48,	719
	xv.	16,	646
	xvi.	1—10,	401
	xviii.		494
John	i.	1—5, 536, 647, 648, 721, 722,	725
	v.	29,	663
	xi.		494
	xii.	29,	454
Romans	i.	3, 4,	84, 293
	v.	18,	717
	viii.	19—22,	718
	ix.	5,	355
1 Corinthians	iii.	8,	455
2 Corinthians	i.	17, 18,	*ib.*
	xii.	8, 9,	356
Galatians	iv.	4—7,	84, 295
	vi.	11,	30
Philippians	ii.	9—11,	356
Colossians	i.	15,	*ib.*
1 Timothy	iv.	10,	717
Titus	ii.	13,	137
Hebrews	i.	1,	297
	i.	2,	388, 455
2 Peter	i.	1,	30, 75
Revelation	iii.	10,	455

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